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THE  
CRITICAL REVIEW:

OR,  
Annals of Literature.

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BY  
A SOCIETY of GENTLEMEN.

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VOLUME the THIRTEENTH.

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——— *Nothing extenuate,  
Nor set down aught in malice.* SHAKESPEAR.

*Ploravere suis non respondere favorem  
Speratum meritis*———

HOR.

(1762, Jan-June)



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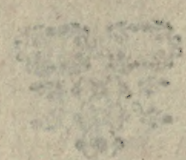
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THE  
CRITICAL REVIEW.

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For the Month of January, 1762.

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ARTICLE I.

*The Frederician Code, or, a Body of Law for the Dominions of the King of Prussia. Founded on Reason, and the Constitutions of the Country. Translated from the French. In Two Volumes. 8vo. Pr. 12s. Richardson.*

IT is the remark of a celebrated writer, that social happiness depends less on the form of government established, than upon the ability and integrity of the administration. Notwithstanding the intrinsic preference which one mode of civil polity may have over another, all are capable of yielding equal degrees of felicity, while they are judiciously and honestly conducted; the disparity only appears after they have deviated from the original design and meaning of the constitution. The same country shall teem with blessings under a patriot monarch, that would groan with unsupportable anguish under the cruel scourge of a severe tyrant. In the East, the native clime of despotism, nations have been seen to bask in the radiance of the diadem, while every virtue was tenderly cultivated by the fostering influence of a prince equally powerful and benevolent. On the contrary, divers nations of the West and North have been undone by those very liberties which were their boast; their vitals were consumed by internal maladies, while they bore all the external marks of perfect freedom and sound health. Human foresight has erected certain barriers of liberty, whereby the sovereign and people are restrained by mutual obligations; but the history of mankind evinces, how faintly those moulds resist the revolutions effected by time, chance, and natural circumstances. Vice, when supported by power, is not to be controuled by laws, or chained down with the feeble shackles of wax and parchment; nor does it, indeed, correspond with the reason of

VOL. XIII. January 1762.      B      things,

things, that posterity should be bound over to observe the institutions of the present age, especially when they appear to be arbitrary. Children and parents are born in the same state of freedom, and nature dictates, that the authority of the latter should extend only to a certain period: the engagements therefore contracted by the parents can only be obligatory on the children after that period, when they accede to them, when they are founded on the laws of nature, or when they find it convenient to acquiesce. A sense of this natural liberty has given birth to that multiplicity of laws, with which nations, deemed civilized, are incumbered; a multiplicity that defeats the very end of legislation. The benefit of a free constitution is lost in the immensity, as well as in the indefinite nature of laws; and the legislator, who lays down rules for deciding on every particular, is perhaps more faulty than if he had contented himself with general maxims. The difficulty of obtaining justice, amidst the perplexing mazes of chicanery, is at least equivalent to the danger of oppression from the unlimited power of the judge: besides, the former is permanent, the latter only accidental. An honest magistrate will not abuse his authority to the perversion of truth; and it is to be presumed, that every age and country occasionally produce men of probity above all mercenary views and partial attachments; but the greatest integrity may be seduced by the letter against the spirit of the law, and of equity itself, especially as they sometimes appear in direct opposition. It is common to see statutes enacted to correct certain crimes or practices that are supposed to be detrimental to the public; the law produces the effect in redressing the evil which formed its object; but a thousand to one it runs counter to the spirit of some prior statute, and lays the foundation of abuses greater than it was intended to correct. This must necessarily happen in manifold instances where the laws are loose and independent; where they are not founded upon natural or moral obligations; where they have no reference to one self-evident principle, from which they shoot like branches from the trunk; where they regard only the evil, without striking at the root of the disorder; and where the general theorems are not universally demonstrable, and applicable to particular circumstances that may be deemed the corollaries from one first eternal truth.

No form of government upon earth has been more applauded by political writers than the British constitution, in which the political balance is held with the utmost equality between the sovereign and the subject; yet has this very circumstance, productive of numberless blessings, been the source of inconveniences so grievous in their nature, as to render the people almost



most insensible of the freedom they enjoy. Their political liberties are amply secured; but with respect to civil liberty, it is certainly otherwise, if we may judge by the effect. What is the difference between having no laws, and their being in a manner inaccessible? What shall we say when we see statutes daily contradicting the common law, or those ancient customs of the realm, collected together by our kings for the security of property, honour, and life? When we reflect into what a variety of departments the laws of England are divided, we shall find little cause to be astonished at the difficulty of obtaining justice, the opposition that appears between the several parts, and the flat contradiction which frequently occurs between law and equity. It is this immense variety, and contradictory spirit, that foils all attempts to reduce them to general principles, and to this we may ascribe the tediousness, the uncertainty, and expence of litigation. Can there be a stronger reflection upon the English laws, than that a party shall be deprived of his right, because the solicitor employed by his adversary happens to be more conversant in the chicanery, the sophism, and legal frauds of the courts? Is it not a scandal to our constitution, that in cases of property, the whole matter in dispute shall be absorbed in the expences of litigation; and that the only gainers by the decision, are the very persons who profess themselves the guardians of justice, the avengers of oppression, the stay of the widow, and support of the injured orphan.

From the number and variety of laws it is frequently a problem, which the most able of the profession cannot solve, what really is law. The common law, the statute law, the provincial customs, the crown law, the law-custom of parliament, the reasonable customs, the canon law, the civil law, the forest law, the law of marque and reprisals, the commercial laws, the martial laws, form such a vast chaos of jargon, absurdity, and contradiction, as would be sufficient to deter from the study, were not the advantages resulting an irresistible incitement; whence it happens, that the kingdom is deluged with pettifoggers and distributors and advocates of justice, almost equal in number to the clients.

Politicians have attributed the necessity of multiplying laws to the extension of commerce, and the refinements in luxury, arts, and sciences; they ought to include the growing depravity of human nature, and increase of vice. Almost every nation in Europe is oppressed with those very ordonnances which were designed for their relief. His Prussian majesty, sensible of the difficulties with which his subjects struggled to secure their property, and obtain legal redress of injuries, took the noble resolution of reforming the abuses flowing from the bulk of the

law, which opened all the sluices of chicane, fraud, and imposture. He found that the ambiguity and perplexity of the law gave encouragement to scandalous practitioners, who, without genius, erudition, or probity, obtruded themselves into the business of advocates, in which profession they supported themselves by sophistry and deceit, and raised immense fortunes upon the ignorance of an oppressed people. Their arts contributed greatly to the expence and delay of litigation; and therefore the king began the proposed reformation, with crushing this race of vermin, that existed only upon the sores and corruption of society.

Prefixed to the code before us, the ingenious M. Formay, perpetual secretary to the royal academy at Berlin, exhibits a summary view of the king's idea of a reformation in judicial proceedings; the causes which gave birth to this great design; the final intention of the royal legislator; the ancient style and peculiar method of procedure in the different provinces of the king's dominions; the experiments made in Pomerania, of reducing all to one uniform course of proceeding; the short space of time to which all law-processes are limited, (*viz.* one year at the utmost); the method of appeal from an inferior to a superior tribunal, and in the last instance to the king and council; the regulations made in the form and proceedings of the several tribunals; the times of appearance prescribed by the code; the prohibition against lodging appeals, except when new evidence appears, or the appellant can demonstrate that something escaped the notice of the court, which occasioned an erroneous decision; the necessary and approved qualifications of judges and advocates; the functions of the several members of judicial courts; and the reasons upon which the king abrogated the usual custom of sending acts of prepared processes for the decision of the universities. This review is curious, as it makes the reader acquainted with the state of judicial proceedings, and the enormous abuses which had crept into the practice of the law, previous to the establishment of the code; but we could wish that the ingenious professor had entered upon a critique of the new system, and at least traced the great outlines of the work, and the method pursued by those able lawyers, who were employed in digesting and executing the king's intention of compiling a new body of laws. We shall endeavour to supply, in some measure, this deficiency, and make our readers tolerably acquainted with the spirit of the performance under consideration.

The Roman law was introduced into Germany about the thirteenth century. Before this æra every state was provided with its own peculiar laws, which were extremely concise, affording



fording only directions in a few cases, without system or general principles. Hence all the cases, to which the express law had no reference, were arbitrarily decided. This inconvenience paved the way for the introduction of the Roman law, then universally taught in Italy, where the emperors possessed vast dominions; by which means, instead of one uncertain law, or rule of decision, Germany had two laws equally uncertain. It is allowed that the digests and pandects of the emperor Justinian afford no system of laws, founded on general principles, but consist only of extracts, sometimes mutilated, from the Gregorian, Hermogenian, and Theodosian codes. It was therefore necessary that a judge must have retained all the extracts in his memory, and be able to recollect them on every occasion, so as to apply them to the case before him, and thence give a well-founded legal decision. But the want of arrangement and order in the Roman laws rendered this impossible; the inconveniences were manifest; it became therefore a law in some of the northern countries, that the Roman law should not be used under pain of death—as if it had been calculated only to mislead and deceive.

In the reign of the emperor Frederic III. it was in a manner banished Germany, by a resolution of the diet, merely on account of its furnishing the advocates with an opportunity of construing the laws at their pleasure, delaying their verdicts, and fleecing their clients. When the chamber of justice was erected by the succeeding emperor Maximilian, the Roman laws were again restored, and then began the practice of explaining them by comments, in direct contradiction to the intention of Justinian, whence, in a little time, decisions were formed, not upon the law, but upon the interpretations and reports of modern civilians. The abuse proceeded to such a length, that the opinion of one doctor was cited against another; the majority of citations was to fix the decision, but the opinion of a single commentator was sufficient to save costs to the non-suited party. Several attempts have been made by the emperors and diet to introduce a thorough reformation in judicial proceedings; and certain states of the Germanic body have caused bodies of law to be drawn up that reform divers abuses. Those of Saxony, Prussia, Lunenburgh, and Magdeburgh, are praise-worthy; but as they are not founded on general principles, they cannot be termed a system of universal law. Indeed, the idea seems to have first occurred to the king of Prussia, whose views penetrate to the very bottom of every subject, whose talents are uncommonly extensive, and whose genius is so universal, that posterity will admire him equally in the light of a warrior, politician, scholar, and legislator.

The plan on which the Frederician Code is founded, may be deemed extremely scientific. A few original principles are laid down as the seeds out of which the system vegetates. A kind of analytical reasoning is applied to ascertain the truth of principles; and, on the contrary, the conclusions are traced by the method of synthesis, agreeable to the rule given by the great lord Verulam, in all scientific investigations. It may be observed, that the Institutions of the Emperor Justinian are the model of the Frederician Code: the arrangement, stile, division, and composition, are as closely followed as the greatly superior latitude of the Code will admit; but the three great objects of jurisprudence, and the general principles, are much more scientifically disposed and expressed in the latter. The same method followed in geometry and natural philosophy, is here pursued with greater rigour; conclusions are traced to principles, effects to causes, and, *vice versa*, principles to conclusions, and generals to particulars; the last in the application of the principles, the first in examining the principles themselves. Something in this way was proposed by an ingenious young gentleman of our own country, a few years since; but the logical manner and expression which he used, rendered dry and crabbed, a subject otherwise flowing, easy, curious, interesting, and familiar in the method it is here treated. The effect which this symmetry of parts produces on the mind is very extraordinary. We are insensibly and deeply engaged in the subject by its simplicity, and the facility with which conclusions arise from the principles. The dependence and harmony of the parts strike forcibly; and the reader is charmed to find, that all the mysteries of a profound science, which was supposed to require the application of a whole life, are thoroughly comprehended at a single perusal. The subsequent extract will convey an idea of the principles, the plan, and the reasoning of the Frederician Code.

His Prussian majesty issued orders ‘1.) To compile one general law for the country, comprehending all the laws of civil society, setting on every subject the general principles first, in order to deduce the consequences necessarily flowing from them; and thus to form an universal system, applicable to all the states who take reason for the rule and foundation of their laws.

‘ For this purpose,

2.) The rational and natural system of the ancient lawyers was laid down for a foundation, which the emperor Justinian also followed in his Institutes; and all the rights and privileges which those who live in a civil society can claim, have been deduced, whether those rights arise from the condition of the persons, their right in the things, or from personal obligation.

‘ It



‘ It is certain, that to judge of the matter by the sole light of reason, there is no law which may not be comprehended under one of these three objects ; and, by the examination of the system itself, any person will be convinced that there is no difference which may not be decided by consequences flowing from that source.

‘ 3.) In treating each of those objects of law, certain principles have been established, which reason draws from them. The subjects have been arranged under proper rubrics, and in the most natural order, referring every thing to its own place, so that the whole system is connected like the links of a chain.

‘ 4.) The general principles are drawn from the body of the Roman law, because those laws are incontestably founded, for most part, on the law of nature.

‘ 5.) As there are in the body of the Roman law several things relative only to the ancient government of Italy, and of Greece, the king has ordered them to be omitted, and laws only which may be suitable to the constitution of the provinces of Germany, to be inserted in the new code.

‘ 6.) From this code have also been expunged the many subtilties and fictions which often occur in the Roman law.

‘ 7.) The titles regulating the proceedings, and which, in the body of the Roman law, are often intermixed with the law-subjects, and interrupt their connection, have been referred to the Frederician Code.

‘ 8.) This new body of law has been composed in the German language, that all those who have suits may consult it, and judge themselves whether they be well founded in their prosecutions or not.

‘ 9.) And that private persons, and especially professors, may have no opportunity to corrupt its laws, by interpretations given on their own authority, the king has prohibited, under severe penalties, commentaries to be made either on the whole law of the country, or on any part of it. For the same reason he has prohibited the professors who instruct youth, to point out to them, contrary to the expressions of the law, not even when they take for its foundation its spirit and intention, amplifications, limitations, or exceptions. For the advocates and judges shall alone have authority to use the purity of the reasons of a law, the former to cite it in their written pleadings, and the latter to found their decisions upon it.

‘ Wherefore the professors are to confine themselves to simply teaching the system to young people, and inculcating into them the general principles on every subject, &c. The king has

also prohibited to cite for the future, in civil causes, the authority of the doctors, every one being, in the defence of his rights, to found only upon the new body of law : provided always, that, in regard to the particular customs of places, they may be cited in proof : as if the question were, for example, what is observed with relation to the services of tenants, in the law called in Germany, *Gerade*, &c.’

It will still convey a clearer notion of the utility, elegance, and precision of the Frederician Code, that we subjoin the summary prefixed to the three first books.

‘ Book I. Sect. 1.

‘ The second title of the first book treats in general of *jurisprudence*, of judicatures, and of the laws which shall hereafter be followed in the tribunals of our dominions. (*Me jurisprudentia, justitia, et legibus.*)

‘ Sect. 2. In the third title are shown the three objects of judicial proceedings and of the laws, which include all the rights and privileges which our subjects are to enjoy.

‘ Sect. 3. The first object of law, by which men acquire any privileges, is the condition of men or of persons, which is a condition or quality of the person, to which certain rights are annexed. This condition is of three sorts, namely, 1. That of liberty ; 2. That of a family ; and, 3. That of a citizen. See title IV.

‘ Sect. 4. The condition of liberty is treated in the fifth title. There are shown the rights and privileges which our subjects acquire by that condition, according to the present constitution of the countries under our government.

‘ Sect. 5. The second condition is that of a citizen. Those who live in a civil society really enjoy certain rights or privileges, treated of in title VI.

‘ Sect. 6. What concerns the condition of a family is laid down in the seventh and following titles ; and there is shown,

‘ 1. What the condition of a family is, and of what persons a family is composed. Title VII.

‘ 2. What right the husband acquires in regard to his wife, and what are the rights of the wife in regard to her husband. Title VIII.

‘ 3. What are the rights and privileges of the father in respect to his children. Title IX. There the origin of paternal power is treated ; and the means by which it is acquired, are explained. These means are, 1. Lawful marriage ; 2. Legitimation ; and, 3. Adoption. *Arrogatio et adoptio.*

‘ 4. The



‘ 4. The privileges and effects of paternal power with regard to the children, and the means which deliver them from it, are afterwards treated.

‘ 5. An account is given of the rights and privileges which children enjoy with respect to their parents; and on this occasion the subject of the children’s *peculium*, or peculiar stock, is treated. Art. I.

‘ 6. The rights and privileges which a mother ought to enjoy in regard to her children are laid down, and those which are reciprocally due to the children with regard to their mother.

‘ 7. In fine, this book is ended, by treating further of the rights and privileges resulting from the state of a family in favour of the other relations among themselves.

‘ Book II. Sect. 1.

In the first book is principally comprehended under the condition of persons, that of a family; and among the rights derived from that condition, the paternal power has been related; and it is previously observed, that it is acquired by lawful marriage. That subject is to be discussed in the second book.

‘ Sect. 2. As marriage is usually preceded by promises of marriage or betrothing, the second title will previously treat of promises of marriage or betrothings.

‘ Sect. 3. And in the third title, of marriage itself, will be shewn,

‘ a) How marriage is dissolved or annulled. Art. I.

‘ b) When separation from bed and board may take place. Art. II.

‘ c) And how far concubinage is allowable. Art. III.

‘ Sect. 4. As persons rarely marry without agreeing beforehand on some marriage-articles, title IV. treats in general

‘ Of agreements concerning the portion (*de pactis dotalibus*); and in particular

‘ a) Of the portion and its rights. There is shewn, by whom and how the portion is to be repeated, and what expences the husband may deduce from it. Art. I.

‘ b) Of the *paraphernalia*, and of the goods properly the wife’s, called *receptitia*. Art. II. and III.

‘ c) Of the marriage-donation. Art. IV.

‘ d) Of the jointure. Art. V.

‘ e) Of the present made to the wife the day after the marriage, which is called in German *Morgengabe*. Art. VI.

‘ f) Of the succession of the husband and wife, so far as it is regulated by the contract of marriage. Art. VII.

‘ g) Of

‘ g) Of the portion called *Statutaria*. Art. VIII.

‘ Sect. 5. It happens also pretty frequently, that a father, during his marriage, or after it has been dissolved, or the agnates or relations by the father’s side, after his death, will not acknowledge the children as lawful, nor furnish them the maintenance they need; which gives occasion to treat, in the fifth title, of acknowledging children, (*de agnoscendis liberis*.)

‘ And in the sixth title, of the obligation of parents to maintain their own children, (*de alendis liberis*.)

‘ There is shewn at the same time, in what cases one is obliged, according to the laws, to give maintenance to others besides their own children.

‘ Sect. 6. And as wives, after the death of their husbands, or after being separated from them, often pretend to be with child, and others, out of hatred to their husbands, deny their being so; the laws grant, in title VII. to those having interest, the liberty of taking the necessary precautions to make an inquiry into suspected big-bellies. *De inspiciendo ventre et custodiendo parvulo*; item, *Si mulier, ventris nomine, in possessionem calumniæ causa missa dicatur*.

‘ Book III. Sect. 1. 2. 3.

‘ The first book treats of the condition of persons, and of the rights thence arising; and on this occasion it has been remarked in general, that both the state of a family and that of a citizen demand, that the family and community protect all those who constitute a part of them: this is the origin of tutelages or guardianships, which are treated in this third book, namely,

‘ Sect. 4. In title II. of guardianships in general.

‘ Sect. 5. In title III. of the guardianship conferred by the father’s testament, or will.

‘ Sect. 6. In title IV. of the guardianship of the nearest relations, or nearest of kin.

‘ Sect. 7. In the fifth title, of the guardianship conferred by the magistrate; in which is shewn, who is to solicit the office of guardian.

‘ Sect. 8. In title VI. of the administration of the guardianship, and of the pupil’s effects; where is mentioned, what a guardian is to observe before he acts as guardian, and which consists a) in getting himself confirmed in a court of justice, b) in giving his oath, c) in giving surety, and, d) in making an inventory of the pupil’s effects.

‘ There also is regulated;

i. How



1. How the guardian is to take care of the education of his pupil. Art. 1.

2. What he is to observe in the administration of his effects. Art. II.

3. And how the accounts of his administration are to be received and rendered. Art. III.

‘ Sect. 9. In the seventh title, the authority and power of guardians in the affairs of their pupils is treated.

‘ Sect. 10. In title VIII. is shown what action a pupil acquires against a third party, by the deed of his guardian; and what action the third party obtains against a pupil by the deed of his guardian.

‘ Sect. 11. Title IX. treats of the actions which the pupil has against the guardian, and the guardian against him.

‘ Art. I. speaks of the action of *guardianship direct*, which the pupil has against his guardian, to cause him to give an account of his administration;

In art. II. is described the action of *guardianship contrary*, which the guardian has against the pupil, to obtain the reimbursement of advances made, and the payment of damage sustained by him.

‘ In art. III. is declared, that the same actions have place between the pupil and a person, who, without having been named guardian, has, nevertheless, acted as such, and has *bona fide* administered the pupil's affairs.

In art. IV. the engagements of the guardian are treated, who falsely and fraudulently passed himself for a guardian.

‘ Art. V. treats of the heirs of guardians; and there is declared how far the heirs may be prosecuted with regard to the deed of the guardians.

‘ Art. VI. treats of sureties who have become bound for guardians, and of their engagements.

‘ In art. VII. is shewn when the magistrate may be prosecuted subsidiarily.

‘ Sect. 12. In title X. are repeated the means by which the guardianship comes to a period; and,

‘ Sect. 13. Among these means are the lawful excuses mentioned in title XI.

‘ Sect. 14. In title XII. is declared, when the guardian may be set aside as suspected; and finally,

‘ Sect. 15. Title XIII. treats of the curators given to minors and

and other persons, who are not themselves in a condition to manage their own affairs.'

It would be impossible to enumerate the infinity of particulars contained under these several divisions; sufficient it is, that all is clear, methodical, consistent, satisfactory, and scientific, though, in some respects, the Frederician Code is better calculated for a despotic than a limited monarchy. We could with pleasure dwell upon the subject, but the article has inadvertently swelled beyond our expectations; perhaps we may find some opportunity of examining more critically, a work that merits the most serious consideration; and pointing out how far we think the Prussian plan might be adopted in England, and the immensity of our scattered, independent, and perplexing laws, reduced to a smaller compass, and a kind of system.

ART. II. *A Second Essay on the Medicinal Virtues of Hemlock. In which its Efficacy in the Cure of many desperate Disorders is fully confirmed by a Variety of remarkable Cases, where this Remedy has been administered by several eminent Physicians and Surgeons in different Parts of Germany and Flanders, as well as by the Author, Dr. Antony Storck, Aulic Councillor and one of the principal Physicians to her Most Sacred Majesty the Empress Queen, and Physician to the Pazmarian City-Hospital at Vienna. Together with Corollaries and Cautions. Translated from the Original Latin, by a Physician.* 8vo. Pr. 2s. Becket.

IN a former Number\* we gave some account of Dr. Storck's medicinal experiments on hemlock, at which time we entertained no suspicion of the learned writer's candor, especially as his cases were authenticated by the testimony of the celebrated baron Van Swieten, whose extraordinary abilities and character reflect honour on the profession. Our readers have since perused our remarks on a treatise, published by Dr. Andree†, one of the physicians to the London hospital, calculated to destroy the reputation of the cicuta, invalidate the clearest evidence exhibited by the ingenious German, and, indeed, to raise scruples respecting the integrity of that gentleman, only because he omitted to specify the names and places of abode of his patients. The preparations of hemlock did not succeed in the hands of Dr. Andree; Dr. Storck hath concealed the names of his patients; therefore, Dr. Storck ascribes

\* Critical Review, vol. X. p. 122.

† Critical Review, vol. XI. p. 385.



virtues to this plant which he never experienced: a method of reasoning which we could wish to see more deeply tinged with logic, and with liberality. Would not the following syllogism be, in all respects, as conclusive against Dr. Andree's veracity? The doctor alledges, that he made experiments on the hemlock in the London hospital, without discovering any medicinal virtues; the hospital was, at this time, frequented by other physicians, his colleagues; but the doctor has omitted to corroborate his assertions by their testimony; therefore it is doubtful whether the doctor made any experiments in the hospital. By inserting another term, we could make the syllogism more conclusive; but delicacy forbids that we should hesitate giving our assent to what a gentleman of a liberal profession asserts, unless it be contradictory to reason and universal experience. We had rather question, whether the doctor hath not been mistaken in his choice of the plant, in his manner of preparing it, or administering it, or in the selection of subjects for his experiments; for surely, the imputation of a mistake is preferable to that of a falsehood. The trials, therefore, made by Dr. Andree, are insufficient, we apprehend, to weigh against the testimony of the baron Van Swieten, and Dr. Storck, especially as the opinions of these gentlemen are farther corroborated by thirty-seven fair cases, now communicated by Dr. Storck; one case, by Dr. Armis, physician, in Trent; three cases, by Dr. Baader, professor of physic, at Friburgh; one case, by Dr. Martin Vander Belen, first professor of physic in the university of Louvain; one case, and an attestation, that he has cured inveterate schirruses in different parts of the body, by Dr. Kolman, physician to the imperial army; a variety of cases, attested by Dr. Crampagna, counsellor and first physician to prince Charles of Lorrain; one of these cases confirmed by Dr. Mandeliar, likewise counsellor and physician to the same prince; one case, by Mr. Cambon, counsellor and surgeon to the above prince; two cases, by Dr. Kaifin, physician in Liege, one of which was a fistula in *ano*; a cancerous case by Dr. Gleisner, a celebrated Greek physician; a case by Mr. Koller, an eminent surgeon in Bohemia, which we shall quote as extremely curious.

"A woman of six and thirty perceived, about a year ago, a lump on her lower lip, about the bigness of a lentile.

"This lump gradually encreased; and when it came to the size of a filberd, the menses ceased, the skin about the swelling broke, and a sharp humor was continually discharged from it.

"Various external remedies were applied; but things, notwithstanding, grew worse and worse every day.

"This patient was brought to me in the month of November, 1760; I found the ulcer cancerous and filthy; the orbicular

cular muscle of the lower lip, even to the middle of the square muscle of the chin, was eaten away by the cancerous exulceration.

"Each corner of the mouth, and especially the right, was exceded pretty deeply, to the breadth of one inch.

"It was really disagreeable and nauseous to behold this terrible ulcer; its lips were callous and retorted.

"I now thought seriously of the amputation; but every thing considered, I saw, that the wound would in consequence be great, which, from the necessary motion of the neighbouring muscles, could never afterwards be healed; or, if even closed, a most disagreeable hollow should still appear, which it would be impossible ever to repair.

"I therefore omitted the operation, and prescribed the hemlock in the following manner:

"From the beginning I administered every day thirty-two grains of the extract diluted in a mixture.

"And tho' I observed, that in the first eight days the pains were much abated, I continued, however, the same quantity of hemlock for a month.

"Outwardly I applied some lint steeped in the following liquid:

"Take, of the extract of hemlock, two drams.

"Dissolve them in a pound of lime-water of the first infusion.

"I dressed the ulcer in this manner as often as I found the lint was penetrated by the sharp serum which proceeded from the cancerous ulcer.

"In the beginning it was necessary to dress the wound several times in the same night.

"This external remedy I applied during the whole treatment; with this difference only, that in the last month, when I saw the flesh had grown, and the ulcer was almost healed, I decreased the quantity of the extract dissolved in the lime-water from two to one dram.

"Before the conclusion of the first month, things were already in a much better state; the discharge of spittle, which had been hitherto so copious and so constant, was ended; the sanious matter was changed to pus of the best kind; every callosity by degrees was softened and dispersed, and sound flesh grew up in every part; the patient slept well; had a good stomach; and, what was of the greatest consequence, the monthly terms returned to her.

"I then diminished the dose of the hemlock-extract; and, in the room of thirty-two grains a-day, I now contented myself  
with



with giving four and twenty ; and this quantity I continued also for a month.

“ I administered but twelve grains daily of the extract during the third and last month of the treatment of this patient, as things were then in the most pleasing situation ; and this proved sufficient to produce a perfect cure.

“ In the course of the treatment, I ordered this patient to be purged five times, with the following ingredients :

“ Take, of jalap-root, half a dram,  
of cream of tar, ten grains.

“ Mix and make a powder for one dose.

“ She was always worked five or six times by the means of this purgative.

“ The woman was extremely poor ; so that it is easy to conjecture the diet she observed, which, indeed, consisted in whatever the pity of others inclined them to bestow upon her.

“ As, on account of the vehement and continual pains, the great loss of spittle, before the use of the hemlock, she was become entirely cachectic and emaciated ; on the contrary, after being cured, she was fat, firm, lusty, strong.

“ And, what was indeed wonderful, all the parts, which had been eaten and consumed by the cancerous ulcer, were totally renewed.

“ The cicatrices near each angle of the mouth were so neat and natural, that they could hardly be observed.

“ The lower lip recovered a proper height, and joined itself to the upper with the utmost ease ; but it was somewhat narrower than in the natural state.”

Another case, which immediately succeeds this, communicated by Dr. Kaim, surgeon, is still more extraordinary ; and to these are added a variety of cases, transmitted to our author by Dr. Hasenoul, Dr. Quarin, Avenbrugger, Dr. Collin, and several physicians and surgeons of great reputation in Vienna, and other places ; but the following letter to Dr. Storck, we think merits particular regard. Dr. Vander Belen writes to him,

“ I can now relate what is of greater consequence than all the rest : I have seen excellent effects from this remedy in several gouty cases.

“ Outwardly I have applied the hemlock boiled in milk ; and inwardly I have given sufficient doses of the extract, diluted in some mixture.

“ By the means of this plant I have cured many persons infected with the itch ; but the cure was always very slow. I observed the same in rheumatic complaints.

"With regard to a beginning cataract in both eyes, I have administered this remedy to a country woman thus affected, whom I perfectly cured.

"But this was the greatest point : I increased the dose of hemlock even to six drams of the extract every twenty-four hours, upon this condition, however, only, that the patient should drink after it considerable quantities of an infusion of the tops of eye-bright, with the seeds of sweet fennel and liquorice.

"This woman, from the twenty-second of April, to the third of November, 1760, took of the extract of hemlock, the quantity of sixty-eight ounces.

"In consumptions, I have often seen the surprising efficacy of the hemlock ; and have restored persons by its means, who had been entirely despaired of.

"In the worst cachectics, in whose stomachs too great quantities of mucous and glary matter was separated, this extract, joined with stomachic elixirs, has been often of great benefit : where other medicines, tho' continued for a long time, were not productive of the least good effect."

What now shall we say to Dr. Andree's crude asseverations in opposition to such a cloud of witnesses, all eminent in their professions, and probably as candid as the *senior* physician of the London hospital ? Shall we reject their evidence because they are foreigners ? Shall we say they have combined to poison mankind, only to support the character of Dr. Storck ? Shall we affirm, that Dr. Andree alone has administered the true cicuta in the proper manner ? Shall it be alledged, that our learned physician of the London hospital is infallible, both in point of ability and integrity ? Rather let farther efforts be made for the relief of the afflicted, and Dr. Andree's performance be regarded as premature, though well intended, until repeated trials, under the inspection of divers eminent physicians, shall have more fully elucidated the question in debate.

We shall now present the reader with a short view of the cases related in Dr. Storck's present publication. The first is a scirrhus swelling of the parotid glands ; the second, a large indurated tumor of the left breast, which broke and discharged an ichorous foetid matter ; the third, a foul cancerous ulcer on the left side, towards the hip ; the fourth, a foul ulcer in the leg ; the fifth, a foul inveterate ulcer in the right side of the lower belly ; the sixth, an indurated tumor of the left breast, which shifted to the right, attended with a habit, apparently to us, leucophlegmatic ; the seventh, a cancer in the left breast.

Under this head is related an unfortunate case of an empyema in the left cavity of the thorax. Case the eighth, is a foul ul-



cer under the roof of the tongue ; the ninth is an extraordinary case of a flying gouty pain, which at last fixed in the right shoulder, and coxendix bone of the same side, and, in the progress of the cure discharged itself in pustules all over the body ; the tenth, a *spina ventosa*, (or erosion of the bone) in the heel of the right foot, and elbow of the right arm ; the eleventh, foul ulcers in both heels, and between the shoulders ; the twelfth, a foul cuticular disorder, differing but little from a leprosy ; the thirteenth, a cancerous ulcer in the neck of the uterus ; the fourteenth, a case nearly similar to the former ; the fifteenth, a putrid ulcer in the parts of *female generation* ; the sixteenth, tumors of both breasts ; the seventeenth, a large hard tumor in the left cavity of the thorax, and foul *boils* of a bluish cast, deeply seated between the *skin* and the *membrana adiposa* ; the eighteenth, a hard immoveable tumor in the left hypochondrium ; the nineteenth, a hard swelling of the glands of the neck to a prodigious size ; the twentieth, a hard tumor of the breast, of a livid colour ; the twenty-first, a cancer of the left parotid ; the twenty-second, a schirrus of the left ovary ; the twenty-third, a child of a ricketty habit ; the twenty-fourth, a similar case ; the twenty-fifth, a cachectic case, attended with pain, heat, and tension in the upper region of the belly ; twenty-sixth, a lymphatic swelling of the knee ; the twenty-seventh, a cataract in the left eye ; the twenty-eighth, a gutta serena ; the twenty-ninth, a gouty case ; the thirtieth, a similar case ; the thirty-first, an arthritic case ; the thirty-second, an incipient cancer in the breast ; the thirty-third, a serous yellow swelling over the whole body, especially at the joints ; the thirty-fourth, a schirrous swelling in the scrotum ; the thirty-fifth, venereal ulcers, and a caries of the *tibia* ; the thirty-sixth, a scald head ; the thirty-seventh, a bad cutaneous disorder.

To these cases we shall join the subsequent quotation, which will exhibit a view of the effects of the cicuta in a great variety of diseases.

‘ Were I to relate more cases (says the doctor) I might, perhaps, seem prolix and tiresome to my readers.

‘ By the hemlock alone I have cured a vast number of scrophulous and strumous complaints.

‘ I have seen women finely shaped, with faces handsomer than the most agreeable pictures, who have had the thyroid gland large and indurated ; a blemish which, in the eyes of most men, eclipses the splendor of the highest beauty.

‘ To most of these the hemlock was of great service, if the swelling proceeded from an obstruction or stuffing of the gland.

‘ I forbear mentioning schirs of a slighter kind, in the breasts, arm-pits, groin, neck of the womb, and womb itself, which have been discussed by the hemlock alone.

‘ Obstructions and hardneſſes in the hypochondria, and various kinds of swellings in the region of the lower belly, I scarce ever failed of dispersing by means of this remedy.

‘ A woman, upwards of sixty, had, for sixteen years, above twenty very hard swellings, each of which was as big as a goose’s egg, in different parts of the abdomen.

‘ Various medicines which she tried yielded no relief ; and the ailment encreased to such a degree, that she could not make water, and was obliged often to have recourse to a catheter.

‘ On taking the hemlock, she urined freely ; her appetite became better ; and her strength returned.

‘ Some of the swellings even became softer, and a considerable quantity of purulent matter issued from the womb.

‘ If the patient abstained a few days from using the hemlock, the belly immediately grew tense, the urine was suppressed, and bad symptoms came on.

‘ In proportion to the quantity of matter discharged from the womb, several of the swellings grew soft and small ; many others, however, remained unaltered.

‘ This woman has received great benefit from the hemlock ; and, if she continues the use of it, may, perhaps, be entirely cured.

‘ Nor am I afraid of a suppuration bringing on a mortal tympany, since the dissolved matter finds a passage by the womb ; neither are there signs of the matter being re-absorbed, which might occasion a hectic fever.

‘ In inveterate heartburns, I have very often given the hemlock with the greatest success ; in a short time it took away the burning heat, as well as pain, and desire of vomiting. Persons, before weak and emaciated, recovered their strength by the use of the hemlock ; and became lusty.

‘ Obstinate head-achs and hemicranias of a long standing gave way to it.

‘ When I observed any obstructions or stoppages in the vessels of the kidneys or the womb, arising from an acrid tenacious serum ; on giving the hemlock I almost always perceived that the menses flowed in greater abundance, the blood assumed a better appearance, the racking pains of the cholic ceased, as well as all uneasy reachings, bilious vomitings, and painful tensions in the groin, or near the os sacrum ; nor did head-achs, dimness of sight, or giddiness, afterwards return.

‘ I attended two women, who, about the time of the menstrual discharge, were afflicted with the most dreadful symp-

toms ;



toms ; they had been married several years, but never had been with child.

‘ On taking the hemlock, they not only were entirely relieved from these complaints, but became much heartier, and both soon after became with child.

‘ What can the amiable fair sex expect farther from the hemlock ?

‘ I have often cured a scrophulous consumption with hemlock and milk ; I have had the same success with the hemlock in obstinate, inveterate, ulcerated, sore throats, whether eruptive, scorbutic, ferous, or by whatever acrid defluëtion they were occasioned.

‘ In many desperate diseases, where I saw the most efficacious medicines exhibited for a long time to no purpose, I have made constantly trial of the hemlock, and by this means have often effected a cure.

‘ A dropsy, owing to a hardness of some of the abdominal viscera, has often yielded to the hemlock alone ; often it required the assistance of other remedies ; and often the evil proved altogether incurable.

‘ Ancient gouts, inveterate rheumatisms, the spina ventosa, pox, deafness, the deepest melancholy (from a physical cause) the scab, scald head, bad ringworm, foul ulcers, and the most obstinate sinous and fistulous sores, I have for the most part subdued, and happily cured, by the sole assistance of the hemlock.

‘ I met, however, with some cases, in which the hemlock did no service, though it was exhibited for a long time, and in a large dose.

‘ A young girl, twenty years of age, for a swelling in her left cheek, which was closely united to the lower jaw, and bigger than a man’s fist, took daily, for above half a year, a considerable dose of the extract of hemlock ; from which receiving no benefit, she grew tired, and left it off.

‘ Another young woman, aged twenty-five, had, for many years, a large dark-coloured swelling in the right side of her neck.

‘ I made trial of the hemlock ; but a fever was immediately produced, and she became weak.

‘ Other medicines, however, prescribed for this swelling, besides external applications, afforded no relief.

‘ Wherefore Mr. Collin and I agreed to make another trial of the hemlock in this case, under a different form, in a very small dose, and joined with other medicines ; but the former symptoms immediately returned ; and the patient, from the use of the hemlock, even in so small a quantity, grew weak, and was extremely uneasy.

‘ Hence it was judged proper to leave the ailment to itself.

‘ A woman, forty-two years of age, felt a very painful schir- in her right breast for six months past, which was the time the menstrual discharge had left her.

‘ A surgeon advised her to apply an external fomentation of wine-lees, boiled in wine.

‘ In two days the schir was much largér, harder, and the skin grew livid.

Afterwards the scarf-skin burst, and a sharp fetid serum was discharged.

‘ For several weeks, different surgeons and physicians tried a variety of medicines.

‘ But the disease gained ground ; the patient complained of a dry cough, of a heat in the breast ; began to sweat in the night, and to become emaciated.

‘ Being at length consulted, I recommended the hemlock, with a decoction of common barley, and plenty of milk.

‘ From thence her strength was augmented ; the night sweats ceased ; her appetite returned ; the breasts changed to a brighter red ; and the hardness decreased.

‘ For almost two months, there was the greatest hope of making a cure of this woman.

‘ Then, I know not from what accident, she was suddenly seized with a cough, so violent that she spit blood.

‘ Hence I was obliged to discontinue the use of the hemlock, and the patient at last died of a consumption.

‘ Another woman, afflicted with a running cancer in her right breast, was better on taking the hemlock ; and the exulcerated hardness was reduced at least two-thirds.

‘ But, in the mean time, she was seized with a tertian ague, which weakened her extremely.

‘ Upon this I discontinued the hemlock, and gave her the Peruvian bark in considerable quantities.

‘ The ague was subdued ; her strength was restored ; and from the use of the bark every thing seemed to promise well.

‘ Wherefore I continued giving her the bark for a fortnight longer.

‘ At which time she was attacked with a humoral asthma, with which she had been afflicted about three years before. She was not able to expectorate, and thus died suffocated.

‘ A man, turned of seventy, was seized with an apoplexy, from whence the left arm and foot of the same side, became paralytic.

‘ He was troubled at the same time with a great cough, and had in the right side of his neck a fleshy swelling, more than double the size of a man’s fist.

‘ After



‘ After physicians and surgeons had tried a variety of medicines for several months to no purpose, the poor man was at length abandoned to his fate.

‘ The patient’s wife then desired me to visit him. I beheld him almost spent with old age, and with distemper, fetching his breath with difficulty, and spitting up a little adhesive glutinous matter ; the swelling on the neck was hard, livid inclining to purple, and with a continual gnawing pain.

‘ I immediately pronounced the case desperate, to his wife, and promised nothing. I talked encouragingly, however, to the dejected old man, and ordered medicines that might afford him some relief.

‘ He began to spit more copiously, and his respiration grew easier ; his strength was somewhat augmented ; but the swelling continued painful, and its size encreased. Hence the patient himself earnestly besought me to try the hemlock.

‘ As I knew it was innocent, even in the most debilitated old men, I gave him two grains night and morning, and continued besides the use of expectorating medicines. The effect of the hemlock was wonderful ; the discharge from his breast was copious and more concocted ; and in a few days, a greater degree of motion and sensation was perceived in the paralytic limbs. In the swelling, the pain was lessened ; neither was it continual, only returning at intervals ; but his strength did not encrease ; and his appetite was gone.

‘ I did not augment the dose of the hemlock.

‘ In about a month’s time the swelling seemed softer ; but in other respects he continued much the same, and took little or no nourishment.

‘ Nevertheless, he was kept alive for four months, at the end of which, his strength being entirely exhausted thro’ want of nourishment, the poor wretch languished for eight days, and then died.

‘ Sometimes I have given the hemlock in a cataraet, and by a long course of it, in a large dose, have at length succeeded. Often, however, in this disease it produced no effect at all.

‘ I made a perfect cure of four women with cancerous ulcers about the womb, by means of the hemlock. Many others it relieved for a time, without effecting an entire cure.

‘ In others, afflicted with cancers, the hemlock evidently did no service ; there were even some patients who could not bear it, complaining that from taking it, their pain became more violent, their weakness greater, and the ichorous discharge more fetid, acrid, and copious.

‘ For instances like these, should the hemlock be exploded ? or should it never be tried in similar cases ?

‘ It was necessary, candidly, and ingenuously, to mention these exceptions, lest I should be thought to want to impose on the learned world, by dwelling only on the praises of hemlock.’

After all, it is very possible that this plant, like many other vegetables that answer to the same botanic qualities, may be endowed with various powers in different soils and climates. With respect to the translation, it is in general pretty just to the original, though frequently affected and inelegant. Since the article was sent to press we have perused another translation, printed for Mr. Nourse, to which candour obliges us to give the preference.

ART. III. Oxford and Cambridge Verses on the King's Marriage.  
Fol. Pr. 5s. each.

WHEN a king or queen dies, or is married, or peace is proclaimed, (*would to God it were !*) it has been customary, time out of mind, for the poetical volunteers of each university to form themselves into a corps, to perform their several exercises and evolutions, and shew their skill and activity in *mature*. On these occasions all are called upon by their captain-general the *vice-chancellor*, and pressed into the service, high and low, rich and poor, one with another, young and old, smart and stupid, those who have genius, and those who have none. Every one, in short, that has a *foot* to stand upon (we mean a poetical one) is ordered into the field ;

*Scribunt indocti doctique poemata passim.*

We must not, therefore, be surprised to find some amongst them who will scarce *pass muster*, and a few *saggots* may be necessary to fill up the regiment. The character of *Martial's* epigrams may indeed, with great propriety, be applied to them :

*Sunt bona, sunt quædam mediocria, sunt mala pluror.*

They have at least however one charm to recommend them ; a charm which will almost recommend any thing, and that is *variety*. The reader who peruses these two pretty bookfuls of compliments, may imagine himself as walking in a beautiful parterre, adorned with flowers of every kind, from the high-flavoured exotic to the humblest native of the field ; the different scents that will arise to delight his nostrils, and the different formation of the leaves that will attract his sight, must all together fill his mind with a rapture which only florists and botanists can taste. If he likes to have his ears tickled with the sonorous flow of *Homeric* eloquence, or the high-flying word-

dividing,

dividing, unintelligible, *Pindaric* loftiness, if he loves the purity of *Virgil*, the terse elegance of *Horace*, or the easy simplicity of *Anacreon* : if, amongst our own writers, he admires the strength of *Milton*, the softness of *Waller*, the *Namby Pamby* of *Philips*, or, in short, any other stile, manner, or metre, here he will meet with ample satisfaction, and most delectable improvement.

If he rejoices in *Phœnician* pothooks, which are extremely scarce in this country, the most learned and truly oriental Mr. *Sawinton*, of Christ's College, will indulge him with a whole page of it, and which, if our printer had been favoured with any types from Oxford, we would have given him a specimen of : if he loves to sleep over *Hebrew* without points, Messrs. *Kennicott*, *Wheeler*, *Disney*, and several others, are ready to administer the soporific draught : if *Arabic* delights his eastern taste, let him repair to *Browne* and *Chappelow's* learned labours : and, lastly, if he has resolution enough to climb up *Penmen-mawr*, and hear the sweet swans of *Cambro-Britannia*, we will recommend him to the guttural muses of Mr. *Rowland Owen*, of *Jesus*, and Mr. *Edward Edwards*, of *All Soul's College, Oxon.*

As there is something inimitably sweet and tender in the verses of these two Welch bards, we will begin our quotations by the first stanza of each, by which our readers (Welch ones we mean) will be able to judge of their respective merits. Mr. *Owen's* begins thus :

‘ *Carmen Cambro-Britannicum.*

‘ Clowch y Clych yn entrych nen,  
Ar Canans mawr ei cynnen !  
Clowch sain ! clowch accain ecco,  
Clod i wen feinwen a fo !  
Am Gambria hyna i hiaith,  
Am Fro Cwynedd, frigein-waith,  
(Rhêd y fwn, fel Rhôd, îs îs)  
Coed 'rodre Cader Idrîs  
Miloedd, oi th'lyoedd a thant  
Ar filoedd 'or foledant.’

Mr. *Edward Edwards*, whose metre is something different, begins his ode in this noble and masterly manner :

‘ Pob Dyn, pob telyn, pob tant——pob Organ  
Pob Eurgerdd o foliant,  
Yn addfwyn pob awenyddfant  
Trwy'n Goror i Sior y Sant.



‘ Pob Miwfig diddig wedd addas——molant  
 A Milocdd trwy’r deyrnas  
 Prydain âr dydd priodas  
 Dau’n un o le gwreiddio Grâs.’

We will not pretend to determine which is the greatest poet of the two;

*Arcades ambo.*

*Et capro tu dignus, & hic——*

though we must acknowledge, that the first line of the latter poem, viz.

‘ Pob Dyn, pob telyn, pob tant——pob Organ,’

by the elegant repetition of the noble word *pob*, greatly prejudiced us in its favour; but this, with the rest of those excellent performances, we submit with all deference to the judgment of the learned.

But let us descend from these aerial heights of Parnassus, and see what is doing along the sides of the mountain. As most of our readers are, we believe, such good *Englishmen* as to love their own language best, we will not trouble them with extracts from the Greek and Latin poems in this collection, some few of which are truly elegant and classical, and the rest (as is generally the case with compositions of this sort) nothing but a jingle of fine words and phrases from different authors, tacked together in an awkward manner, to convince us that the compilers have read, but never tasted, the ancients: it happens unfortunately that those who write in English on these occasions, lay themselves much more open to censure, than if they hrd wrapped up their nothingness in a dead language.

Why would the learned Dr. *Kenrick Prescott*, master of *Catharine Hall*, who, we doubt not, is well skilled in *Hebrew, Greek, and Latin*, and has *Homer and Virgil and Horace*, at his finger’s ends, chuse to give us the following lines in his own tongue?

‘ Haste winds, and ministers of air,  
 Your sacred charge convey,  
 Waft safe to port the royal fair,  
 Nor kill us with delay.

‘ The seasons boast their patroness,  
 And Flora fair days brings,  
 But Flora blesses Albion less  
 Than she that gives her kings:

‘ Not Ceres, goddess of the *Grains*,  
 Her chaplet deck’d with these,  
 More welcome treads the rural plains,  
 Nor bears such promises.’

The thought of *Flora's* bringing *fair days* is to be sure extremely pretty ; but why *Ceres* should be called the *goddeſs of the grains*, unleſs by way of alluſion to *ſmall beer*, we cannot conceive, any more than we can underſtand what is meant by *her chaplet deck'd with theſe* ; theſe, what ? good doctor. What follows is indeed moſt truly poetical, and gives us a complete idea of the *batbos* :

‘ Whence the ſoft wiſh that thus my heart,  
As flame, has over-ran ?  
A throne was never rais’d to thwart  
The *bleſſings* of a man.’

*Bleſſings* on thy muſe, O *Preſcott*, for never was a ſweeter lullaby ; but hear, gentle readers, his own apology at the end of his poem, and then condemn him if you can :

‘ ——— forgive his lyre,  
Forgive his artleſs ſtring,  
Forgive this lay, thoſe words inſpire,  
“ His duty and his king.”

The following *Namby pamby* verſes would perhaps have made a much better figure, if they had been turned into a *Latin Sapphic* ode :

‘ Hither come at George’s call  
Bright Euphroſyne ! and all  
The nymphs who wait on favour’d man,  
And ſtrive to bleſs him all they can.’

Mr. *Dixon*, ſcholar of *Magdalen College, Cambridge*, thus ſweetly ſings,

‘ Bleſs’d *with* a queen adorn’d *with* ev’ry charm,  
To ſooth the monarch’s anxious care ;  
No foreign claims the orphan land ſhall *harm*,  
No doubtful heirs the kingdoms ſhare.  
‘ To each revolving age the royal pair  
Shall future kings *transmiſſive* give,  
Whoſe princely minds their parents worth ſhall bear,  
And GEORGE ſtill in his ISSUE live.’

Surely Mr. *Dixon* had better have turned over his *Gradus* for a few ends of Latin verſe, or laid ſnug in a Greek ode, than thus have ſtalked forth in the broad day-light of Engliſh, which he ſeems to be a perfect ſtranger to.

But it would be doing injuſtice to this collection, not to acknowledge that there are, though thinly ſcattered, ſome very pretty pieces of Engliſh poetry. Amongſt the Oxford Verſes (which, in our opinion, are upon the whole much preferable to  
the

the Cambridge) those written by Messrs. Courtney, Dashwood, Willes, Pepys, Bagot, Phillips, and Snell, shine with distinguished lustre. Of the Cambridge bards, Mr. Keate, Mr. Cowper of Christ's College, Mr. Langhorne of Clare-Hall, and Mr. Ekins, fellow of King's, are much superior to all the rest. If the nature of our design would have permitted us, we should gladly have given our readers some specimens of the abilities of each of these gentlemen : but, to make them amends for this omission, we have subjoined, at full length, two copies, which we cannot help thinking are fairly worth all the rest. The first is written by Mr. Ratcliffe, scholar of Brazen-Noze College, Oxford, and is as follows :

‘ The mitred sage had now with reverence due,  
And graceful pomp, the solemn rite prepar'd;  
When, rapt in thought, across th'illumia'd fane  
Awhile he walk'd, and thus short musing fram'd.  
“ Not many circling suns have round the globe  
Their journey run, since England's monarch paid  
First homage to our holy church; when pois'd  
In these my arms, and in the laver wash'd  
Of second birth, he made the pious vow.  
And well our liege has of the covenant  
His part perform'd, as thro' the slippery path  
Of youth he walk'd, and steer'd his prudent way.  
Now to our sacred altar he repairs,  
Nought deeming low of heaven's own hallow'd rite,  
To seal his faith to yon illustrious maid,  
Fit partner of his royalty; and sure  
Ne'er met two gentler souls, in youthful grace,  
In virtue brighter glowing. Hail, blest pair!  
And may your love from this imperial shrine  
Catch the chaste flame, and, with celestial fire  
Enkindled, pure, as these fair tapers, burn:  
So may it upwards rise in trembling spires  
Of heaven-fed light; till life's short scene is past,  
Vain shadow! and the bridal lamp dissolv'd  
In the full splendor of immortal day.  
But when the morn shall rise on Britain's hope,  
Auspicious beaming, which with fragrant oil  
Confirms the regal claim; be mine to pour  
The dewy odours on your blooming heads,  
(So ancient custom wills) and pay the debt  
Of decent gratitude,—perhaps the last.  
Enough for me, that, with obsequious zeal  
Due tribute brought, I wreath my sovereign's brow  
With triple honours. For the rest, O heaven,  
To thy great will I bow, and at thy call,

When



When quench'd in night this vital flame expires,  
To earth in peace and holy hope return."

Here we see one thought, namely, the archbishop of Canterbury's having christened, married, and crowned the king, pursued through the whole, and most elegantly and poetically expressed.

We cannot conclude this article better, than by the verses which bring up the rear of the Oxford army, written by the ingenious Mr. Warton, who has so deservedly obtained the honour of the *Poetry-Professorship* in that university.

‘ To the QUEEN.

‘ When first the kingdom to thy virtues due  
Rose from the billowy deep in distant view ;  
When Albion's isle, old ocean's peerless pride,  
Tow'r'd in imperial state above the tide ;  
What bright ideas of the new domain  
Form'd the fair prospect of thy promis'd reign !

‘ And well with conscious joy thy breast might beat  
That Albion was ordain'd thy regal seat :  
Lo ! this the land, where freedom's sacred rage  
Has glow'd untam'd through many a martial age.  
Here patriot Alfred, stain'd with Danish blood,  
Rear'd on one base the king's, the people's good :  
Here Henry's archers fram'd the stubborn bow  
That laid Alanzon's haughty helmet low ;  
Here wak'd the flame that still superiour braves  
The proudest threats of Gaul's ambitious slaves :  
Here chivalry, stern school of valour old,  
Her noblest feats of knightly fame enroll'd ;  
Heroic champions heard the clarion's call,  
And throng'd the board in Edward's banner'd hall ;  
While chiefs, like GEORGE, approv'd in worth alone,  
Unlock'd chaste beauty's adamant zone.  
Lo ! the fam'd isle, which hails thy chosen sway,  
What fertile fields her temperate suns display !  
Where property secures the conscious swain,  
And guards, while plenty gives, the golden grain :  
Hence with ripe stores her villages abound,  
Her airy downs with scatter'd sheep resound ;  
Fresh are her pastures with unceasing rills,  
And future navies crown her darksome hills,  
To bear her formidable glory far,  
Behold her opulence of hoarded war !

See, from her ports a thousand banners stream ;  
 On every coast her vengeful lightnings gleam !  
 Meantime, remote from ruin's armed hand,  
 In peaceful majesty her cities stand ;  
 Whose splendid domes, and tradeful streets, declare,  
 Their firmest fort, a king's parental care.

‘ And O ! blest Queen, if e'er the magic pow'rs  
 Of warbled truth have won thy musing hours ;  
 Here Poesy, from awful days of yore,  
 Has pour'd her genuine gifts of raptur'd lore.  
 Mid oaken bow'rs, with holy verdure wreath'd,  
 In Druid-songs her solemn spirit breath'd :  
 While cunning bards, at ancient banquets, sung  
 Of paynim foes defied, and trophies hung.  
 Here Spenser tun'd his mystic minstrelsy,  
 And dress'd in fairy robes a queen like Thee.  
 Here, boldly mark'd with every living hue,  
 Nature's unbounded portrait Shakespeare drew :  
 But chief, the dreadful groupe of human woes  
 The daring artist's tragic pencil chose ;  
 Explor'd the pangs that rend the royal breast,  
 Those wounds that lurk beneath the tissued vest !  
 Lo ! this the land, whence Milton's muse of fire  
 High soar'd to steal from heav'n a seraph's lyre ;  
 And told the golden ties of wedded love  
 In sacred Eden's amaranthine grove.

‘ Thine too, majestic Bride, the favour'd clime,  
 Where science sits enshrin'd in roofs sublime.——  
 O mark, how green her wood of ancient bays  
 O'er Isis' marge in many a chaplet strays !  
 Thither, if haply some distinguish'd flower  
 Of these mix'd blooms from that ambrosial bower,  
 Might catch thy glance, and rich in nature's hue,  
 Entwine thy diadem with honour due ;  
 If seemly gifts the train of Phœbus pay,  
 To deck imperial Hymen's festive day ;  
 Thither thyself shall haste, and mildly deign  
 To tread with nymph-like step the conscious plain ;  
 Pleas'd in the muse's nook, with decent pride,  
 To throw the scepter'd pall of state aside.  
 Nor from the shade shall GEORGE be long away,  
 Whose claims CHARLOTTA's love, and courts her stay.--

‘ These are Britannia's praises. Deign to trace  
 With rapt reflection freedom's favourite race !

But

But though the generous isle, in arts and arms,  
 Thus stand supreme, in nature's choicest charms :  
 Though GEORGE and conquest guard her sea-girt throne,  
 One happier blessing still she calls her own ;  
 And, proud a fresh increase of fame to view,  
 Crowns all her glory by possessing You.'

ART. IV. *Astronomia Accurata ; or, The Royal Astronomer and Navigator. Containing New Improvements in Astronomy, Chronology, and Navigation. Particularly new and correct Solar and Lunar Tables ; with Precepts and Examples of their Use, according to Old or New Style. The Elements of the Radical Mean Places and Motions of the Planets and Satellites. A new and correct Catalogue of Stars. With their right Ascensions, Declinations, and Annual Variations, (supplying the Place of Uranographia Britannica.) And Answers to Fifty-three Astronomical Questions. Chronological Rules and Tables. Reduction of the Dates of Æras. With Universal and Perpetual Time-Tables ; serving for any Year, past, present, or to come. And Answers to many Chronological Questions. The Seaman's Ready Computer, or, New and Easy Navigation, &c. &c. By Robert Heath, a Military Officer. 4to. Pr. 18s.*

THERE is something so eccentric and whimsical in the genius of this military writer, that we would sooner undertake to bring all the extravagations of the moon to exact calculation, than reduce his performance to any kind of method or system. Whether it be that Mr. Heath is a professed admirer of the facetious biographer of the unparalleled Shandy, or that he imagines flightiness and digression as allowable in astronomy as in wit, we will not presume to decide ; but sure we are that both are strongly marked, and perhaps the most characteristic and extraordinary publications of this or the last century. Woe be to him who pretends to unriddle the ambiguities, doubts, hieroglyphical signs, abbreviations, asterisks, and asterisms, which run plump against the judgment in the course of every page, or to draw order from those compositions of regular and wilful confusion. But the soldier hath wrapt himself in a more impenetrable cloud than the divine : in his very title page we meet with an ænigma, which would require all the address of an Œdipus ; nevertheless it greatly imports both ourselves and our publisher to solve this difficulty. Mr. Heath has denounced vengeance against us, should we be wanting in the respect due to his quality ; yet are we left to guess, whether he means a field-marshal or a corporal, by the title of *military officer*. All we at present can discover is, that our author is not a sheriff's officer or catchpole, which is indeed matter of some

confu-



consolation to the Reviewers. For this reason we shall measure our steps with all possible caution, though we must consider it as an unfair proceeding in our astronomer, to lay us under such unnecessary embarrassment, when his friend and coadjutor, the *dean*, could have so easily informed him, that there is all the difference in the world between a sermon, set off with the drapery of corpulence and lawn sleeves, and a simple discourse, delivered by a meagre curate in tattered crape; an observation that, we apprehend, is equally applicable to the productions of a truncheon and a halbert.

Be this as it may, we think we may safely pronounce that Mr. Heath is not only a profound astronomer, but an arch wit, a bard, and a satyrist; qualities which he displays in his very preface. Speaking of the pleasure that arises from contemplating the heavenly bodies, he adds, waggishly, a wish, 'that those *ladies*, vainly attending on the ORACLE in the *Old Bailey*, to consult their *destinies*, and other future *events*, would henceforth, more *wisely*, attend the *celestial* observers, it being not above an hour's travel farther (*meaning to Greenwich hill*) in their coaches, to have infallible proof of the *secret* transactions among all the *bright rulers* in the heavens! There they may see the celebrated Mr. *Gael Morris* enamoured of the *goddess of science*, walking hand in hand, and the renowned Mr. T. S. F. R. S. *usurper* of the *Ladies Diary*, holding up her train.'—Now, gentle reader, be pleased to observe the strength of the ridicule, the propriety of the figure, and the keenness of those shafts aimed at two rival philosophers. The ladies are recommended to pry into the *secret* transactions among the *bright rulers* of the heavens, rather than to consult the *Old Bailey* oracle about their own destinies; because it is the well-known disposition of that amiable sex, to be more curious about the affairs of their neighbours than about their own; and also because the private conduct of the heavenly rulers would open a large field of scandal and conversation for the tea-table. We can here likewise discover an oblique stroke at the celebrated discoverer of the nutation of the earth's axis; though he seems to be less the object of our author's satire than the illustrious Mr. *Gael Morris*, who is represented in the ridiculous attitude of a pensive disappointed lover; while the renowned Mr. Thomas Simpson is employed about the skirts of the petticoats of the goddesses of science; meaning that this fair lady has wholly rejected the addresses of the one, and employed the other only in the servile business of forming indexes, compiling tables and contents of science.—What Mr. Heath would insinuate, by calling the latter gentleman *Usurper* of the *Ladies Diary*, we are at a loss to conceive, unless it be, that Mr. Simpson claims to himself the whole

whole profit and honour arising from that laborious undertaking, notwithstanding he owes considerable obligations to the assistance of our author. Heaven shield us from the resentment of this Pasquin, and grant that we may rather be tumbled down Greenwich hill in a barrel spiked with iron nails, than brought, in the second edition of the *Royal Astronomer*, into the ridiculous groupe our author has assembled round the observatory on that eminence.

As it would be endless to point out all the shrewd, severe, witty allusions in the preface, we must leave them to the reader's own observation, and proceed to lay before him the poem with which it concludes, and an imperfect sketch of the principal contents of the volume. It would seem that Mr. Heath had a double view in composing this admirable piece of verse; the one to stimulate the geniuses of the age to the pursuit of science; and the other, to celebrate the praises of that treasure of erudition mentioned in the last line, the friend, the patron, and the colleague of our ingenious author.

*Vincit amor patriæ.*—————

‘ Whate’er in Egypt, Greece, or Rome was known,  
England can boast a genius of her own;  
Who, form’d with passions science to befriend,  
And vers’d in arts, encouragement shall lend.  
While the less noble stoop to abject ways,  
His works a lasting monument shall raise!  
His principles—as noble as his blood——  
Who acts in private for the public good——  
Descended from a loyal patriot-race,  
Whom trust still honours, and no arts debase;  
To statesmen, heroes, gen’rals, allied,  
Their prince’s glory, and the nation’s pride!  
In fame’s imperial temple highly plac’d,  
And some with laurell’d honours doubly grac’d——

‘ O sons of science, merit still pursue,  
And, by example, keep the prize in view;  
Exert your talents still to bless mankind,  
And a reward your services shall find;  
Though loss of sacred science is deplor’d,  
That treasure in a Cowper is restor’d!’

With respect to the performance, nothing is less intended than method, order, precision, and connection. We are not to look for these in this system of astronomy, any more than we are to look for decency and wit in the asterisks and blank spaces in the late sequel to a celebrated humorous performance;  
yet,

yet, like that, it contains some things deserving our attention, and evincive of genius, amidst an infinity of impertinence, absurdity, and puerility. For instance, the rules laid down for finding the difference of mean, solar, and sydereal hours, and the annual procession of the equinox, according to the longitude of the moon's node, are, we apprehend, exceeding useful practical improvements in astronomy. The same may be alleged of the application made of astronomy to chronology : but what, in our opinion, particularly merits regard, is the concise method given by dean Cowper, for finding the moon's parallaëtic angle, and exemplified by several instances exhibited by our author : to this we may add the table for finding the radical mean places of the moon, and the new theory of this satellite, proposed by Dr. Cowper, in which he demonstrates a variety of propositions of the utmost importance to a true knowledge of the cælestial bodies. Whether these pieces were ever before published, we cannot determine ; but we must, in justice to the two gentlemen who have clubbed their wits in this performance, recommend them as extremely useful and ingenious, though hardly sufficient to bear up the credit of a large volume of incoherent, obsolete, borrowed, absurd, and trifling observations.

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ART. V. *A Philosophical and Critical Essay on Ecclesiastes. Wherein the Author's Design is stated ; his Doctrine vindicated ; his Method explained in an Analytical Paraphrase annexed to a New Version of the Text from the Hebrew ; and the Differences between that new Translation and the received Version accounted for in Philological Observations. By A. V. Desvoeux, Chaplain to his Majesty's Regiment of Carabineers. 4to. Pr. 15s. 6d. Hawkins.*

THE art of criticism acquires additional value, when it is applied to elucidate obscurities, reconcile contradictions, and remove those ambiguities which furnish the infidel with so frequent opportunities of questioning the truth of our religion, and the divine origin of those writings termed sacred. It was therefore with uncommon satisfaction we lately beheld divers masterly attempts in this kind ; and that we hear the ingenious Mr. Kennicott meets with all due encouragement, to prosecute his arduous and laborious task of collating all the oriental manuscripts and learned versions of the Old Testament, which is certainly the most plausible method hitherto proposed for ascertaining the genuine text. What that learned gentleman may think of the performance under consideration, we cannot pretend to determine ; but this we will venture to pronounce, that  
no



no philologist, critic, or commentator on the sacred writings; hath of late years displayed more erudition, genius, and sound judgment, than our author, notwithstanding some of his opinions may be deemed liable to exception.

The subject chosen by our reverend writer hath long been the source of controversy among the learned, and he enters upon it with a candid and distinct review of their opinions respecting the design, method, and object of the Hebrew philosopher in the book of Ecclesiastes; a treatise which some regard as a jumble of various contradictory sentiments, and detached sentences; others as an apology for vice, lewdness, and debauchery; while a few endeavour to clear up the apparent obscurities and inconsistencies, by supposing that Solomon speaks in different characters, and gives to each personage the sentiments proper to his principles. From a notion that the Ecclesiastes contain a number of opinions unworthy of the holy spirit, and a direct approbation of the doctrines of atheists, epicureans and saducées, they infer that Solomon must have intended it for a dialogue, where the interlocutors speak in their different characters. But this conjecture, we think, is clearly refuted by M. Desvoeux, who, by explaining the context, places the whole in an easy, amiable point of view, suitable to the wisdom and piety of the royal author.

Solomon has been taxed with impiety by certain critics, who misapprehended his meaning for want of attention to the general scope of his doctrines. They charge him with condemning as vain all sublunary things, contrary to the express declaration of the Creator, who pronounced that all *was good*; whereas Solomon, according to our author, is only demonstrating the comparative vanity of wordly enjoyments, which are incapable of procuring solid durable felicity. He affirms, that Solomon, on the contrary, puts a real value on corporeal pleasure; but he vindicates him from the charge of epicurism, brought on this account by another set of equally mistaken critics.

• The doctrines of Epicurus (says he) as understood by those we have now to deal with, may be reduced to the following summary. *The greatest happiness consists in bodily pleasures; and is attained by the enjoyment of earthly goods.* But, says one, is not this the very assertion that occurs in a thousand places of the book now under consideration? Does not the author every where affirm, that nothing is better for men, than to eat and drink, and to enjoy the pleasures of this world? I own he says several things which, if considered by half-sentences, taken out of their proper place, and without a proper regard to that

### 3 Desvoeux's *Philosophical and Critical Essay on Ecclesiastes*.

which goes before or comes after, may look like the precepts of Aristippus. But is that doing justice to an author, whose meaning is to be found, not in scraps taken here and there from his book, but from whole sentences considered as they stand with respect to every part of the discourse or argument they belong to? If that, which is the only fair method of judging be followed, it will plainly appear to every candid examiner, that our author, in the places so much exclaimed against, does not speak of the supreme good in itself; but of that greatest good or happiness only, that may be had from earthly things.

He proceeds to demonstrate, that this is the genuine sense of the passages censured, and defends the doctrine of corporeal happiness, as laid down in a secondary view by the royal philosopher; warning those who form their judgment on vulgar translations, without consulting the Hebrew original, not to blame Solomon for the faults of his translators, to whose blunders he ascribes great part of the seeming impiety, contradiction, and absurdity in this treatise. Our author's defence of the moral doctrine of the Hebrew philosopher is replete with deep reflection and judicious observation; and the distinctions which he makes between his principles and those of Epicurus, are equally just and pertinent. He evinces, beyond all denial, that Solomon considers worldly pleasures, and particularly the enjoyments of sense, to which he gives the first place, as subservient only to a nobler end; while they were regarded by the Greek sect of the school of Epicurus, as perfectly good in themselves, desirable only for their own sake, and the ultimate aim of all the wishes and disquisitions of wisdom. His whole reasoning upon this head may indeed be deduced from that principle of the ingenious Burlamaqui, in his *Principles of the Law of Nature*, that whatever flows as a necessary consequence from our original constitution, implies an unquestionable declaration of the will of the Creator; a principle of vast extent, which may be applied to all the variety of worldly enjoyments in the gradation of their subordination to each other.

M. Desvoeux's philosophical talents will appear to advantage from the address with which he has managed the following argument against the Stoics: 'The Stoics, both ancient and modern, (says he) for by that name I must call all those pretended sublime moralists, in whose scheme virtue and nature are set in direct opposition, universally agree in extolling the mind, and depreciating the body, which they represent as a vile worthless lump of clay. Then they insist upon valuing the pleasures of the mind, and those of the body in proportion to the different degrees of esteem we have for that part of ourselves whereby we enjoy them. This method, as fair and specious as it may  
seem

seem at first view, is very deceitful, and will appear so when you come to examine it a little closer. For, though the distinction between mind and body is a real one, yet that which is made between the pleasures of the mind and those of the body is a distinction in words only. To speak exactly, and like philosophers, we must say there is no delight or pleasure but belongs to the mind. The body in its own nature is utterly incapable of feeling and sensation; except you exclude from the idea annexed to those words all notion of *perception* and *knowledge*: but without some sort of *perception*, there can be no delight. If the natural ties, whereby body and soul joined together make but one subject, be dissolved, or their uniting force superseded; let the body be any ways affected, there can be no more sense, either of pain or pleasure. Therefore it is plain, when we talk of bodily sensations, we join together words that ought never to meet. That all sensations are, truly and philosophically speaking, spiritual, may further appear from the following consideration, viz. that they may exist without any assistance from the body, whereas it is not possible they should without, at least, the concurrence of the mind. That relation between our soul and our body, which makes a certain sensation to take place in our mind, whenever a certain motion happens in the parts of our body, is not the result of the essential properties of either, but of a particular law freely established by him who made us. Therefore, if God's will had been, or if ever it should happen to be, that the present occasional cause of sensation be removed, and that another should take place; we plainly conceive this may be immediately effected, without any essential alteration in the nature of either our soul or our body; and this must be the opinion of most divines, who think that the wicked shall endure a real sensation of pain, before the day of judgment, and during the actual separation of their souls and bodies. And indeed, except God's freedom or power be called in question, no body can doubt but the very same idea, whereby our soul is apprised of that pleasure or pain, which we call corporeal, might have been excited in our mind, without the intervention of any but spiritual causes, had the Almighty been pleased to appoint a law, or a relation for it.

• But there is great reason to doubt, if not absolutely to deny, that the same may be said of the body; for thought and perception, without which there can be no delight, can hardly be reckoned among the possible affections of the body. It would ill become me positively to decide, that an opinion is contradictory, the contrary whereof some of the best philosophers of the age think cannot be proved; yet I may be allowed to say that it appears to me to be so. I have (as I think)



a clear perception of the same kind of opposition and inconsistency between the faculty of thinking and the known properties of divisible matter, as every body owns there is between simplicity and composition. But let this be as it will ; it must still be certain that there is no sensation without the mind. For, supposing the body is capable of the faculty of thinking, our mind is, or at least may be, material ; yet, since that faculty is acknowledged on all hands not to belong actually to every part of matter, whereof this world or even our body consists, there must be still a difference between a *thinking* and a brute, or *unthinking body*. Now use and custom have determined that the latter should be called *body* by way of distinction, and the former *mind* or *soul* ; and there is no reason why this distinction should not hold in the present controversy. For when philosophers speak of the dignity of the mind, and extol it above the body, their encomiums chiefly respect the faculty of thinking, and have very little to do with the dispute, whether the human mind be in its own nature a particle of divisible matter, or an immaterial substance. When they say *the mind has more dignity than the body*, their meaning is, *a thinking being is more excellent than an unthinking one*. Thus they must give the name of mind to that, whatever it is, which is capable of perceiving an idea ; and therefore the pleasures that are called *sensual* or *corporal*, must be ascribed to the mind by any one who chuses rather to speak properly with the philosophers, than improperly with the vulgar. Or if the vulgar distinction is retained in popular discourses, as being better adapted to the most common, though erroneous apprehensions of mankind, and to prevent mistakes of a more dangerous nature ; yet it must be used like the figures of speech, and laid aside in philosophical disquisitions, so as never to be made the ground-work of an argument. By the foregoing explanation, the wole strength of the Stoic objection must be entirely ruined, as it has no other foundation besides the ambiguity of the words they make use of. For if the pleasures that affect our mind must share in the dignity and excellence of the mind itself, then indeed that privilege is common to both kinds of pleasure here compared, and of course can have no weight in determining the preference in favour of either.

This leads our author to a subject still more important, namely, to justify the sacred orator against those who impeach his orthodoxy, with respect to the belief of the immortality of the soul. He first points out the following texts, which afford a presumption that Solomon alluded to a future state.—“ God shall judge the righteous and the wicked, because there is a time for every thing he shall think proper, and concerning every

every work *that is done* there.—God will bring him into judgment for all his *works*.—God shall bring every work into judgment with respect to every thing that was not taken notice of, whether good or evil.”

Hence the reverend critic proceeds to that passage in which Solomon has been supposed to place the souls of men and brutes upon an equality; and he first proves, that his words have been mistaken, no such coequation being intended by the royal philosopher; and then demonstrates, that the conclusion which has been drawn is false, even in the common acceptation of the words; and that notwithstanding Solomon had believed in the equality of the souls of men and brutes, this could by no means affect the immateriality and immortality of the human soul. We must confess that, as a metaphysician, M. Desvoeux hath not acquitted himself upon this head entirely to our satisfaction, though, as an interpreter of the Hebrew text, and the meaning of his author, he must be allowed great merit. As he quotes Mr. Buffon's arguments for the materiality of the souls of brutes, he ought to have refuted them regularly, and not contented himself with an explication of Solomon's meaning, as the French philosopher's reasoning has no allusion to scripture, but is purely philosophical. The truth indeed is, that the question is beyond the reach of human understanding; though to us it is the most probable, that the souls of brutes are neither material, nor vested with all the attributes and qualities of the human soul; they may have imagination, memory, and passion; but they seem to want consciousness, perception of their own ideas, and that degree of reason and reflection which distinguishes man. The words in dispute are the following, which we shall give in the vulgar, and in our author's translation, together with his paraphrase, which will sufficiently point out his acceptation of the Hebrew text, without entering into a detail of his criticisms.

*Old Version.*

Chap. III.

18. I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

*New Version.*

I concluded in my heart with respect to the sons of man, that I should assert God, and see that they themselves are a brute to themselves. For that which befall-eth the sons of man, and that

*Analytical Paraphrase.*

The Second Corollary.

The being of a God, his attributes and supreme sway of his Providence are clearly evinced, from the very complication of human affairs, which none but an infinite understanding could ever prevent from fall-  
ing

19. For that which befallcth the sons of men befallcth beasts, even one thing befallcth them : as the one dieth, so dieth the other ; yea, they have all one breath, so that a man hath no pre-eminence above a beast, for all *is* vanity.

20. All go unto one place, all are of the dust, and all turn to dust again.

21. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goes downward to the earth?

ing into an irretrievable confusion. But the higher we rise in our conceptions of that great Being, the lower we must descend in the notions we have of our own worth and dignity, for our so much boasted of reason, when left to itself, is incapable of ascertaining a difference in men's favour, with respect to a future dispensation, between themselves and what they call the brutish part of the creation : so dark and intricate are the ways of Providence in this world!

Upon the whole of this question we join issue with our learned author, that religion, and the belief of a future state of rewards and punishments, are no way affected, whether we think on the one hand, that the souls of brutes are material and perishable with their bodies ; or, on the other, that they participate in a coëquation with the human soul.

Solomon hath been suspected to favour the principles of the Sadducees in the ensuing verses : ‘ If a man beget a hundred children, and live many years, so that the days of his years be many, and his soul be not filled by good, and also that he have no burial, I say, that an untimely birth is better than he.’ — ‘ Yea, though he live a thousand years twice told, yet hath he seen no good : do not all go to one place ?’ These are the texts which our author ably vindicates, both by the natural meaning of the words in the vulgar version, and by a different turn in his own translation.

Mr. Desvoeux, after removing some other objections, closes his dissertation with obviating the charge of obscurity and inconsistency, brought against the book of Ecclesiastes, which he effects



effects with the same ability and address, displayed in the instances we have quoted, concluding in the following manner :

‘ I hope it does by this time appear, how needless it would be for me, minutely to shew that the book of Ecclesiastes is neither a *dialogue*, nor a discourse made up of *objections* and answers to them ; nor a *drama*, wherein men of various principles are introduced acting different parts ; nor a *summary* of wise men’s opinions, concerning the supreme good. For since there is not the least footstep to be observed of either interlocutors, or abettors of different opinions, or objections and answers ; and since no real inconsistency can be made out, between the several parts of this treatise, I think it is plain these several schemes were no better than shifts which commentators were put to, in order to save the character of the book, without allowing the contents of it to be true. They would never have had recourse to such evasions, did they conceive the whole to be free from the odious imputations I have hitherto examined, and, I hope, confuted. As soon as the work in the whole, and every part of it, become clear of all suspicion of heresy and inconsistency, the foundations of those schemes entirely vanisheth away, and consequently the buildings must fall to the ground, without any further effort.’

In the second section, the reverend Mr. Desvoeux examines the several schemes proposed to explain the design and subject of the treatise under consideration, which agree with his own in the main principle ; namely, that the book of Ecclesiastes contains nothing unworthy of the holy spirit, yet differ with him in other particulars. According to our author’s acceptance, Solomon’s design was to prove the immortality of the soul, or rather the necessity of a future state, from such arguments as reason and experience furnish ; and he is farther of opinion, that the Hebrew orator inserts some observations which have no direct application to the principal design of the treatise, though they must be regarded as consequences naturally flowing from the principles he laboured to establish, ‘ in order, as he supposes, to arrive at the main conclusion, without which his principles must have lain exposed to objections, side attacks, and chicaneries, from the libertines, or pretended free-thinkers of his age.’ We cannot enter upon a review of what he urges upon this head ; sufficient it is, that we may venture to recommend it as ingenious, learned, and masterly.

With respect to the new version and paraphrase, we need say nothing ; the reader hath seen a specimen, and may form his own judgment ; but as to the philological observations annexed, they abound with such variety of judicious remarks, in-

genious interpretations and conjectures, learned emendations of the text, and profound criticism, that we are sorry an intelligible analysis would greatly exceed the limits of an article. Upon the whole, to conclude, we heartily recommend this treatise to all the lovers of sacred criticism, and those unhappy persons who build their infidelity upon the seeming absurdities of the Old and New Testament. Hence they will find, that to the blunders of translations, and to their own inattention or ignorance of the originals, they ought to ascribe their erroneous opinions; and that there is scarce any part of the sacred writings which may not be demonstrated worthy of their divine origin.

P. S. It must be observed that our author is of opinion, the Hebrew manuscripts now extant can be of little use to discover ancient various readings; and he even hints, to ascertain the genuine text, to which we cannot possibly give our assent. Had he perused Mr. Kennicott's last treatise, he must certainly have thought otherways; but from his silence, Mr. Desvieux would seem to be an entire stranger to one of the most learned pieces of criticism of which this kingdom can boast.

Let us add, that the author has hardly any reason to apologize for his language: it is in general clear, copious, and pure, scarce ever favouring of the French, and but seldom of the Latin idiom.

ART. VI. *A Review of the Reign of George the Second. In which a new Light is thrown on the Transactions, and the Effects of ministerial Influence are traced and laid open.* 8vo. Pr. 3s. Wilkie.

NO reign in the English annals, perhaps, contains so great a variety of concerns, both foreign and domestic, as that of George II. if we except that of Henry II. A review of such a reign, in a work of three shillings price, requires the most masterly plan to make it pleasing, and the most impartial execution to render it instructive. The title our author has prefixed to his performance, does not strike the reader with any strong prepossessions in favour of his impartiality; but, to qualify that omission, he has said, in the advertisement to the work, 'that the effects of ministerial influence are (meaning in his book) traced and laid open from *original papers*.'

Such an additional insertion, as there is not from the beginning to the end of the work an original paper exhibited, quoted, or referred to, can at best be called a trap for curiosity, which, when exercised on such a subject, is laudable, and the disappointing

pointing it is therefore the more blameable. We shall now proceed to the work.

Our author, in his second sentence, has made a most amazing discovery, viz. 'That all the branches of the present royal family, who are heirs to the crown, derive their origin from the family of the Stuarts.' Till this discovery was made, the world believed that they were descended from the house of Brunswick. In the next page he says, that 'the people dethroned king James,' whereas, the representatives said that he dethroned himself. In p. 8, we are told, that 'the Tories, or country party, adhered to the ancient constitution of the state, and the apostolical hierarchy of the church of England, and that they were the landholders and proprietors of the kingdom;' consequently, that the Whigs were all of them republicans, atheists, or sectaries, beggars, or sharpers; and yet nothing is more certain, than that at the very time our author treats of, two thirds at least of both houses of parliament were professed Whigs.

The leaders of the Whigs, or courtiers, according to him, p. 9, 'were busy, petulant, positive, vain, and verbose; their best speakers were neither nervous nor elegant, and their arguments blunt, awkward, and slovenly.' Taking all this upon our author's own word, we could have wished that he had given us some proofs of what he says, from the speeches of general, afterwards earl Stanhope, Mr. Craggs, Mr. Talbot, Sir P—Y—, (both of them afterwards lord-chancellors) and, for some time, of Mr. P—, afterwards E— of B—; all of them Whigs in the house of commons; and of John duke of Argyle, Ph—E— of Ch—, L—d C—, and many other Whigs in the house of peers.

It is to be wished, in short, that the author had defined the meaning of a Whig in the reign of George II. whether it had any meaning at all; and whether, during most part of that, and the whole of the foregoing reign, the Tories, to all intents and purposes, did not act as Whigs, and the Whigs as Tories. This, in fact, was the reason why some of the great men we have mentioned, as being Whigs, having more regard to principles than to sounds, associated with the Tories who acted upon Whig principles, and left the Whigs, who acted upon Tory ones. In the same page our author exhibits another instance of his political knowledge, by telling us that the faction (of the Whigs) was 'originally instituted in opposition to episcopacy.' Dreadful degeneracy, indeed! Our author in the next line makes another very surprising discovery, in telling us what we believe never was heard of before, that the Jacobites were a very cool set of men.



The subsequent pages of this voluminous pamphlet (for such it is) seem to be drawn up as an abridgement of the parliamentary proceedings, and common histories of the late reign, bespangled with trite declamation from anti-ministerial papers and pamphlets, but, by way of variety, dressed up in a very bad language. He tells us, that Mr. Shippen, whom even his enemies acknowledged to have been a great master of stile, proposed to give the same sum to the late king which his father had been *endowed* with. He then, p. 12, tells us, that the changes which followed were *extremely few*; and his note at the bottom of the page is so *extremely curious*, that we forbear to transcribe it, lest we should render it *vulgar* also. In the same page the king tells his parliament, that he desired to reduce the expence of the public *money*, as soon as it could be done *to their interest and safety*. He then says, that this speech, *as is common*, was *undoubtedly* penned by the minister, and put into the mouth of majesty, to sooth the minds of the people into an acquiescence of his measures; *but it was by many suspected to be without any real intention of complying with the tenour of it.*

The reader by this time must more than suspect our author's abilities as an historian as well as a writer; and will not expect to be entertained with any farther criticisms upon his language. As to his narrative, it is no better than the contents of an index, strung like the beads of a necklace, and kept together by copulative conjunctions. Mr. P——, now earl of B——, is his hero. But though that great man's abilities as a commoner, were unquestioned and eminent, our author ought to have paid some more regard than he has done to those who laboured in the same vineyard of opposition; for such it may be called from the noble crop it produced to them.

Our author, p. 33, &c. has given us a stale history of the famous excise-scheme. An able writer would have ennobled his work, by giving his readers an estimate of the real difference between the manner of collecting the duties upon tobacco, proposed by Sir Robert Walpole, and that which is practised at present, in consequence of an act of parliament which Mr. Pelham publicly declared was obtained at the solicitation of the merchants of London. Such a writer would likewise have thrown into his work certain strictures upon the motions (for such happened in those days,) that were brought into the house merely to distress the minister, and upon those which have been since established by law. In short, a reviewer of the reign of George II. even with but tolerable abilities, if possessed of impartiality and candour, may erect himself into an useful readable author, by comparing the transactions of one part of that reign with those of another, by making allowances for party heats,  
and

and ministerial engagements, and, in short, by distinguishing between what was plausible and what was practicable. Such a work coming from even a middling writer, would be of private utility ; if from a great one, of public service.—But we will now return to our author.

While he keeps, as he generally does, to the index stile, we must do him the justice to say, that his narrative is comprehensible, and in some places clear, tho' he seems every where to have been miserably defective as to information. He says, p. 49, that the bill brought in by Mr. Pulteney, for the more effectually securing and encouraging the trade of his majesty's great subjects in America, was supported by the best orators with eloquence and satire ; but the power of the minister consigned it to oblivion. This is a mistake : that bill soon after passed, and was carried into the fullest effect during all that war, tho', in fact, the contents of it have very little or no relation to its title. Our author's relation of the convention, and our negotiations with Spain, a subject so important and interesting even at this time, conveys with it no more information than may be gathered from a common news paper, or magazine. P. 54, our author supposes admiral Vernon to have been sent to the West Indies, on account of his opposition to the minister in the house of commons. Vernon, when he received that commission, was not in parliament. Our author, p. 57, mentions, the people of England, in the year 1640, to have been as much distressed by the bad management of their ministers as they were by the hard frost, and all owing to our German connections. An able reviewer of this reign, in mentioning the motion made for removing Sir Robert Walpole from his majesty's presence and councils, as our author does, pages 58 and 59, would have coolly enquired, whether that motion was constitutional and just, or founded on proper evidences ; or whether they who chiefly supported it, did not afterwards give it up as indefensible. Sterility of language, and hacknied sentiments, are the only objections we have to our author's representation of British affairs upon the continent, and in America, after the Spanish war was declared. Had he been possessed of proper talents, or information, he had a fine field to have displayed both, p. 65, when he mentions the change of ministry when Sir Robert Walpole was created earl of Orford. Instead of that, we have only a tame narrative of what passed without doors, and not the least insight into the measures which that minister took to frustrate the parliamentary enquiry into his conduct.

Our author says, p. 71, that the reasons for which the French were not pursued after the battle of Dettingen, are still unknown :

known : perhaps they are to him. P. 74, after some compliments paid to prince Charles (as our author calls him) and his family, he tells us, that ‘ Sir John Norris, who commanded a fleet superior to that of France, *permitted* the enemy to escape.’ P. 79, where our author mentions the capture of M. Belleisle, and his brother, he might, very consistently with his own plan, have shewn, that tho’ that capture was legal, yet the legality of their detention in England, and refusing them as prisoners of war, the benefit of the cartel, was strongly altercated even amongst our general officers ; and that our court at last, in fact, was obliged to give up the point. His account of the rebellion is extremely superficial, and in some parts false ; for the king himself never took the field on Finchley-Common, as this writer, p. 86, affirms he did. Pages 104 and 105, our author exhibits at full length the names of a great many respectable persons, some of whom are now alive, and perhaps may not thank him for what he has said, together with the state of the court and country party ; the veracity of which may likewise be very justly questioned. P. 116, he tells us, a company of traders obtained a charter for a large tract of land upon the river Ohio in America. Is our author sure of that important fact ? or is he sure that such a charter ever passed the great seal ? The remaining part of this performance is chiefly embellished with the arguments, and sometimes the words that are to be found in the Considerations on the German war, which were published by the same bookseller ; but we cannot help being a little apprehensive that our author has been off his guard when he wrote p. 133. It would look like ill nature to give our reasons for that opinion. From p. 140, our author’s style and manner is so evidently altered for the better, that we cannot bring ourselves to believe the subsequent part of the performance to be executed by the same hand as the preceding. The same barrenness of matter, staleness of observation, and want of information, however, still continue. In the mean while we cannot disown its being a tolerable good epitome of the news papers and magazines of the time. His defence of L— G—— S——, which he begins in the notes upon p. 226, is incomparably the best part of his performance : and as an apology for the freedom he has taken with ministers, we are obliged, in justice to his intrepidity, to insert his character of a set of men, whom, perhaps, in point of interest, he had much less reason to provoke. Speaking of L— G—— S——, he says, that ‘ he was stigmatized with the most virulent insult that the most savage breast could suggest, while a parcel of mercenary booksellers, men that would blast the fairest character for the sake of getting a few pence, base and fearless  
in



in their conduct on such occasions, and all times wretches without any kind of principle, collected together their understrappers, and poured such a shoal of scandalous and libellous pamphlets into the hands of the public, as seemed to deluge the whole town.

ART. VII. Fingal: *An Antient Epic Poem, in Six Books: Together with several other Poems, composed by Ossian the Son of Fingal. Translated from the Galic Language, by James Macpherson. 4to. Pr. 12s. Becket and Hondt. [Concluded.]*

THE fourth book of this admirable poem is introduced with a kind of dedication to the fair Malvina, who appears to have been enamoured of the gallant Oscar, the son of the bard Ossian; and, after the untimely death of that hero, to have taken pleasure in hearing his praises sung by his reverend father. Fingal being at this period asleep, and the action naturally suspended, the poet judiciously interposes this episode, relating to his own courtship of Everallin, the daughter of Branno, by which the reader is enabled the better to understand several passages that occur in the sequel of the poem.

Having recounted his own exploit against his rival Cormac, whom he slew in battle, he returns to his subject of Fingal's expedition. Roused by the apparition of Everallin, he flies to the assistance of his son Oscar, who was engaged with the Danes, near the Red Oak of Lubar's stream. Nothing can be more magnificent than this description of himself. 'My spear supported my steps, and my rattling armour rung. I hummed, as I went in danger, the songs of heroes of old—like distant thunder Lochlin heard—they fled.' The same situations will suggest the same images to bards, who could not possibly have the least communication with each other. Milton represents Lucifer supported on his spear. 'My rattling armour rung,' conveys the same idea as the ἀράβησε δὲ τευχὲ ἐπ' αὐτῷ, of Homer. His humming, in time of danger, the song of heroes of old, is altogether conformable to the practice of the Greeks, who sung the hymn to battle; and the flight of the enemy, on hearing his voice, is a circumstance exactly similar to the confusion of the Trojans, when they heard the voice of Achilles, after the death of Patroclus.

Τρεῖς μὲν ὑπὲρ ταφροῦ μεγάλ' ἴαχε Διὸς Ἀχιλλεύς,  
Τρεῖς δ' ἐκυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκροισι.

Thrice from the wall the hero's cries resounds,  
And thrice that cry the Trojan host confounds.

But,

But, indeed, the very circumstance of crying three times is again mentioned with suitable dignity, when Fingal awakes and summons his chiefs to battle. ‘The king stood by the stone of Lubar; and thrice reared his terrible voice—the deer started from the fountains of Cromla; and all the rocks shook on their hills.’ We are doubtful of the propriety of the verb *rear*, thus applied to the voice.

Fingal, in consequence of his promise to Gaul, the son of Morni, retires from the fight, that this hero might have all the glory of the battle. ‘He shall lead my battle, that his fame may rise in the song.’ This is an instance of generosity the more remarkable, as Gaul commanded the tribe which had long disputed the pre-eminence with Fingal himself. The king’s retiring from the field is not less glorious than his first advance to battle. ‘Now like a dark and stormy cloud, edged round with the red lightning of heaven, and flying westward from the morning’s beam, the king of hills removed. Terrible is the light of his armour, and two spears are in his hand.—His gray hair falls on the wind.—He often looks back on the war. Three bards attend the son of fame, to carry his words to the heroes.—High on Cromla’s side he sat, waving the lightning of his sword, and as he waved we moved.’

What follows is a generous contention between Ossian and his beloved Oscar, which last respectfully intreats his father to retire with Fingal, that he (Oscar) may have the fairer opportunity to inherit his fame. The battle begins with great fury, and wonderful deeds of prowess are performed by Gaul and Ossian and Oscar; nevertheless, they are surrounded by a great superiority in number, and in danger of being overpowered. Fingal perceives their situation, and loth to deprive them of the glory of the victory, by marching in person to their assistance, he sends Ullin the bard to animate their spirits, by rehearsing to them the deeds of their ancestors. One would imagine the behaviour of Fingal upon this occasion had been literally copied by Edward III. of England, who, at the battle of Cressy, remained aloof upon a hill, while his son the Black Prince was engaged with the whole power of France. Even when the prince was represented as in imminent danger, he would not move to his assistance, lest he should rob him of the glory of the day. Of all the English kings, Edward III. approached the nearest to the character of Fingal, which is the perfection of chivalry. The address of the bard to Gaul puts us in mind of the speech that Shakespeare ascribes to John of Gaunt, when his son the duke of Hereford is on the point of engaging Mowbray in single combat. ‘Be thine arm like thunder; thine eyes like fire; thy heart of solid oak. Whirl round thy

thy sword as a meteor at night, and lift thy shield like the flame of death.' Gaunt, in the play of Richard II. says,

"Be swift as lightning in the execution ;  
And let thy blows doubly redoubled,  
Fall like amazing thunder on the casque  
Of thy pernicious adversary."

In order to aggrandize the character, or rather to support the consequence of Fingal, it was necessary that Gaul should fail in his enterprize. The king of Lochlin could be conquered by none but Fingal ; as Hector, in the Iliad, is reserved for the arm of Achilles.

'Now Fingal arose in his might, and thrice he reared his voice. Cromla answered around, and the sons of the desert stood still.—They bent their red faces to earth, ashamed at the presence of Fingal. He came like a cloud of rain in the days of the sun, when slow it rolls on the hill, and fields expect the shower. Swaran beheld the terrible king of Morven, and stopped in the midst of his course. Dark he leaned on his spear, rolling his red eyes around. Silent and tall he seemed as an oak on the banks of Lubar, which had its branches blasted of old by the lightning of heaven.—It bends over the stream, and the gray moss whistles in the wind : so stood the king. Then slowly he retired to the rising heath of Lena. His thousands pour around the hero, and the darkness of battle gathers on the hill.'

Let it be remembered, for the honour of Ossian, that Swaran on this occasion makes a much better figure than Hector, who fairly takes to his heels at the approach of Achilles ; and thus, not only vilifies his own character, but, in so doing, detracts from the merit of his conqueror. We may also observe, that Fingal in this attitude is compared to a beam of heaven, and Achilles to a blazing fire, or the rising sun, "Ἡ πυρὸς αἰθρομένη, ἢ ἡελίος ἀνιόντος.

The description of this battle abounds with beautiful similes, and some fine touches of the pathetic. The sound of the war arouses the dejected Cuchullin in the cave of Cromla. He advances with his chiefs towards the heath. 'They came, and saw the tide of battle, like the crowded waves of the ocean ; when the dark winds blow from the deep, and rolls the billows thro' the sandy vale.

'Cuchullin kindled at the sight, and darkness gathered on his brow. His hand is on the sword of his fathers : his red-rolling eyes on the foe. He thrice attempted to rush to battle, and thrice did Connal stop him. Chief of the isle of Mist, he said,



said, Fingal subdues the foe. Seek not a part of the fame of the king; himself is like the storm.

‘Then, Carril, go, replied the chief, and greet the king of Morven. When Lochlin falls away like a stream after rain, and the noise of the battle is over. Then be thy voice sweet in his ear to praise the king of swords. Give him the sword of Caithbat, for Cuchullin is worthy no more to lift the arms of his fathers.

‘But, O ye ghosts of the lonely Cromla! ye souls of chiefs that are no more! be ye the companions of Cuchullin, and talk to him in the cave of his sorrow. For never more shall I be renowned among the mighty in the land. I am like a beam that has shone, like a mist that fled away, when the blast of the morning came, and brightened the shaggy side of the hill. Connal! talk of arms no more; departed is my fame.—My sighs shall be on Cromla’s wind; till my footsteps cease to be seen.—And thou, white-bosom’d Bragela, mourn over the fall of my fame; for, vanquished, I will never return to thee, thou sun-beam of Dunscrich.’

In the beginning of the fifth book Fingal and Swaran meet in battle; and here the poet exerts himself in a very extraordinary manner. In reading the former descriptions of exploits atchieved by secondary characters, we can hardly conceive in what manner the poet will support the pre-eminence of his chief hero, when he is introduced upon the scene: but when he makes his appearance, we see with astonishment, that the bard has reserved his chief strength for the important occasion, and raised such a climax as all antiquity cannot parallel. We would desire the implicit admirers of Homer, to compare the battle between Achilles and Hector with the description of this combat between Fingal and Swaran. Achilles throws his spear at Hector, whom it misses, and it is brought back to him by Minerva. Hector launches his spear at Achilles, but cannot penetrate his shield. Then he draws his sword, in order to attack the Grecian hero, who kills him at one thrust, by directing the point of his spear to that part of the neck which was left uncovered at the joining of the armour. When the dying Hector adjures him, by all that is dear to him, to accept a ransom for his breathless corpse; he not only refuses to grant his request, in the most insulting terms, but even expresses a wish, that his stomach was strong enough to allow him to eat the corpse of his enemy:

Αἰ γὰρ πῶς αὐτὸν με μένος καὶ θυμὸς ἀνείν  
ᾧ μὲν ἀποταμνόμενον κρέα ἔδμεναι.

Let us see how the demeanour of Fingal is described.

‘ Who is that so dark and terrible coming in the thunder of his course ? who is it but Starno’s son to meet the king of Morven ? Behold the battle of the chiefs : it is like the storm of the ocean, when two spirits meet far distant, and contend for the rolling of the wave. The hunter hears the noise on his hill ; and sees the high billows advancing to Ardden’s shore.

‘ Such were the words of Connal, when the heroes met in the midst of their falling people. There was the clang of arms ! there every blow, like the hundred hammers of the furnace ! Terrible is the battle of the kings, and horrid the look of their eyes. Their dark-brown shields are cleft in twain ; and their steel flies, broken, from their helmets, They fling their weapons down. Each rushes to his hero’s grasp. Their sinewy arms bend round each other : they turn from side to side, and strain and stretch their large spreading limbs below. But when the pride of their strength arose, they shook the hill with their heels ; rocks tumble from their places on high ; the green-headed bushes are overturned. At length the strength of Swaran fell ; and the king of the groves is bound.

‘ Thus have I seen on Cona ; but Cona I behold no more, thus have I seen two dark hills removed from their place by the strength of the bursting stream. They turn from side to side, and their tall oaks meet one another on high. Then they fall together with all their rocks and trees. The streams are turned by their sides, and the red ruin is seen afar.

‘ Sons of the king of Morven, said the noble Fingal, guard the king of Lochlin ; for he is strong as his thousand waves. His hand is taught to the battle, and his race of the times of old. Gaul, thou first of my heroes, and Ossian king of songs, attend the friend of Agandecca, and raise to joy his grief.’

The battle is succeeded by the affecting adventure of Orla, slain by the hand of Fingal ; the king’s lamentation for the death of his son Rhyno, who fell in the battle ; and the beautiful episode of Gelchoffa and Lamderg, which was published last year among the fragments.

‘ Then Gaul and Ossian sat with Swaran on the soft green banks of Lubar—I touched the harp to please the king. But gloomy was his brow : he rolled his red eyes towards Lena. The hero mourned his people.’

The sixth book opens on the fourth night, and ends on the morning of the sixth day. ‘ Cuchullin saw Fingal victorious, and mixed his joy with grief. The sun is bright on his armour, and Connal slowly followed—they sunk behind the hill like

two pillars of the fire of night ; when winds pursue them over the mountain, and the flaming heath resounds.' Though he mourned the departure of his own fame, he had sent the bard Carril to congratulate Fingal on his victory. Carril was beloved by Ossian, who exclaims. ' Hail, Carril, of other times, thy voice is like the harp on the hills of Tura. Thy words are pleasant as the shower that falls on the fields of the sun—thy song is pleasant as the gale of spring that sighs on the hunter's ear, when he awakens from dreams of joy, and has heard the music of the spirits of the hill.' Nothing can convey a more favourable idea of Carril's character, and of Ossian's heart, than these expressions of love and admiration ; so little was the son of Fingal tainted with the jealous envy that now prevails among the children of the muse. But his apostrophe to the spirit of the bard, in the beginning of the sixth book, is a most affecting stroke of poetical enthusiasm.

' Be thy soul blest, O Carril, in the midst of thy eddying winds. O that thou wouldst come to my hall when I am alone by night !---And thou dost come, my friend, I hear often thy light hand on my harp ; when it hangs on the distant wall, and the feeble sound touches my ear. Why dost thou not speak to me in my grief, and tell when I shall behold my friends ? But thou passest away in thy murmuring blast ; and thy wind whistles through the gray hair of Ossian.'

The poet, in order to reconcile the generosity of Fingal with the affections of nature, and the events of probability, introduces very artfully a song of the bards, by which it appears that Swaran was not only the brother of Fingal's beloved Agandecca, but also related to the king of the lonely hills, whose great grandmother was Inibaca, sister to the king of Lochlin.

' Fingal saw the grief of Swaran, and spoke to the first of bards. Raise, Ullin, raise the song of peace, and soothe my soul after battle, that my ear may forget the noise of arms ; and let an hundred harps be near to gladden the king of Lochlin. He must depart from us with joy.' Then the adventure of Trenmor and Inibaca is rehearsed. Fingal comforts his vanquished foe :—' Dreadful as the storm of thine ocean, thou hast poured thy valour forth : thy voice has been like the voice of thousands, when they engage in battle.' He generously gives him the alternative of returning to his own country in peace :—' or dost thou chuse the fight ? (says he) the combat which thy fathers gave to Trenmor, is thine ; that thou may'st depart renowned like the sun setting in the west.' Swaran, already overcome by his sword, now yields to his generosity : he declares he will never more fight with the king of Morven:

' Blest



‘Blest be thy soul, thou king of shells! (said Swaran of the dark-brown shield) in peace thou art the gale of spring; in war the mountain storm: take now my hand in friendship, thou noble king of Morven.’ Is not this contest, in generous sentiment, infinitely more glorious and affecting than the war of swords? Is there any passage in antiquity that displays more perfect heroism.

The king of Lochlin being effectually consoled, Fingal enquires after the desponding Cuchullin, who has sent him his sword by Carril, with a declaration that he will never use it more, because he hath been vanquished in battle. ‘No, (replied the king) Fingal shall never take his sword. His arm is mighty in war; and his fame shall never fail.’ Then turning to the king of Lochlin, he addresses him in this beautiful apostrophe. ‘O Swaran, king of the resounding woods, give all thy grief away---the vanquished, if brave, are still renowned---they are like the sun in a cloud, when he hides his face in the south; but looks again on the hills of grass.’

Swaran being dismissed in peace, Fingal and his heroes issue to the chace, and a deer is sacrificed at the tomb of Ryno: on which occasion his father exhibits another pathetic scene of paternal tenderness. This ceremony being performed, he proceeds to the cave of Tura, where he finds Cuchullin, whose grief he soothes with the warmest expressions of regard and affection; at the same time chiding Connan, who speaks to the prejudice of that disconsolate hero. ‘And hereafter thou shalt be victorious, said Fingal king of shells. The fame of Cuchullin shall grow like the branchy tree of Cromla. Many battles await thee, O chief, and many shall be the wounds of thy hand,

‘Bring hither, Oscar, the deer, and prepare the feast of shells; that our souls may rejoice after danger, and our friends delight in our presence.

‘We sat, we feasted, and we sung. The soul of Cuchullin rose. The strength of his arm returned; and gladness brightened on his face.

‘Ullin gave the song, and Carril raised the voice. I, often, joined the bards, and sung of battles of the spear.---Battles! where I often fought; but now I fight no more. The fame of my former actions is ceased; and I sit forlorn at the tombs of my friends.

‘Thus they passed the night in the song; and brought back the morning with joy. Fingal arose on the heath, and shook his glittering spear in his hand.---He moved first toward the plains of Lena, and we followed like a ridge of fire.

‘ Spread the sail, said the king of Morven, and catch the winds that pour from Lena.—— We rose on the wave with songs, and rushed, with joy, through the foam of the ocean.’

We have, in the last Number of our Review, pointed out some of the beauties of this poem ; but as we have heard some ingenious critics complain, that it wants variety both in images and character, we shall endeavour to weaken, in some measure, the force of these objections. That it has not such a redundancy of figures as is found in the Iliad and Odyssey, must be universally allowed : but we ought to remember, at the same time, the very small proportion which it bears in quantity to either of those performances. We ought to consider whether the narration flags for want of imagery ; and if it is found animating, interesting, and even transporting, from the beginning to the end, conclude that a greater number of figures would have been superfluous, if not disagreeable ; for an entertainment in being too luscious, cloy the stomach, and disorders the digestion. Besides, when a man sits down to an agreeable repast, he ought to enjoy the good cheer, and thank the entertainer, without reflecting upon him for not having provided a more sumptuous banquet. Some of the similes and expressions in Fingal, we must confess are often repeated ; yet, as they are all striking and beautiful, they are still reviewed with pleasure.

With respect to the want of character, the charge is, we apprehend, without foundation ; and we will venture to say, Ossian is less exceptionable than Virgil in this particular. The character of Fingal is so exquisitely drawn, and so admirably sustained, that he starts out upon the canvas, leaving all the subservient figures in shade, attracting the chief attention, and commanding the chief applause. Swaran, king of Lochlin, is his opposite in every thing but courage and personal prowess. Fingal is moderate and gentle ; Swaran, proud and insolent ; the Scot is sentimental ; the Dane ferocious ; the king of Morven shines like the genial sun ; the lord of Lochlin glares like a baleful comet. Cuchullin, tho’ he resembles Fingal in generosity and valour, is represented in such a point of view, as renders him totally different from the character of that hero. He is distinguished by his jealous sensibility, his modesty and dependence. A very remarkable contrast is formed by the characters of Connal and Calmar ; the first, sedate and cautious ; the other, impetuous and overbearing. How finely does Fingal characterize his chiefs in these words : ‘ Ossian, stand thou near my arm. Gaul, lift thy terrible sword. Fergus, bend thy crooked yew. Throw, Fillan, thy lance through heaven,

In like manner Hardiknute characterises his sons in the celebrated Scotch fragment, known by that name.

“ Robin of Rothsay, bend thy bow,  
Thy arrows shoot sae leil,  
Mony a comely countenance  
They have turn'd to deedly pale.  
Brade Thomas, take ye but your lance,  
Ye neid nae weapons mare,  
Gif ye fight wi't as ye did ance  
Gainst Westmoreland's fierce heir.  
Malcolm, light of foot as stag  
That runs in forest wyld.”

Connan, who upbraids Cuchullin, bears a strong resemblance to the Thersites of Homer ; but there is not in Homer, nor in Virgil, nor in any other poem we know, a character which equals that of the venerable Ossian himself, second to his father in virtue and valour, and superior to all in sublimity of genius.

We shall not detain the reader by expatiating on the antiquities of Fingal, which are explained in the notes of the ingenious editor.

On the whole, if the *Epopeæ* was a species of poetry, instituted to celebrate the actions of heroes, that the hearer might be animated by the example of his ancestors ; or if it was intended to improve the heart as well as to soothe the imagination, by conveying the best lessons of morality, in the delightful vehicle of poetical expression ; and if the work is allowed to be perfect, when these intentions are effectually answered or fulfilled, we will venture to pronounce Fingal a perfect Epic poem, and as such recommend it to the attention of the public.

ART. VIII. *Hecuba, a Tragedy, as it is Acted at the Theatre-Royal in Drury-Lane. 1700. Pr. 1s. 6d. Doddsley.*

SCARCE any thing within the circle of the *Belles Lettres* hath made so poor and contemptible a figure amongst us of late years as our dramatic poetry. In comedy humour and character are intirely forgotten, and nothing succeeds but plot and intrigue, whilst *tragedy-writing* is reduced to a mere mechanic art, and a few striking incidents, so contrived as to elevate and surprize, or to give a favourite actor an opportunity of shewing his attitudes and stage-tricks, supply the place of fable, sentiment, and diction; whilst the lines

in one even tenor flow,  
Correctly cold, and regularly low.



Modern tragedy seems greatly to resemble modern architecture : we write just as we build, only for the present time, and not as we used to do, for posterity. Our houses are extremely neat and elegant; rules and proportions are strictly observed, and every thing so constructed as to catch the eye, but at the same time of the slightest materials, and totally void of that noble simplicity and magnificence which appears in our ancient structures; and it is just the same with our tragedies, where every thing is measured out by rule and line, the unities strictly and religiously observed, and all the little substitutes which art hath invented, to supply the place of genius, industriously sought after, and constantly employed. All the business is thrown upon one actor; and all the sentiments and fine speeches put into the mouth of one character, whilst the rest only serve as so many cyphers to swell the value of the one leading figure.

When such is the corrupt and ridiculous taste of the town, what has an author to do but to adapt himself to it? if he can put a few necessary guineas into his pocket, and sell his copy well at the end of nine nights, it is a matter of little concern to him, whether the judicious approve or condemn it in the closet.

The extraordinary success which some very indifferent performances had lately met with on the stage, probably induced the author of *Hecuba* to try his fortune; and we cannot help thinking that, every thing considered, he had as fair pretences to applause as many of his more successful brethren; but

*Diis aliter visum est.*

*Hecuba* struggled with difficulty a few nights through yawning audiences, and expired; but whether she will ever come to life again, we are not enough acquainted with theatrical mysteries to determine. We shall not pretend to call in question the judgment of the public on this occasion, as all our business is only to give a candid and impartial account of the performance.

*Hecuba* consists of only three acts; the reason of which we cannot possibly guess at, as they take up nearly the time of five, and might easily have been divided in the usual manner. The story is so well known to every school-boy, and in this learned age to every fair lady, that it would be unnecessary to repeat it; we shall only therefore observe, that the time of the action is that when, after the sacking of *Troy*, the Grecian fleet lay wind-bound at *Chersonesus*. The plot is thus conducted.

The first act opens with a conversation between *Ulysses* and *Talthybius*, who inform us that *Hecuba*, and her daughter *Polyxena*,

*Polyxena*, are prisoners in the Grecian camp ; and that an ambassador is just arrived from *Pyrechmes*, king of *Pæonia*, to treat with *Agamemnon* for their ransom. This *Ulysses* seems averse to, being apprehensive that, in this case, *Polyxena* might be soon married, and her children rekindle the flames of war, and prejudice the Greeks, (which, by the bye, is a suspicion ridiculous enough in *Ulysses*.) This *Pæonian* ambassador is, it seems, a young man named *Eriphylus*, who turns out afterwards to be the hero of the piece, and comes attended by an old man named *Melanthus*. They enter to *Ulysses*, and, after a short conversation with him, are introduced to *Polyxena*. *Eriphylus* expresses the strongest regard for *Hecuba*, and goes so far as to vow revenge against the murderer of her son *Polydore*, who was supposed to have been killed by *Polymestor* : *Hecuba* then comes out of the tent, being with difficulty persuaded to see *Eriphylus*, who tells his message from *Pyrechmes*, and desires *Hecuba* to take shelter at his court ; which offer she accepts, and the act concludes.

The second act opens with the melancholy news brought to *Hecuba*, by a messenger who informs her that *Chalchas*, the priest, had declared, that the winds would never be favourable to the Grecian fleet, till *Polyxena*, *Hecuba's* daughter, should be sacrificed to the ghost of *Achilles*, who had appeared and demanded it. *Ulysses* then enters, and acquaints her that it had been determined in council to sacrifice *Polyxena* : *Hecuba*, in the utmost distress, endeavours to soften *Ulysses*, but in vain : she then rages, and accuses him as the cause of her daughter's death : in spite, however, of all her tears, and all her invectives, *Polyxena* is forced from her. The queen abandons herself to grief and despair, when a sudden change of fortune ensues, and word is brought her, that *Eriphylus*, the young ambassador, had rescued *Polyxena* from the guards, who were bearing her off to the sacrifice, and was conveying her as fast as possible to his ships, though pursued by a large party of Grecians, who were in quest of them. *Hecuba*, sensible of her great obligations to *Eriphylus*, talks of him to *Melanthus*, who then informs her, that the valiant youth who had thus delivered *Polyxena*, was not *Eriphylus*, but her own son *Polydore*, supposed to have been slain by *Polymestor*, but miraculously preserved ; to confirm which he produces a wreath, which *Polydore* had on when she gave him into the hands of his brother-in-law. Her grief is now, for a short time, changed into exultation, which is soon after increased, by the news brought to her of *Eriphylus's* having again routed the Greeks ; which *Ulysses* hearing, he leaves *Hecuba* to go in pursuit of *Eriphylus*, and the act ends.

The third act begins with shewing us *Eriphylus*, who had been conquered and taken prisoner, in chains. *Melanthus* en-





the frequent repetition of the words \* *do*, *did*, and *doth*. *Kingly Spousals* is, we think, a *wile phrase*; and so is *youngling*. When *Hecuba* talks of,

‘ Past joys o’erlaid with many a dismal woe :’

it is rather too much in the style of a *fat nurse*, or *midwife*; and when *Ulysses* says to *Polydore*,

‘ Thus I arrest thee :

the idea of a hero disappears, to make room for that of a *catchpole*.

The unknown author of *Hecuba* will, we hope, excuse the freedom we have here taken, in the censure of some unguarded expressions, when we at the same time acknowledge, that the piece has, upon the whole, a great deal of merit; and do him the justice to own, that the following description of the sacrifice of *Polyxena*, which we shall lay before our readers, has a classic elegance and simplicity in it, much superior to any thing which modern tragedy has produced for some years past.

‘ The Grecian host,

‘ Circling the tomb, in solemn silence stood.

Pyrrhus, high on the front, the royal victim

Plac’d with due rev’rence; a selected band

Of Grecian youths follow’d with pensive pace.

While with slow hand, crown’d to the brim, he pour’d

A golden goblet to his father’s ghost.

Then waving thrice his arm, the priest proclaim’d

Silence.—A death-like silence still’d the shore.

When Pyrrhus thus. “ Oh father most rever’d!

Receive this due libation to thy shade.

This pure immaculate stream of virgin’s blood,

Rise, son of Peleus, to our vows propitious,

Rise and receive! thy son’s, the army’s offering.

Unmoor the fleet; and to our longing eyes

Restore our country ?”——Every soldier echoed

“ Restore our country.”——Sudden then his hand

Unsheath’d the fatal sword.’

‘ ——Quick at the sight,

The youth approach’d.—She saw, and thus she spake.

Heroes of Greece ! You who in ashes laid

My conquer’d country ! Let no hand profane

Touch me. My heart unshrinking meets the blow !

Not like a slave.—Heroes of Greece forbid !

‘ \* *Do* open on my mind.

*I do* defy the darts of destiny.

a rav’ning wolf

*Did* from my bosom tear——

*Doth* more than whisper.’

But like great Priam's daughter, oh permit me,  
 Free as my birth t'approach the gods below;  
 Not like a slave.—Heroes of Greece forbid!  
 A fav'ring murmur follow'd; and the youth  
 Drew back at Pyrrhus' nod.—Down from her shoulders  
 With rosy shame, she stript her virgin veil,  
 And bar'd her beauteous breast, that far surpass  
 Ev'n Dian's statue. Then upon one knee  
 These mournful words she spake; Lo, prince, my bosom,  
 Deep in my heart the friendly faulchion fix——  
 One wretched boon I beg——My breathless corse  
 Unbought restore to my dear mother's arms.  
 Oh let her tears the precious purchase pay!  
 She said—Tears gush'd from every Grecian eye.  
 Ev'n Pyrrhus paus'd.—Irresolute, aghast,  
 He roll'd his eyes, and wildly struck the blow.  
 She fell; and falling, carefully compos'd  
 Her decent limbs.'——

The *Prologue* is written by Mr. *Lloyd*, and contains nothing but a dull attempt to wit, in a few severe lines on the Greek theatre. 'The *Epilogue*, by Mr. *Garrick*, has some archness in it.

ART. IX. *The History of England, from the Invasion of Julius Cæsar to the Accession of Henry VII. In Two Volumes. 4to. Pr. 1l. 10s. Millar.*

**A**T a period when learning is ready to sink beneath its own weight, and books multiply without the display of genius, or progression of knowledge, the publication of a work, not unworthy of the Augustan age, must afford satisfaction to every reader of true taste and discernment, and to every sincere friend of literature. Mr. Hume is one of those few writers, whose fame will encrease in the same proportion that the human understanding is cultivated; his abilities have already contributed eminently to wipe off the reproach too long urged by foreigners, that the genius of the British nation was either averse or unequal to historical composition. France, Spain, Italy, Holland, and even the more uncivilized nations of the North, have their historians, who rival the most celebrated writers of antiquity. Great Britain hath, for centuries past, had a principal share in the wars, politics, and erudition of Europe; the freedom of her happy constitution admits of the full display of talents; her inhabitants are celebrated among strangers for their national pride, ferocity, spirit, reflection, and judgment; and her language is confessed to be manly, nervous, and copious; nevertheless,

theless, our author's history of the houses of Stuart and Tudor, Dr. Smollett's Complete History of England, and Dr. Robertson's History of Scotland, are perhaps the only instances which can be produced to the credit of the nation, in this species of composition, unless we except the historical pieces of Buchanan, Bacon, and the earl of Clarendon; the first, celebrated for the elegance of his Latinity; the second, for his refinement in the knowledge of the human heart; and the third, for the beauty of his characters.

From the peculiar circumstances of this island, it might naturally be imagined that history is the province particularly adapted to the genius and disposition of the people. The very nature of the government, the constitutional necessity of canvassing publicly in the senate every measure of general importance, the extraordinary revolutions which have been effected in church and state, the vast extension of commerce, naval power, arts, luxury, and refinement, and, lastly, the sure establishment of national liberty on its present solid basis, all furnish the greatest advantages to an historian, and open an unbounded field for the display of genius, sentiment, sagacity, stile, and every beauty of fine composition.

Till of late years the elaborate work of M. Rapin de Thoyras was considered as the only regular, complete, and well digested annals of the transactions of this country. The success of his undertaking would seem to have animated divers learned natives to run the same course. They pretended to hold the Frenchman in the light of a mere painful compiler of materials, who had dug from the mine the ore which they were to purify and refine; they professed to correct his errors, soften his prejudices, retrench his superfluities, and polish and enliven his narrative; but the public expectation raised high by vast promises, was disappointed, our rivals in arms and arts had fresh cause of triumph, and all the world joined in the same opinion, that our island produced excellent critics and politicians, but very indifferent historians. Rapin was, indeed, detected in a variety of gross blunders; the principles of liberty were well explained, and every minute wheel of the political machine accurately described; but the elegant uniformity of texture, the chaste simplicity of diction, the flowing harmony of composition, the unruffled rapid narrative, in a word, the soul and spirit of true history were wanting; and those enormous folios were treasured up in the libraries of the curious, as useful repositories of facts, and monuments rather of the industry and erudition than of the genius of the authors.

Such was the state of the British history, when Mr. Hume exhibited the first specimen of the work now completed by a retro-



gressive progress, and confirmed the general opinion entertained of his learning and capacity. There was something so original, refined, and masterly in his sentiments, that even those who dissented from his principles confessed his merit. His severe strictures on the hierarchy, the boldness of his religious, moral, and political reflections; his sometimes paradoxical positions, extreme refinement, and philosophising talent, gave offence; but at the same time commanded respect, and, in the end, triumphed over opposition. No writer hath more fortunately hit upon the method of rendering history instructive than our ingenious author, whose work may be regarded as a table of the human passions, stripped of all disguise, laid naked to the eye, and dissected by the masterly hand of a curious artist. We see actions traced up to their first springs and actuating principles, in so natural a manner, that we cannot avoid giving our assent to Mr. Hume's conclusions, even when they disagree with those we should have formed from a perusal of the simple facts. He compares circumstances so accurately, pierces with so keen a glance into the darkest recesses of the heart, and disposes every part of the same object in so collective, just, and striking a point of view, that the judgment immediately acquiesces, because the imagination is strongly captivated, and the persuasion as irresistible as the arguments are convincing. He appears not only the philosopher and politician, but in many instances the orator, although his style be sometimes tinged with impurity. Little indelicacies of diction offend extreme sensibility; but they are, in general, absorbed in the torrent of nervous elocution, and rapid sentiment. Mr. Hume, however, scarce ever ventures upon figure or metaphor, which always distinguishes a warm imagination, and when introduced with discretion, and sustained with propriety, imparts great beauty and classical elegance to historical narration. Of this we have a striking instance in the *Complete History of England*, now publishing, by a contemporary writer, to whose merit we have had frequent occasion to pay the tribute of applause. His style is less close, energetic, and pointed, than that of our author; but it is more chaste, flowing, sublime, and descriptive. He would seem to have imitated the engaging manner of Paterculus, while Mr. Hume's genius led him into the path marked out by the manly Tacitus; and we must confess, under correction of the critics, that we think the former superior to the latter in point of historical composition. In a long course of narrative, the ear tires with short uniform periods, which give an air of stiffness, and laboured correctness, to what ought especially to appear smooth, easy, and variegated. Had Seneca wrote a history, it would have been like his philosophy, disagreeably sententious; and if we may be allowed to speak our own opinion, we should

should imagine that this elaborate diction ought to be wholly confined to reflection, and subjects where abundance of matter is necessarily crowded within a small compass.

Antithesis too is a fault into which Mr. Hume hath been seduced, contrary to his better judgment. A rhetorician, and even an historian, may sometimes shade opposite qualities by contrasting them ; but a play of words or thoughts is puerile, and much beneath the dignity of any historical subject. Voltaire's sprightly wit and satirical genius, hath frequently led him into this trespass against the laws of grave narrative ; but no man ever set up that ingenious French writer as a model of historical excellence, though no biographer ever furnished more entertainment to the public. Nor should the example of Cicero have greater weight, though he frequently introduces this mode of smartness into his finest pieces of eloquence. It ought to be considered that he is pleading before an audience, whose passions and good opinion it is his business to engage at the expense of just composition.

As to our author's disposition, it is clear, natural, and demonstrative of a distinct arrangement of ideas. The parts are well combined ; they glide gently into each other, like the lights and shades in painting, and no new subject is introduced before the reader is sufficiently prepared. Hence it is, that the memory will be supplied with greater store of useful facts from a single perusal of the concise history before us, than from the eternal study of the numerous immense folios published upon the same subject ; for there cannot be a greater obstacle to retention than want of method, nor a stronger proof that the writer had not fully digested his materials.

In point of reflection Mr. Hume is excelled by no writer that we know, whether we consider the propriety, novelty, depth, or energy of his sentiments. In the two preceding publications of this history, he evinced himself the friend only of virtue. Attached to no party, swayed by no prejudices, he boldly attacked vice, and unmasked hypocrisy, whether in a monarch or a subject, without regard to the sect, the principles, or the religion of the object ; nor was his praise distributed with less impartiality ; even Cromwell's self was allowed the just tribute.

We find our historian now engaged in a scene more remote, and consequently less trying to the passions. Zeal cannot be greatly inflamed, nor prejudice deeply interested in the revolutions of a barbarous period ; it therefore requires all the powers of genius to sustain the subject, and keep awake the attention, through so long a narrative of transactions with which we  
are

are little affected. Mr. Hume hath enlivened it by the finest remarks on characters, manners, customs, laws, policy, the human heart, and the progress of arts, science, and the understanding. Were we to close in with the opinion of those critics who affirm that all reflection ought to be left to the mind of the reader, as being foreign to the business of the historian, we should deprive ourselves of abundance of entertainment and instruction. The heart may be affected by pathetic narrative; but the mind will always be improved by solid reflection. The finest writers of antiquity are no less admirable for the beauty of their narrative, than for the richness of their imagination, force, and propriety of reflection. Livy and Velleius Paterculus, animate and affect by the strength of painting, and height of colouring: they have possibly carried poetical beauty to excess; while Tacitus, and even Sallust, open and enlarge the understanding by the reflective powers. If close imitation of the fine writers of antiquity be the test of modern composition, how shall we judge by this standard, while those writers differ from each other? The truth is, perfection may be found in all or in neither, just as they happen to excel in their several kinds; and the modern historian, who equals Livy or Paterculus, must be deemed on a footing with him who is the exact copy of Sallust or Tacitus, until the several pretensions of these classics to superior merit be finally adjusted. It would be as difficult for a philosopher, or politician, to acquire eminence in description, as for a poet to excel in refinement, subtlety, and argument.

The view which our author presents of the state of ancient Britain, and of the Roman conquest, is extremely concise, because he shuffles to refer us to the Latin and Greek writers, from whom we must deduce all our knowledge of this period. Cæsar, Tacitus, Dio, Herodian, and other writers, may be consulted with as much satisfaction and advantage as the best compilation. It is otherwise with respect to the succeeding Saxon period, during which learning was more cultivated than taste, and every emotion of the heart was absorbed in superstition. Besides, the total revolution effected by this people in genius, manners, and government, required the strictest attention, as nothing more is exhibited by the rude historians of that age, than facts, in the relation of which they frequently disagree. Sensible that modern writers have borrowed implicitly from each other, without giving themselves the trouble of consulting ancient documents, Mr. Hume has recourse to the original sources of intelligence, whence it is that he has, in our opinion, thrown new light upon the Saxon civil and political constitution. His review of the military exploits, and civil institutions of the great Alfred, set the character of that extraordinary monarch



narch in the most satisfactory light. We cannot, indeed, sufficiently admire the genius, judgment, and erudition, displayed by the masterly author, upon an apparently favourite topic; and we conclude the history of this glorious reign, with sentiments of equal esteem for the virtues of the prince, and the talents of the historian. In the appendix annexed to the Saxon history, the author descends to a very particular account of the Anglo Saxon government, laws of succession, national assemblies, nobility, courts of justice, criminal law, and other peculiarities of those people, in which he evinces his deep knowledge in the antiquities of this country; advances some disputable assertions, and supports them with extremely ingenious, though not always conclusive arguments. To enter upon a discussion of these points, would demand more space and leisure than we have to bestow: however, the reader who is curious to obtain a knowledge of the peculiar notions of our author, may compare him with Rapin's account of the Wittenagemot, or Saxon parliament, and Mr. Guthrie's second and third dissertations subjoined to the second volume of his history, without taking the labour of turning over all that antiquaries have advanced on the subject. We could wish he had enlarged more upon that long-disputed question, 'whether the crown of Scotland was at any period of time dependent on that of England, or at least as early as the Saxon government?' This question, indeed, is rather curious than useful; but as it still furnishes matter of debate, it would afford satisfaction to see it discussed by so able and impartial a writer.—Prudence, indeed, and the fear of reviving ancient animosities, may possibly have occasioned Mr. Hume's silence.

A point of less consequence, in our opinion, hath employed all our author's talents. What avails it to the present generation, whether William duke of Normandy succeeded to the crown of England by the will of Edward, in consequence of private compact, or by right of conquest? The principal argument brought in proof, that William was actually the conqueror of England, is adduced from the despotism of his government; but Mr. Hume ought to have reflected, that tyranny may be exerted under certain circumstances even in a limited government, where the prince has succeeded by election or the right of inheritance. However, though we must dissent from his conclusions, we must in justice acknowledge, that the whole argument is treated with great ability and candour. Perhaps he may be accused of softening the features of this arbitrary prince beyond what historical truth admits.

‘ Few princes (says he) have been more fortunate than this great monarch, or were better entitled to grandeur and prosperity, from the abilities and the vigour of mind which he displayed in all his conduct. His spirit was bold and enterprising, yet guided with prudence : his ambition, which was exorbitant, and lay little under the restraint of justice, and still less under that of humanity, still submitted to the dictates of reason and sound policy. Born in an age when the minds of men were intractable and unacquainted with submission, he was yet able, to direct them to his purposes ; and partly from the ascendant of his vehement character, partly from art and dissimulation, to establish an unlimited authority. Though not insensible to generosity, he was hardened against compassion ; and he seemed equally ostentatious and ambitious of eclat in his clemency and in his severity. The maxims of his administration were austere ; but might have been useful, had they been solely employed in preserving order in an established government : they were ill calculated for softening the rigours, which, under the most gentle management, are inseparable from conquest. His attempt against England was the last great enterprize of the kind, which, during the course of seven hundred years, has fully succeeded in Europe ; and the greatness of his genius broke thro’ those limits, which first the feudal institutions, then the refined policy of princes, have fixed to the several states of Christendom. Though he rendered himself infinitely odious to his English subjects, he transmitted his power to his posterity, and the throne is still filled by his descendants : a proof, that the foundations which he laid were firm and solid, and that, amidst all his violences, while he seemed only to gratify the present passion, he had still an eye towards futurity.’

He is no less partial to the character of Henry I. who is celebrated as the most accomplished monarch who had ever worn the English diadem ; whereas, if we credit other historians, Henry indeed was learned, able, and brave ; but he was rigid, vindictive, cruel, incontinent, and inexorable.

According to Mr. Hume, he ‘ possessed all the qualities both of body and mind, natural and acquired, which could fit him for the high station to which he attained. His person was manly, his countenance engaging, his eyes clear, serene, and penetrating. The affability of his address encouraged those who might be overawed by the sense of his dignity or of his wisdom ; and tho’ he often indulged his facetious humour, he knew how to temper it with discretion, and ever kept at a distance from all indecent familiarities with his courtiers. His superior eloquence and judgment would have given him an as-

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ascendent even had he been born in a private station ; and his personal bravery would have procured him respect, even though it had been less supported by art and policy. By his great progress in literature, he acquired the name of Beau-clerc, or the scholar ; but his application to these sedentary pursuits abated nothing of the activity and vigilance of his government ; and though the learning of that age was better fitted to corrupt than improve the understanding, his natural good sense preserved itself untainted both from the pedantry and superstition, which were then so prevalent among men of letters. His temper was very susceptible of the sentiments as well of friendship as of resentment ; and his ambition, though high, might be esteemed moderate and reasonable ; had not his conduct towards his brother and nephew showed that he was too much disposed to sacrifice to it all the maxims of justice and equity. But the total incapacity of Robert for government afforded his younger brother a reason or pretence for seizing the scepter both of Normandy and England ; and when violence and usurpation are once begun, necessity obliges a prince to continue in the same criminal course, and engages him in measures, which his better judgment and sounder principles would otherwise have induced him to reject with warmth and indignation.

Doth not the latter part of this description seem a mere apology in favour of vices that admit of no extenuation ; for with such acquirements and natural talents as Henry certainly possessed, his foibles were inexcusable.

To particularize all the instances in which Mr. Hume differs from other modern historians, would appear a dry and uninteresting critique to our readers. In general, he hath drawn his characters from facts, though he sometimes gives play to his fancy, and indulges in peculiarity. Wherever he finds any opportunity for advancing novel opinions, Mr. Hume embraces it, and seldom fails of giving entertainment, and encreasing our idea of his capacity ; but we postpone our farther remarks to a future article, and close this with observing, that the diction is so nervous, the disposition so clear, the reflections so original and energetic, the characters so strikingly marked, without being overcharged ; and the writer's candour, penetration, and good sense so conspicuous, that we may safely venture to pronounce Mr. Hume's performance, at least, upon a footing with the best modern historical productions in any language.



ART. X. *The Life and Opinions of Tristram Shandy, Gent.*  
*Vols 5, 6. 8vo. P. 5s. Becket.*

MR. S—— might have saved himself the trouble of signing his name to each volume of this performance; a precaution first used (if we mistake not) by the ingenious Mrs. Constantia Philips, as it would be impossible for any reader, even of the least discernment, not to see in the perusal of half a page, that these volumes can be the production of no other than the original author of *Tristram Shandy*. Here we find the same unconnected rhapsody, the same rambling digression, the eccentric humour, the peculiar wit, petulance, pruriency and ostentation of learning, by which the former part was so happily distinguished. With respect to the moral tendency of the work, and the decency of the execution, we shall refer the reader to the observations of other critics, who have taken the trouble to discuss these particulars: our business shall be to consider how far the performance conduces to the entertainment or information of the reader. Common justice obliges us to own that it contains much good satire on the follies of life; many pertinent remarks on characters and things; and some pathetic touches of nature, which compels us to wish the author had never stooped to the exhibition of buffoonery. The incidents upon which these two volumes turn, are these: a ridiculous disaster which happened to *Tristram Shandy* in his infancy, and which we think rather too impure to be repeated; the death of lieutenant le Fever; and the memoirs of uncle Toby. All these incidents, however, are comprehended in a very few pages. The rest of the book is filled with fine things to make the reader laugh and stare, and wonder with a foolish face of praise, at the witty conceits and immense erudition of the author. But the author of *Tristram Shandy*, with all his merit, is not so much of an original as he is commonly imagined. Rabelais dealt in the same kind of haberdashery. His wit was as bright, his satire as keen, and his humour as powerful as any we have yet seen in *Tristram Shandy*. He had his extravagant rhapsodies, his abrupt transitions, his flux of matter, his familiar apostrophes, his disquisitions on arts and sciences, theology and ethics; his Hebrew, Greek, Latin, Italian, Spanish, High Dutch, Low Dutch, Lanternois, &c. his decent allusions to the work of generation, and the parts that distinguish the sexes; and his cleanly comments upon intestinal exoneration. Every body has heard of his *Torche-cul*, his *Rondeau*, beginning *Enchiant*, &c. his *Emerald que avoit une vertu erective & confortative du membre naturel*; and his dispute *de ventre inspiciendo*. But, we are forced to acknowledge there are some strokes of humour in

in Tristram Shandy, which far transcend any thing in the French author. For example, can any thing be more witty than page 147, Vol. II. which is left blank for the entertainment of the reader? This is to elevate and surprize—and what can be more sagacious or satirical than the remark upon this blank page. “Thrice happy book! thou wilt have one page at least, within thy covers, which malice will not blacken, and which ignorance cannot misrepresent.” *A fortiori*, had all the leaves been blank, the author would have been still more exempt from the arrows of censure. In that case we could only have said, that he sold his memorandum-books too dear. This conceit of leaving a blank leaf in order to disappoint the critic, puts us in mind of a puritan who slept all Sunday that he might not break the Sabbath, and then boasted of his having committed no sin on the seventh day, though he had cheated all the other six. For our parts, we give Tristram credit for his blank leaf, as likewise for the asterisks, dashes, hiatuses, and indented lines which help to fill up the volume, and throw the reader into an agreeable maze of perplexity and conjecture. We moreover subscribe to the unspeakable humour contained in the following facetious paragraph.

“Ptr..r..ing—twang—twang—prut—trut——’tis a cursed bad fiddle.—Do you know whether my fiddle’s in tune or no?—trut..prut..—They should be *ffibs*.——’Tis wickedly strung—tr...a.e.i.o.u.—twang.—The bridge is a mile too high, and the sound-post absolutely down,—else—trut . . prut—hark! ’tis not so bad a tone.—Diddle diddle, diddle diddle, diddle diddle, dum. There is nothing in playing before good judges,—but there’s a man there—no—not him with the bundle under his arm—the grave man in black.—S’death! not the gentleman with the sword on.—Sir, I had rather play a *Caprichio* to *Caliope* herself, than draw my bow across my fiddle before that very man; and yet, I’ll stake my Cremona to a Jew’s trump, which is the greatest musical odds that ever were laid, that I will this moment stop three hundred and fifty leagues out of tune upon my fiddle, without punishing one single nerve that belongs to him.—Twaddle diddle, tweddle diddle,—twiddle diddle,—twoddle diddle,—twuddle diddle——prut-trut—krish—krash—krush.—I’ve undone you, Sir,—but you see he is no worse, and was Apollo to take his fiddle after me, he can make him no better.”

We are sorry truth obliges us to declare, that this section, with all its merit, wants originality, and appears plainly to be an imitation of this passage of the *Lanternois*, to be found in *Rabelais*.

“ Brisz marg d'algorbric nubstzenos  
 Isquebfz prufq, albolz cringo zaſbac.  
 Mizlie dilbarklz morp rupp flancz bac.  
 Stombz Parn-gwalmap quoft grufz bac—”

And we ſhall only repeat what was ſaid to Panurge: “ *Tes paroles ſont braves.*” That is, not a language ſpoken *ab anteriori*. If the work ſhould be continued, we expect to ſee the reader entertained with the ſounds uttered by the winding of a jack, the filing of a ſaw, and the grinding of a pair of ſciſſars; and who will deny the paſſages are affecting?

Of a very different ſtile are ſome touches of character relating to Toby and to Trim, that we meet with in this volume, by which it appears, that if our author has ſometimes loſt ſight of Rabelais, he has directed his eye to a ſtill greater original, even nature herſelf. The epiſode of *Le Fever* is beautifully pathetic, and exhibits the character of Toby and his corporal in ſuch a point of view, as muſt endear them to every reader of ſenſibility. The author has contrived to make us laugh at the ludicrous peculiarity of Toby, even while we are weeping with tender approbation at his goodneſs of heart. Capt. Shandy underſtanding by accident, that an officer of the army lay dangerously ill at a neighbouring public houſe, ſent corporal Trim to make further inquiry. Trim returns with a very affecting account of lieutenant *Le Fever*, to whom he had made an offer of his maſter's ſervices.

“ Thou haſt left this matter ſhort, ſays my uncle Toby to the corporal, as he was putting him to bed,—and I will tell thee in what, Trim.—In the firſt place, when thou madeſt an offer of my ſervices to *Le Fever*,—as ſickneſs and travelling are both expenſive, and thou knoweſt he was but a poor lieutenant, with a ſon to ſuſſiſt as well as himſelf, out of his pay,—that thou didſt not make an offer to him of my purſe; becauſe, had he ſtood in need, thou knoweſt, Trim, he had been as welcome to it as myſelf.—Your honour knows, ſaid the corporal, I had no orders;—True, quoth my uncle Toby,—thou didſt very right, Trim, as a ſoldier,—but certainly very wrong as a man.

“ In the ſecond place, for which, indeed, thou haſt the ſame excuſe, continued my uncle Toby,—when thou offeredſt him whatever was in my houſe,—thou ſhouldeſt have offered him my houſe too:—A ſick brother officer ſhould have the beſt quarters, Trim, and if we had him with us,—we could tend and look to him:—Thou art an excellent nurſe thyſelf, Trim,—and what with thy care of him, and the old woman's, and his boy's, and mine together, we might recruit him again at once, and ſet him upon his legs.—



" — In a fortnight or three weeks, added my uncle Toby, smiling,—he might march.—He will never march, an' please your honour, in this world, said the corporal:—He will march, said my uncle Toby, rising up from the side of the bed, with one shoe off:—An' please your honour, said the corporal, he will never march, but to his grave:—He shall march, cried my uncle Toby, marching the foot which had a shoe on, though without advancing an inch,—he shall march to his regiment.—He cannot stand it, says the corporal;—He shall be supported, said my uncle Toby;—He'll drop at last, said the corporal, and what will become of his boy?—He shall not drop, said my uncle Toby, firmly.—A-well o'day,—do what we can for him, said Trim, maintaining his point,—the poor soul will die:—He shall not die, by G—, cried my uncle Toby.

" —The *accusing spirit* which flew up to heaven's chancery with the oath, bluth'd as he gave it in;—and the *recording angel* as he wrote it down, dropp'd a tear upon the word, and blotted it out for ever."

This last sentence is a conceit; but it is a conceit of genius, glowing with the warmth of a heart truly sentimental. Toby in his visit to the unfortunate lieutenant, acts up to that character of cordial benevolence, by which he is marked from the beginning; and the officer dying, takes the son into his protection.

We know not whether most to censure the impertinence, or commend the excellencies of this strange, incongruous, whimsical performance.

## FOREIGN ARTICLES.

ART. XI. *L'Esprit de St. Evremont*, par le auteur de *Genie de Montesquieu*. Paris. 8vo.

WHEN a writer hath acquired reputation in the republic of letters, it is customary to screen under his name, performances which had no other chance of being transmitted to posterity. By this means the bulk of their works is increased, while their value is diminished; and men are debarred from the perusal of a few pieces of real merit, because this pleasure must be bought at the expence of running over a number of volumes of scarce any merit at all. To this cause chiefly we may ascribe the decline of the witty St. Evremont's reputation; his works have been swelled to eight times their original size, and unless they had been carefully analyzed by the present judicious editor,

and separated from the rude surrounding mass, they must soon have been consigned to oblivion.

Prefixed to the analysis is a short life of the ingenious author, which we shall extract for the entertainment of our readers.—St. Evremont, descended from an ancient family in Normandy, was born at St Denis le Guast, on the first day of April 1613. Before he had quite finished his education, he expressed a military inclination, procured a commission, and served in the rank of captain at the siege of Landrecy. His wit, vivacity, and valour, soon gained the friendship and protection of the great. He became the favourite of the prince of Condé, without losing the countenance of cardinal Mazarin. At the reduction of Furnes, he was charged with the honour of carrying the news to court, of proposing the siege of Dunkirk to the cardinal, and of adjusting with that minister all the preliminaries to this important enterprize. St. Evremont succeeded to the mutual satisfaction of the prince and the cardinal; but a slight imprudence, of which he was guilty blasted the fruit of his services: he yielded to his propensity for raillery, uttered some sarcastic pleasantries on the prince, and was disgraced. Far from profiting by experience, St. Evremont indulged his caustic vein in some cutting lampoons on the cardinal, and was rewarded with a lodging in the Bastile. Strong intercession procured his release, and raised him to the rank of Mareschal de Camp, with a very considerable appointment, because he had refused the commission of general of the artillery, which had been offered him by the duke de Longueville. The peace of the Pyrenees was disagreeable to persons of the first quality in France, and it furnished St. Evremont with an opportunity of exercising his satirical talents. A letter which he wrote to the marquis de Crequi became public; it was a severe libel on the administration, in consequence of which, orders were issued to seize upon the author and conduct him to the Bastile. His friends gave him intimation of the resentment of the court; he passed into Normandy, thence to Holland, and at last to England, where he died in 1703, at the age of ninety, after having, says our author, in vain solicited his pardon.—This is a mistake; St. Evremont had, long before his death, obtained leave to return to France; but he had formed such connections in England, and was so much caressed by all degrees of men, that he expressed no inclination to revisit his native country. Our readers may consult the *Petit Reservoir*.

St. Evremont hath drawn his own picture with great accuracy.—“ He is a philosopher, says he, equally distant from superstition and impiety; a voluptuary who equally detests debauchery and loves true pleasure; a man, who, without

ever feeling necessity, never experienced affluence. He lives despised by those who possess all things, envied by those who possess nothing, and admired by those who place their chief happiness in the exertion of their understanding. He is grateful to nature, he complains not of fortune, he hates vice, he excuses error, and he commiserates misfortune. St. Evremont looks not for faults for the pleasure of lampooning them; he had rather find absurdities, that he may enjoy them. He has great pleasure in obtaining knowledge, but still greater in communicating it with discretion."—"I write, says he, for the court and the army, as a wit and a scholar; and I live with the learned as a courtier and soldier."—This single extract, we imagine, will be sufficient to excite the curiosity of our readers to taste the works of St. Evremont, purged of those impurities which destroyed their genuine flavour and poignancy.

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ART. XII. *Essais Historiques sur l'Angleterre.*

**T**O characterize the people, disclose the secret springs of the constitution, point out the manners, genius, and literature of the English nation, is the proposed design of this essayist, who fulfils his promise by crude extracts from the gazettes, news-papers, magazines, and other periodical publications.

His motto is pompous,

*Ista studia in geniosorum curiosorum;*

which last indeed may be true, with respect to the extracts from the news-papers, that constitute the whole study and amusement of the French as well as the British coffee-house literati.

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Monthly CATALOGUE.

Art. 13. *Motives for pursuing a Spanish War with Vigour.* By a Member of Parliament, 8vo. Pr. 1s. Cade.

**W**E should be glad to know who are the constituents of this patriot, that we might congratulate them on the sagacity of their representative. His wisdom is equalled by nothing but his consistency. He begins with a flaming panegyric on a late m——r, ascribing to him alone, all the glory, and all the success acquired by our military operations; and then inveighs against the German war, as a measure pernicious to the interest of Great Britain. Thus the same m——r is glorified in direct terms, and damned by implication. The motives for pursuing a Spanish war, suggested by this author, are such as one might expect from a writer of his ability.



Art. 14. *Arguments against a Spanish War.* 8vo. Pr. 1s. 6d. Cabe.

If we may judge from the stile and strain of argumentation, we would ascribe this performance to the same author who produced the foregoing. Perhaps he was resolved to shew how well he could reason on both sides of the question. It happens unfortunately, however, that the late conduct of the Spanish ministry hath overturned the whole fabric of his theory, built on the supposition of their pacific maxims.

We are still of opinion, that when the negotiation for peace was brought upon the carpet, the French king earnestly wished for a termination of the war; and the war might at that time have been terminated greatly to the advantage of Great Britain. But the high hand with which he was treated, the artful remonstrances of his ministers at the court of Madrid, the jealousy excited by the spirit of conquest, so remarkable in the B—— councils, and the prospect of seeing England utterly exhausted in a few years, by a continuance of the war in Germany, induced the Catholic king to relinquish his pacific system, in hope of seeing the overgrown power of Great Britain circumscribed within its former bounds; and of taking advantage of her distress, to establish those pretensions which have been hitherto treated with disdain. Let those people who broke off the negotiation consider whether it would have been for the interest of their country to have sat down quietly with the entire conquest of Canada, the acquisition of Senegal and Goree, and, in a word, with the enjoyment of all they themselves demanded, except the evacuation of Wesel, in favour of our German ally; or to continue a war at such an expence as threatens immediate national bankruptcy, and all the calamities that must attend such a melancholy event.

Art. 15. *Reasons for an immediate Declaration of War, against England. Published at Madrid, on the first Day of December, 1761, by the Authority of his Most Catholic Majesty. Faithfully translated from the genuine Spanish Original, and dedicated to the Right Hon. William Pitt, Esq;* 4to. Pr. 1s. Pottinger.

A very despicable catchpenny; the spurious offspring of some wretched grub, conceived by ignorance, and brought forth by effrontery.

Art. 16. *The Proper Object of the present War with France and Spain considered; and the Independence of Great Britain vindicated from any Connection with foreign Politics.* 8vo. Pr. 1s. 6d. Johnston.

If the public desires to have its eyes opened, with respect to  
its

its true interest; to have a just idea of our German connections; of our sanity in protecting the Dutch, supporting the Portuguese, and fighting the battles of all our neighbours: if it wants to have a just estimate of what has been done, and what has been left undone by the ad—m, in the course of the war; and would know the real importance of many different islands and countries in America, or the West Indies; it has nothing to do but to peruse this very sensible pamphlet, which we warmly recommend to the attention of every person who glows with the love of his country.

Art. 17. *An Examination into the Conduct of Mr. P—, on a late important Affair; in which the Two Letters to the Right Hon. the Earl of B—, are fully considered, and refuted. In a Letter to a Friend.* 8vo. Pr. 1s. Hope.

This writer, with a very laudable intention, gives us reason to regret that he had not taken more pains to make himself master of his subject, before he offered his thoughts to the inspection of the public. We can assure him that Mr. P—'s character will receive no benefit from the arguments which he has used in his justification,

Art. 18. *Constitutional Queries, humbly addressed to the Admirers of a late Minister.* 8vo. Pr. 6d. Davis.

Some of these questions will not be easily answered, and others deserve no answer at all,

Art. 19. *Fresh Hints from an Honest Man, upon the present critical Posture of Affairs.* 8vo. Pr. 1s. Burnet.

Fresh as mackarel in June, at the rate of six a penny. To speak conscientiously, we cannot help declaring that some of these hints are so stale, as to be offensive to the nostrils of common sense. Others, indeed, are so fresh as to be insipid. According to this honest man, England has nothing to do but to maintain her German war with vigour, support Portugal against Spain (there being no great disparity between the forces of these two kingdoms) subsidize the king of Sardinia, take the Algerines into her pay, compel the Dutch to declare themselves—no matter how, and prosecute the war against France and Spain, in all the four quarters of the globe.—We wonder this great politician has not likewise proposed, that England shall pay for the equipment of a Chinese armament to act against the Philippine Islands, and advance a few millions to the Mantchoux Tartars, for making a diversion in Russia.—What pity it is we have no friend to take out a commission of lunacy against the whole nation,

- Art. 20. *The Parallel: Being the Substance of Two Speeches, supposed to have been made in the Closet by two different Ministers, some Time before a late Demise.* 8vo. Pr. 1s. Nicoll.

Wormwood and gall to servile ministers, and pseudo-patriots.

- Art. 21. *A Consolatory Epistle to the Members of the Old Faction; occasioned by a Spanish War. By the Author of the Consolatory Letter to the noble Lord dismissed the Military Service.* 8vo. Pr. 1s. 6d. Williams.

We would advise some good Christian, who has spare time upon his hands, to write a Consolatory Epistle to the publisher of this performance, that he may not despair in consequence of having brought such a nauseous production into the world.

- Art. 22. *Cursor's Remarks on once reading a Letter to a Right Honourable Person; with the Answer translated into English Verse.* 4to. Pr. 1s. Ross.

The most unmeaning production which the new year has brought forth.

- Art. 23. *A Third Letter to the Right Honourable the Earl of B—. In which the Causes and Consequences of the War between Great Britain and Spain are fully considered; and the Conduct of a certain Right Honourable Gentleman further examined.* 8vo. Pr. 1s. 6d. Coote.

In the course of his political progress, this writer polishes his stile, and methodizes his ideas. In point of merit this letter has the advantage of either of the preceding, though we cannot bestow any encomiums on the author's candour. Determined to allow the late m——r neither ability nor integrity, he denies, tooth and nail, every fact that hath been urged to his advantage. If we may credit this profound politician, Mr. P—— designedly let slip the proper opportunity for coming to an eclairsissement with Spain; namely, about three years ago, and before she had given sufficient evidence of her partiality to France. The observations which he makes on the destructive consequences of the German war, and the absurdity of that lately received maxim, that we have conquered America in Germany, are just, but hackneyed. The author of the Considerations hath set this point in the truest light; and whoever writes after him upon the same principles, must have the appearance of a plagiarist.



Art. 24. *A Letter from the Anonymous Author of the Letters Versified to the Anonymous Writer of the Monitor.* 4to. Pr. 1s. Nicoll.

It is difficult to restrain wit, zeal, and resentment, within the bounds of decency and moderation. The author of this smart letter hath studiously pointed the most bitter abuse, keen sarcasm, and poignant satire, at the heads of the late m——r, an eloquent alderman, and the very respectable writer of the Monitor. We are diverted with the ridicule thrown upon the magistrate and the political Mentor; but we are shocked at the rancour expressed against a certain noble lord, whose gray hairs, and confessed ability, entitle him to more respect.

Art. 25. *Thoughts on Ancient and Modern Travel. Humbly addressed to every one concerned in the Education of young Gentlemen.* 8vo. Pr. 1s. Doddsley.

This author, though a professed enemy to travelling, is himself much addicted to rambling. Instead of being made acquainted with all the advantages and disadvantages of travel, accurately stated in the course of this performance, all we learn is, that the moderns are deficient in thought, study, and application; that Locke is guilty of contradiction and absurdity; and that bishop Berkeley's dialogues in the *Minute Philosopher*, are the only ones in our language, which contain the true ease, spirit, and freedom of conversation. In this particular we think our author sceptical.

Art. 26. *Three Beautiful and Important Passages omitted by the Translator of Fingal. Translated and restored by Donald Mac Donald.* 4to. Pr. 6d. Hinxman.

We have seen Virgil's Eneid travestied by Cotton; and in imitation of that genius, here we have a parody on the poem of Fingal, by some wit who assumes the name of Donald Macdonald. We should be apt to recommend this author to some press gang, as an idle vagrant going about imposing on his majesty's liege subjects, under false pretences and a borrowed name, were not we convinced that in some circumstances he is no impostor. Without all doubt he has had carnal knowledge of the mountain nymph, Uka, alias Pfora, so feelingly he expatiates upon her charms, and so exactly does he describe the rites of sulphureous unction with which her indignation is appeased: but whether he compressed her on a mountain of Wales, on a hill of Caledonia, or on the banks of a bog in Ireland, we shall not presume to determine.

Art.

Art. 27. *The Life and Amours of Hafen Slawkenbergius; Author of the Institute of Noses. Compiled from authentic Materials, communicated to the Editor, by the learned Mr. Heydegger, of Strasburg. 8vo. Pr. 1s. Flexney.*

This small piece seems to have been written with a design to rouse the attention of the public to the merit of Tristram Shandy; and if it be not executed by the same author, it is the production of one who has happily hit off his manner. But after all the pains he has taken with Hafen Slawkenbergius and the promontory of noses, and, in our opinion, they have cost him more pains than all the rest of the book, he will never make the public enter into the humour of that episode. It is a *lufus naturæ*, upon which all the world looks with disgust, except the infatuated parent.

Art. 28. *The Death of Abel. In Five Books. Attempted from the German of Mr. Gessner. 12mo. Pr. 3s. Doddsley.*

We shall refer the reader to the tenth volume of the Critical Review \*, for an account of the extraordinary merit of this performance, originally written in the German language. It will be sufficient to add to our former remarks, that Mrs Collyer's translation is by no means inelegant, or unworthy the patronage of her majesty, to whom it is addressed, in terms equally loyal, sensible, and genteel.

Art. 29. *The History of John Sobieski, King of Poland. Translated from the French of M. L'Abbé Coyer. 8vo. Pr. 6s. Millar.*

Already we have paid the just tribute of praise to the uncommon merit of the abbé Coyer †; and we heartily wish that some portion of our applause were due to the translator.

Art. 30. *Single Life discouraged, for the public Utility: or, an Essay on Ways and Means for the Supplies of the Government. 8vo. Pr. 1s. Rivington.*

Here is a series of just and conclusive arguments, to prove the expediency of laying an additional tax on single life, in order to encourage population, and relieve the immediate distresses of the government. If some such precaution is not taken, we do not doubt but marriage will grow into disuse, and in that case the kingdom will have no other source of population than the Foundling Hospital. If a batchelor can enjoy all the pleasures of matrimony, without the incessant cares, and enormous expence which a family entails, he must be a simpleton indeed

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\* P. 472. † Vid. Crit. Rev. for Nov. 1761. Art. X.

to run his head into the collar. The charge of housekeeping is already swelled to such a degree, in consequence of the intolerable taxes, which are every year accumulating, that we will venture to say there are ten thousand families in Great Britain which would gladly seize the first opportunity of emigrating into another country, where their industry would enable them to subsist with any degree of security and comfort.

Art. 31. *The Ghost! Being a True Account of the several Conversations between the supposed Apparition in Cock-Lane, and the Gentlemen who attended, &c.* 8vo. Pr. 6d. Cabe.

Though there is no law that we know of for committing a vagrant ghost to hard labour, we would recommend its attendants, abettors, and historians, to the cognizance of some sensible magistrate; for this spirit would become a poor devil if it was deprived of its retinue.

Art. 32. *A Concise Dissertation on the Human Passions, exemplified in the Life and untimely Death of John M'Naughton, Esq; lately executed for the Murder of Miss Marian Knox. In which the Particulars of his Trial, and a Narrative of his Conduct and Behaviour, are faithfully recited. Written in Ireland by an impartial Observer.* 8vo. Pr. 1s. Hinxman.

How far this narrative is consistent with truth, we cannot determine, but the story is affecting; and the humane reader will not peruse it without feeling emotions of pity, even for the unfortunate Macnaughton, who seems to have been actuated by the demon of despair.

Art. 33. *The Rudiments of English Grammar; adapted to the Use of Schools. With Observations on Style.* By Joseph Priestley. 12mo. Pr. 1s. 6d. Griffiths.

We may venture to recommend this little performance to those who are desirous of attaining a fundamental grammatical knowledge of the English language. The preface is well written, and the observations on style useful, though by no means new. Examples are subjoined, which, in our opinion, ought to have been omitted.

Art. 34. *An Admonitory Letter to the Rev. Mr. S—, upon the Publication of his Fifth and Sixth Volumes of Tristram Shandy.* By a Layman. 8vo. Pr. 6d. Burnet.

This epistle contains some remarks equally sensible and severe, disseminated through a series of criticism on Tristram Shandy, great part of which criticism is, in our opinion, either overstrained, or founded on misapprehension.



- Art. 35. *A New Account of the Inhabitants, Trade, and Government of Spain, &c. &c. To which is added, a Description of the principal Sea-Port Towns, &c. Taken from the best Authorities.* 8vo. Pr. 1s. Hinxman.

A very lame account, patched up of bad materials, and eked out to the size of a shilling pamphlet, with an imperfect description of sea-port towns, taken from some System of Geography. Thus the Reviewers are among the first subjects of Great Britain, who feel the disagreeable effects of a Spanish war.

- Art. 36. *A Description of South Carolina; containing many curious and interesting Particulars relating to the Civil, Natural, and Commercial History of that Colony, &c.* 8vo. Pr. 2s. Doddsley.

In this pamphlet, which seems to be written with precision by some person of consequence, residing in South Carolina, we are made acquainted with the importance of that colony, exemplified in a detail of the nature of the climate and soil, the weather, the produce, the natural history, and the commerce; but as the culture of the country, the number of inhabitants, and state of trade, are continually varying, the performance would have been much more useful and satisfactory, had that detail been continued down to the present time, from the year 1748, the period beyond which the author has not deduced the subject.

- Art. 37. *Angelicus and Fergusia, a Tale.* 8vo. Pr. 1s. Johnson.

A very simple allegory, in which the kingdoms of England, Ireland, and Scotland, are faintly shadowed under the names of Angelicus, Hibera, and Fergusia. The author, whom we perceive to be a North Briton, will never *mak his plak a baubee* by this kind of writing.

- Art. 38. *Postscript to the Ornaments of Churches considered.* 4to.

By this postscript the author intends to promote the sale of a book of which we spoke handsomely in a former Number.

- Art. 39. *The Young Gauger's Best Instructor: Being a New and Complete System of Gauging in all its Varieties, both Theory and Practice, &c. By Mr. Turner, late of Magdalen-Hall, Oxford, now Teacher of Geometry, Astronomy, and Philosophy, at Worcester.* 8vo. Pr. 4s. Law.

There hath not appeared a more accurate work upon the subject of gauging.

- Art. 40. *The Songs of Selma. From the Original of Ossian the Son of Fingal.* 4to. Pr. 1s. Griffiths.

The songs of Selma, thus exhibited, put us in mind of the psalms of David, done into metre by Sternhold and Hopkins.

The measure of the stanza is the same in both; and there is a very great resemblance between them, in the manner and the poetical merit of the execution.

‘ Amidst the winds, and beating rain,  
I stood upon the shore,  
And heard th’ ill-fated maid complain,  
Till she was heard no more.

‘ All spent with grief, her voice grew faint  
Before the break of day;  
And, like an evening breeze, her plaint  
Died unperceiv’d away.’

There is something very extraordinary in hearing a voice until it is heard no more; but it would have been still more wonderful had he heard it after it was heard no more. We are, moreover, a little puzzled to comprehend in what manner the voice died away unperceived. Did it die away, without being perceived to die away, like a man stealing out of a company; a meaning which the words import? or did it cease to be perceived after it had died away; a circumstance which the poet had no occasion to relate?

Art. 41. *Innocence. A Poetical Essay. In Two Books. Most humbly inscribed to her Royal Highness the Princess Augusta. By Abraham Portal, author of Olinda and Sophronia, a Tragedy. 8vo. Pr. 1s. 6d. Doddsley.*

What reputation Mr. Portal may derive from the tragedy intitled *Olinda and Sophronia*, we cannot judge, as we never heard of the said tragedy until it appeared in this title page. With respect to the present application, it may be defined, *Obscurum per obscurius*; and puts us mind of a certain gentleman, who, in a paragraph of the daily papers, was stiled, “Author of a Tragedy not yet published.”

Though we cannot allow this essay on *Innocence* to be a first-rate poem, yet we must, in justice, acknowledge it contains many poetical fancies; and, in consideration of the subject, as well as of the modesty, integrity, philanthropy, and philosophical resignation of Mr. Portal, we beg leave to recommend it to the protection of the public.

At. 42. *Verses to the Right Honourable Lord Clive, Baron Plassey. 4to. Pr. 6d. Johnston.*

We should have been glad to see this gallant nobleman’s exploits immortalized by a genius of the first order. These verses shall be exempted from criticism, in consideration of the subject, which we really esteem and admire. But should the performance come to a second edition, we advise the author to

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alter the phrase 'torrid-poles.' The earth has but two poles, and the weather at each is extremely cold.

Art. 43. *The Muse's Recreation, in Four Poems, viz. The Farewel to Summer; a Pastoral Elegy. The Queen's Arrival; a Pastoral Silence; a Poem. Devotion; a Rhapsody.* 4to. Pr. 1s. Johnson.

Even the frontispiece, designed by Wale and engraved by Grignon, will not raise these poems above the rank of mediocrity. They compose a species of entertainment, which, like an indifferent violin, might be very well spared.——*Poterat duci quia cæna sine istis.*

Art. 44. *A Letter to Mr. S. Fothergill, occasioned by his Remarks on an Address and Sermon lately published by Mr. Pilkington.* 8vo. Pr. 1s. Doddsley.

These criticisms contribute nothing towards promoting religion or charity. Much hath been urged to little purpose by divines, upon water-baptism.

Art. 45. *Presbyters and Deacons not commissioned to preach without the Bishop's Allowance, a Discourse addressed to a certain Methodist Clergyman.* 8vo. Pr. 1s. Nicoll.

Controversy on points of human knowledge proves advantageous to the community; sparks of light are struck from the collision, and the subject is sifted to the bottom; but in rheology it is the business of the disputants to soar as high as possible above common understanding, and to wrap in an impenetrable cloud what they cannot elucidate. The author of the little piece before us takes a different method, and states the subject with precision and candour.

Art. 46. *An Essay upon Oeconomy.* By Edward Watkinson, M. D. Rector of Little Chart, in Kent. 8vo. Pr. 6d. Ward.

In this age of dissipation and extravagance, we could wish to hear Dr. Watkinson's sensible sermon upon Oeconomy pronounced from the pulpit once a month, to one of the most fashionable congregations in the metropolis.

We have been obliged to this gentleman for several hints, and, in particular, for a judicious Essay on Criticism, inserted in the Critical Review for January, 1761, which Essay was well received by the public.

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\* \* \* Dr. WILSON's Remarks upon the article in the Critical Review, relating to his edition of Mr. Robins's Mathematical Works, came too late to be inserted in this Number; but in the next they shall be honoured with due regard.





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# THE CRITICAL REVIEW.

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For the Month of *February*, 1762.

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## ARTICLE I.

*The History of England, from the Invasion of Julius Cæsar to the Accession of Henry VII. In Two Volumes. 4to. Price 1l. 10s. Millar. [Concluded.]*

**I**T is with pleasure we hear that our judgment of the ingenious Mr. Hume's historical abilities is confirmed by the public approbation; and that, although we recommended with warmth, we have not been accused of partiality. In truth, there could be nothing more unjust than any insinuation that we have been seduced into panegyric by the ties of private connection. The author of that article is an intire stranger to the person of the historian; and he was actuated to applaud by no other motives than the satisfaction of giving expression to his feelings, of acknowledging the respect which only little minds can deny to superior genius, and of extending the reputation of a work equally productive of utility to individuals, and the republick of letters, and of honour to Great Britain in general. It merits attention, because it hath been asserted by some very ingenious gentlemen, that the easiest method of acquiring literary fame, is to write history after the materials have been thoroughly examined, digested, and embellished by the labour of preceding writers; the sole meaning of which observation is to detract from the reputation of three cotemporary historians, whose extraordinary success appears to have given umbrage. The very reverse of this opinion we believe to be true. It demands all the powers of genius to give novelty and originality to an exhausted subject, without which a writer is nothing better than a transcriber and plagiarist; and the more excellence we attribute to any preceding historian, in the same proportion we must grant, that the succeeding writer who pursues the same course,

must possess uncommon talents before he can rise to eminence, and be distinguished by the public. In every other branch of human knowledge the case is similar. Should any philosopher of the present age attempt to demonstrate the general laws of nature, upon the same strict geometrical principles as Newton, he must surpass the abilities of that extraordinary genius, before he could acquire the same degree of reputation. We shall endeavour to support the truth of this remark by examples.

There is not a reign from the conquest to the present times, nor an important character that hath not been delineated with all the force of painting, and strength of colouring; yet in Mr. Hume's performance, we behold persons and actions in a point of view extremely different, yet equally just and striking. How uncommon and seasonable is the reflection with which he enters upon the reign of Henry II.

'The extensive confederacies (says he) by which the European potentates are now at once united and set in opposition to each other, and which, tho' they diffuse the least spark of dissension thro' the whole, are at least attended with this advantage, that they prevent any violent revolutions or conquests in particular states, were totally unknown in ancient ages; and the theory of foreign politics, in each kingdom, formed a speculation much less complicate and involved than at present: Commerce had not yet bound the most distant nations together in so close a chain: Wars, finished in one campaign, and often in one battle, were little affected by the movements of remote states; the imperfect communication among the kingdoms, and their ignorance of each other's situation, made it impracticable for a great number of them to combine in any one project or effort: and above all, the turbulent spirit and independant situation of the barons or great vassals in each state, gave so much occupation to the sovereign, that he was obliged to confine his attention chiefly to his own system of government, and was more indifferent about what passed among his neighbours. Religion only, not politics, carried abroad the views of princes; and either fixed their thoughts on the Holy Land, whose conquest and defence was deemed a point of common honour and interest, or engaged them in intrigues with the court of Rome, to whom they had yielded the direction of ecclesiastical affairs, and who was every day assuming more authority than they were willing to allow her.

'Before the conquest of England by the duke of Normandy, this island was as much separated from the rest of the world in politics as in situation; and except from the inroads of the  
Danish

Danish pirates, the English, happily confined at home, had neither enemies nor allies on the continent. The foreign dominions of William connected them with the kings and great vassals of France; and while the opposite pretensions of the pope and emperor in Italy produced a continual intercourse between Germany and that country, the two great monarchs of France and England formed, in another part of Europe, a separate system, and carried on their wars and negotiations, without meeting either with opposition or support from the others.'

'The whole recital of this busy reign is entertaining and masterly. After the above reflection, the historian enters upon a comparative view of the different situations of France and England, previous to the war that broke out between the monarchs, in which we can discern great depth of political sagacity and sound observation. Having related the progress of the war, he makes the reader acquainted with all the circumstances of the life of the famous Thomas a Becket, and then proceeds to that celebrated dispute between the king and the archbishop, which had almost terminated in the destruction of civil government. We have not seen the particulars of this affair so minutely, accurately, and satisfactorily related. A variety of little anecdotes and reflections are disseminated through every part of the narrative, to elucidate the characters of the primate and the monarch, inform the understanding, and engage the passions.

'One day (says Mr. Hume) as the king and chancellor (Becket) were riding together in the streets of London, they observed a beggar, who was shivering with cold. Would it not be very praise-worthy, said the king, to give that poor man a warm coat in this severe season? It would, surely, replied the chancellor; and you do well, Sir, in thinking of such good actions: then he shall have one presently, cried the king: and seizing the skirt of the chancellor's coat, began to pull it violently. The chancellor defended himself for some time; and they had both of them like to have tumbled off their horses in the street, when Becket, after a vehement struggle, let go his coat; which the king bestowed on the beggar, who, being ignorant of the quality of the persons, was not a little surprised with the present.'

Speaking of the necessity Henry was under of retrenching the exorbitant power of the clergy, the historian adds: 'The union of the civil and ecclesiastical powers serves extremely, in every civilized government, to the maintenance of peace and order; and prevents those mutual incroachments, which, as there can be no ultimate judge between them, are often attended with the most dangerous consequences. Whether the



supreme magistrate, who unites these powers, receive the appellation of prince or prelate, is not material : the superior weight, which temporal interests commonly bear in the apprehensions of men above spiritual, renders the civil part of his character most prevalent ; and in time prevents those gross impostures and bigotted persecutions, which, in all false religions, are the chief foundation of clerical authority. But during the progress of ecclesiastical usurpations, the state, by the resistance of the civil magistrate, is naturally thrown into convulsions ; and it behoves the prince, both for his own interest, and for that of the public, to provide in time sufficient barriers against so dangerous and insidious a rival. This precaution had been hitherto much neglected in England, as well as in other catholic countries ; and affairs at last seemed to have come to a dangerous crisis : a sovereign of the greatest abilities was now on the throne : a prelate of the most inflexible and intrepid character was possessed of the primacy : the contending powers appeared to be armed with their full force, and it was natural to expect some extraordinary event to result from their rencounter.'

In course of the contest between the spiritual and civil powers, Mr. Hume illustrates, in the most ingenious manner, the extent of the regal government at that period ; he cites the constitutions of Clarendon, to which the clergy had sworn, and in the very relation proves, that Henry had extended the royal prerogative, by the most arbitrary, though necessary and salutary exertion of his popularity and power. After the recital of the archbishop's death, he subjoins the following character of Becket, and of the age :

' This was the tragical end of Thomas a Becket, a prelate of the most lofty, intrepid, and inflexible spirit, who was able to cover, to the world and probably to himself, the enterprizes of pride and ambition, under the disguise of sanctity and of zeal for the interests of piety and religion : an extraordinary personage, surely, had he been allowed to remain in his first station, and had directed the vehemence of his character to the support of law and justice ; instead of being engaged, by the prejudices of the times, to sacrifice all private duties and public connexions to ties, which he imagined, or represented, as superior to every civil and political consideration. But no man, who enters into the genius of that age, can reasonably doubt of this prelate's sincerity. The spirit of superstition was so prevalent, that it infallibly caught every careless reasoner, much more every one whose interest, and honour, and ambition, were engaged to support it. All the wretched literature of the times was enlisted on that side : some faint glimmerings of common sense might sometimes pierce through the thick cloud of ignorance,

rance, or what was worse, the illusions of perverted science, which had blotted out the sun, and enveloped the face of nature : but those who preserved themselves untainted from the general contagion, proceeded on no principles which they could pretend to justify : they were beholden more to their total want of instruction, than to their knowledge, if they still retained some share of understanding : folly was possessed of all the schools as well as all the churches ; and her votaries assumed the garb of philosophers together with the ensigns of spiritual dignities. Throughout that large collection of letters, which bears the name of St. Thomas, we find, in all the retainers of that aspiring prelate, no less than in himself, a most entire and absolute conviction of the reason and piety of their own party, and a disdain of their antagonists ; nor is there less cant and grimace in their stile, when they address each other, than when they compose manifestos for the perusal of the public. The spirit of revenge, violence, and ambition, which accompanied their conduct, instead of forming a presumption of hypocrisy, are the surest pledges of their sincere attachment to a cause, which so much flattered these domineering passions.

The genius of the painter is visible in every stroke of the picture of Henry, drawn by Mr. Hume. ' Thus died (says he) in the fifty-eighth year of his age, and thirty-fifth of his reign, the greatest prince of his time for wisdom, virtue, and ability, and the most powerful in extent of dominion of all those that had ever filled the throne of England. His character, both in public and private life, is almost without a blemish ; and he seems to have possessed every accomplishment both of body and mind, which makes a man either estimable or amiable. He was of a middle stature, strong and well proportioned ; his countenance was lively and engaging ; his conversation affable and entertaining ; his elocution easy, perswasive, and ever at command. He loved peace, but possessed both bravery and conduct in war ; was provident without timidity ; severe in the execution of justice, without rigour ; and temperate without austerity. He preserved health, and kept himself from corpulency, to which he was somewhat inclined, by an abstemious diet, and by frequent exercise, particularly hunting. When he could enjoy leisure, he recreated himself either in learned conversation or in reading ; and he cultivated his natural talents by study, above any prince of his time. His affections, as well as his enmities, were warm and durable ; and his long experience of the ingratitude and infidelity of men never destroyed the natural sensibility of his temper, which disposed him to friendship and society. His character has been transmitted to us by many writers, who were his contemporaries ; and it resembles extremely, in its most

remarkable strokes, that of his maternal grandfather Henry I. excepting only that ambition, which was a ruling passion in both, found not in the first Henry such unexceptionable means of exerting itself, and pushed that prince into measures, which were both criminal in themselves, and were the cause of farther crimes, from which his grandson's conduct was happily exempted.'

Our author has thrown together, at the close of every reign, a collection of miscellaneous transactions, which are extremely entertaining, though of too little importance to be introduced into the texture of his narrative. We could with pleasure, however, quote some of these particulars, many of which are intirely omitted by the bulk of modern historians; but that the limits of our paper oblige us to refrain from making extracts of still more utility to our readers. In order therefore to compensate this deficiency, to convey a just idea of Mr. Hume's talents, we shall exhibit a summary of the progression of the human understanding, from the extinction of the Saxon government to the accession of the house of Tudor. This single specimen will be sufficient, we imagine, to confirm the judgment we have given of this performance, and impress the reader with the same exalted sentiments of Mr. Hume's merit, that we ourselves entertain.

' Thus have we (says the historian at the close of the reign of the third Richard) pursued the History of England through a series of many barbarous ages; till we have at last reached the dawns of civility and science, and have the prospect, both of greater certainty in our historical narrations, and of being able to present to the reader a spectacle more worthy of his attention. The want of certainty, however, and of circumstances, is not alike to be complained of throughout every period of this long narration. This island possesses many ancient historians of good credit, as well as many historical monuments; and it is rare, that the annals of so uncultivated a people, as were the English as well as the other European nations, after the decline of Roman learning, have been transmitted to posterity so complete, and with so little mixture of falsehood and of fable. This advantage we owe intirely to the clergy of the church of Rome; who, founding their authority on their superior knowledge, preserved the precious literature of antiquity from a total extinction; and under shelter of their numerous privileges and immunities, acquired a security, by means of the superstition, which they would in vain have claimed, from the justice and humanity of those turbulent and licentious ages. Nor is the spectacle altogether unentertaining and uninstrusive. which the history of those times presents to us. The view of  
human



human manners and actions, in all their variety of appearances, is both profitable and agreeable ; and if the aspect in some periods seems horrid and deformed, we may thence learn to cherish with the greater anxiety that science and civility which has so close a connexion with virtue and humanity, and which, as it is a sovereign antidote against superstition, is also the most effectual remedy against vice and disorders of every kind.

‘ The rise, progress, perfection, and decline of art and science, are curious objects of contemplation, and intimately connected with a narration of civil transactions. The events of no particular period can be fully accounted for, but by considering the degrees of advancement, which men have reached in those particulars.

‘ Those who cast their eye on the general revolutions of society, will find, that as all the improvements of the human mind had reached nearly to their state of perfection about the age of Augustus, there was a sensible decline from that point or period ; and men thenceforth relapsed gradually into ignorance and barbarism. The unlimited extent of the Roman empire, and the consequent despotism of the monarchs, extinguished all emulation, debased the generous spirits of men, and depressed that noble flame, by which all the refined arts must be cherished and enlivened. The military government, which soon succeeded, rendered even the lives and properties of men insecure and precarious ; and proved destructive to those vulgar and more necessary arts of agriculture, manufactures, and commerce ; and in the end, to the military art, and genius itself, by which alone the immense fabric of the empire could be supported. The irruption of the barbarous nations, which soon followed, overwhelmed all human knowledge, which was already far in its decline ; and men sunk every age deeper into ignorance, stupidity, and superstition ; till the light of ancient science and history had very nearly suffered a total extinction in all the European nations.

‘ But there is an ultimate point of depression, as well as of exaltation, from which human affairs naturally return in a contrary progress, and beyond which they seldom pass either in their advancement or decline. The period, in which the people of Christendom were the lowest sunk in ignorance, and consequently in disorders of every kind, may justly be fixed at the eleventh century, about the age of William the Conqueror ; and from that æra, the sun of science, beginning to re-ascend, threw out many gleams of light, which preceded the full morning, when letters were revived in the fifteenth century. The Danes and other northern people, who had so long infested all the coasts, and even the inland parts of Europe, by their depredations,

predations, having now learned the arts of tillage and agriculture, found a settled subsistence at home, and were no longer tempted to desert their industry, in order to seek a precarious livelihood by rapine and by the plunder of their neighbours. The feudal governments also, among the more southern nations, were reduced to a kind of system ; and though that strange species of civil polity was ill fitted to ensure either liberty or tranquility, it was preferable to the universal licence and disorder, which had every where preceded it. But perhaps there was no event which tended farther to the improvement of the age, than one, which has not been much remarked, the accidental finding a copy of Justinian's *Pandects*, about the year 1130, in the town of Amalfi in Italy.

‘The ecclesiastics, who had leisure, and some inclination to study, immediately adopted with zeal this excellent system of jurisprudence, and spread the knowledge of it in every part of Europe. Besides the intrinsic merit of the performance, it was recommended to them by its original connexion with the imperial city of Rome, which, being the seat of their religion, seemed to acquire a new lustre and authority, by the diffusion of its laws over the western world. In less than ten years after the discovery of the *Pandects*, Vacarius, under the protection of Theobald, archbishop of Canterbury, read public lectures of civil law in the university of Oxford ; and the clergy every where, by their example as well as exhortation, were the means of spreading the highest esteem for this new science. That order of men, having large possessions to defend, were in a manner necessitated to turn their studies towards the law ; and their properties being often endangered by the violence of the princes and barons, it became their interest to enforce the observance of general and equitable rules, from which alone they could receive protection. As they possessed all the knowledge of the age, and were alone acquainted with the habits of thinking, the practice as well as science of the law, fell mostly into their hands : and though the close connexion, which without any necessity they formed between the canon and civil law, begot a jealousy in the laity of England, and prevented the Roman jurisprudence from becoming the municipal law of the country, as was the case in many states of Europe, a great part of it was secretly transferred into the practice of the courts of justice, and the imitation of their neighbours, made the English gradually endeavour to raise their own law from its original state of rudeness and imperfection,

‘It is easy to see what advantages Europe must have reaped by its inheriting at once from the ancients, so complete an art, which was of itself so necessary for giving security to all other arts, and which, by refining, and still more, by bestowing solidity

dity on the judgment, served as a model to farther improvements. The sensible utility of the Roman law both to public and private interest recommended the study of it, at a time when the more exalted and speculative sciences carried no charms with them; and thus the last branch of ancient literature, which remained uncorrupted, was happily the first transmitted to the modern world. For it is remarkable, that in the decline of Roman learning, when the philosophers were universally infected with superstition and sophistry, and the poets and historians with barbarism, the lawyers, who in other countries are seldom models of science or politeness, were yet able, by the constant study and close imitation of their predecessors, to maintain the same good sense in their decisions and reasonings, and the same purity in their language and expression.

‘What bestowed an additional merit on the civil law, was the extreme ignorance and imperfection of that jurisprudence, which preceded it among all the European nations, especially among the Saxons or ancient English. What absurdities prevailed at that time in the administration of justice, may be conceived from the authentic monuments which remain of the ancient Saxon laws; where a pecuniary commutation was received for every crime, where stated prices were fixed for men’s lives and members, where private revenges were authorized for all injuries, where the use of the ordeal, corsnet, and afterwards of the duel, was the received method of proof, and where the judges were rustic freeholders, assembled of a sudden, and deciding a cause from one debate or altercation of the parties. Such a state of society was very little advanced beyond the rude state of nature: violence universally prevailed, instead of general and equitable maxims: the pretended liberty of the times, was only an incapacity of submitting to government: and men, not protected by law in their lives and properties, sought shelter, by their personal servility and attachments, under some powerful chieftain, or by voluntary combinations.

‘The gradual progress of improvement, raised the Europeans somewhat from this uncultivated state; and affairs, in this island particularly, took very early a turn, which was more favourable to justice and to liberty. Civil employments and occupations soon became honourable among the English: the situation of that people rendered not the perpetual attention to wars so necessary as among their neighbours, and all regard was not confined to the military profession: the gentry, and even the nobility, began to deem an acquaintance with the law, a requisite part of education: they were less diverted than afterwards from studies of this kind by other sciences; and in the age of Henry VI. we are told by Fortescue, there were in the inn of  
- court



court about two thousand students, most of them men of honourable birth, who gave application to this branch of civil knowledge. A circumstance which proves, that a considerable advance was already made in the science of government, and which prognosticated still a greater.

‘ One chief advantage, which resulted from the introduction and progress of the arts, was the introduction and progress of freedom; and this consequence affected men both in their personal and civil capacities.

‘ If we consider the ancient state of Europe, we shall find, that the far greater part of the society were every where bereaved of their personal liberty, and lived entirely at the will of their masters. Every one, that was not noble, was a slave; the peasants were sold along with the land: the few inhabitants of cities were not in a better condition: even the gentry themselves were subjected to a long train of subordination under the greater barons or chief vassals of the crown; who, though seemingly placed in a high state of splendor, yet, having but a slender protection from the law, were exposed to every tempest of state, and by the precarious condition, in which they lived, paid dearly for the power of oppressing and tyrannizing over their inferiors. The first incident which broke in upon this violent system of government, was the practice, begun in France, of erecting communities and corporations, endowed with privileges and a separate municipal government, which gave them protection against the tyranny of the barons, and which the prince himself deemed it prudent to respect. The relaxation of the feudal tenures, and an execution, somewhat stricter, of the public law, bestowed an independance on vassals, which was unknown to their forefathers. And even the peasants themselves, though later than other orders of the state, made their escape from those bonds of villenage or slavery, in which they had formerly been retained.

‘ It may appear strange, that the progress of the arts, which seems, among the Greek and Romans, to have daily encreased the number of slaves, should, in later times, have proved so general a source of liberty: but this difference of the events proceeded from a great difference in the circumstances, which attended those institutions. The ancient barons, being obliged to maintain themselves continually in a military posture, and little emulous of elegance or splendor, employed not their villains as domestic servants, much less as manufacturers, but composed their retinue of free-men, whose military spirit rendered the chieftain formidable to his neighbours, and who were ready to attend him in every warlike enterprize. The villains were occupied entirely in the cultivation of their master's land,  
and

and paid their rents either in corn and cattle and other produce of the farm, or in servile offices, which they performed about the baron's family, and upon the farms which he retained in his own possession. In proportion as agriculture improved, and money encreased, it was found, that these services, though extremely burthensome in the villain, were of little advantage to the master; and that the produce of a large estate could be much more conveniently disposed of by the peasant himself, who raised it, than by the landlord or his bailiff, who were formerly accustomed to receive it. A commutation was therefore made of rents for services, and of money rents for those in kind; and as men, in a subsequent age, discovered, that farms were better cultivated where the farmer enjoyed a security of possession, the practice of granting leases to the peasant began to prevail, which entirely broke the bonds of servitude, already much relaxed from the former practices. Thus villenage went gradually into disuse throughout the more civilized parts of Europe: the interest of the master, as well as that of the slave, concurred in this alteration. The latest laws which we find in England for the enforcing or regulating this species of servitude, were enacted in the reign of Henry VII. And though the ancient statutes on this subject remain still unrepealed by parliament, it appears, that, before the reign of Elizabeth, the distinction of villain and freeman was totally, though insensibly abolished, and that no person remained in the state to whom the former laws could be applied.

‘ Thus personal freedom became almost general in Europe; an advantage which paved the way for the encrease of political or civil liberty, and which, even where it was not attended with this salutary effect, served to give the members of the community some of the most considerable advantages of it.

‘ The constitution of the English government, ever since the invasion of this island by the Saxons, may boast of this pre-eminence, that in no age the will of the monarch was ever entirely absolute and uncontrouled: but in other respects the balance of power has extremely shifted among the several orders of the state; and this fabric has experienced the same mutability, which has attended all human institutions.

‘ The antient Saxons, like the other German nations, where each individual was enured to arms, and where the independance of men was secured by a great equality of possessions, seem to have admitted a considerable mixture of democracy into their form of government, and to have been one of the freest nations, of which there remains any account in the records of history. After this tribe was settled in England, especially after the dissolution of the heptarchy, the great extent of the kingdom  
produced

produced a great inequality in property; and the balance seems to have inclined to the side of the Aristocracy. The Norman conquest threw more authority into the hands of the sovereign, which, however, admitted of great controul; though derived less from the general forms of the constitution, which were inaccurate and irregular, than from the independant power enjoyed by each baron in his particular district or province. The establishment of the great charter exalted still higher the Aristocracy, imposed regular limits on royal power, and gradually introduced some mixture of Democracy into the constitution. But even during this period, from the accession of Edward I. to the death of Richard III. the condition of the commons was nowise desirable; a kind of Polish Aristocracy prevailed; and tho' the kings were limited, the people were as yet far from being free. It required the authority almost absolute of the sovereigns, which took place in the subsequent period, to pull down these disorderly and licentious tyrants, who were equal enemies to peace and to freedom, and to establish that regular execution of the laws, which, in a following age, enabled the people to erect a regular and equitable plan of liberty.

'In each of these successive alterations, the only rule of government, which is intelligible or carries any authority with it, is the established practice of the age, and the maxims of administration, which are at that time prevalent, and universally assented to. Those who, from a pretended respect to antiquity, appeal at every turn to an original plan of the constitution, only cover their turbulent spirit and their private ambition under the appearance of venerable forms; and whatever period they pitch on for their model, they may still be carried back to a more ancient period, where they will find the measures of power entirely different, and where every circumstance, by reason of the greater barbarity of the times, will appear still less worthy of imitation. Above all, a civilized nation, like the English, who have happily established the most perfect and most accurate system of liberty, that ever was found compatible with government, ought to be cautious of appealing to the practice of their ancestors, or regarding the maxims of uncultivated ages as certain rules for their present conduct. An acquaintance with the history of the remote periods of their government is chiefly useful by instructing them to cherish their present constitution from a comparison or contrast with the condition of those distant times. And it is also curious, by showing them the remote, and commonly faint and disfigured originals of the most finished and most noble institutions, and by instructing them in the great mixture of accident which commonly concurs with a small ingredient of wisdom and foresight, in erecting the complicated fabric of the most perfect government.'

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To close the article, we must congratulate our countrymen on this accession to their literary fame; we must exhort Mr. Hume to continue those exertions of genius, so respectable to himself, and useful to the community; and we beseech our readers, not to ascribe to partial attachments the warm applause which we bestow wholly upon merit. The proofs are before them; let these be the tests of our candour.

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ART. II. *The Natural History of the Horse. To which is added, that of the Ass, Bull, Cow, Ox, Sheep, Goat, and Swine. With accurate Descriptions of their several Parts; and full Directions for Breeding, Chusing, Feeding, and Improving these useful Creatures. Translated from the French of the celebrated M. de Buffon. 8vo. Pr. 6s. Griffiths.*

**M.** Buffon's reputation is so well established in every country in Europe, that an attempt to render his productions familiar to all degrees of readers, deserves encouragement and applause. The learned, and indeed the polite world, may be able to peruse them in the original language; nevertheless, there are many persons not untinctured with some knowledge of the French tongue, who require the assistance of a translation in works of science. The specimen before us is judiciously selected: no part of this celebrated academician's writings hath risen to higher reputation than his natural history, on account of the inexhaustible fund of entertainment, instruction, reflection, and useful observation, which it affords, adapted in general to all degrees of capacity. The reader, who is incapable of relishing his refined observations upon the works of nature, and those beautiful strokes of sublime philosophy, interspersed with the subjects apparently the most trifling, may turn over to his descriptions and practical remarks, where he will find store of matter to gratify curiosity and engage attention.

The volume before us begins with a natural history of the horse, the most elegant, bold, spirited, docile, friendly, and useful of brute animals. In some of these qualities he may be exceeded by other animals; but the union is found complete only in the horse. M. Buffon sets out with a panegyric on his virtues, and displays an eloquence worthy of the subject. He proceeds to shew the effects of culture, education; and taming upon this animal, which is always more perfect in the wild untutored state of nature, with respect to spirit, vigour, and activity. He shews the natural inclination this noble brute hath to become familiar with man, and his strong disposition for society; falling imperceptibly into the method of rearing colts;

upon which subject he lays down a great variety of useful practical directions.

Next our ingenious author enlarges upon the means of breaking a horse to the bridle, saddle, or harness, describing all his different motions, as the walk, trot, gallop, amble, and the different kinds of imperfect paces ; and demonstrating from the figure and proportion of the animal, the faults in each of these motions, the causes from which they arise, and the means of correcting them. Every gentleman and jockey ought to peruse what M. Buffon advances upon this topic ; but as extracting the whole would exceed our limits, we shall make the best reparation in our power, by presenting the reader with the description of a perfect horse, which he may consult to advantage, whenever he has occasion to make a purchase.

‘ The horse seems desirous of raising himself above the class of quadrupeds, by lifting up his head. In this noble attitude he views his master face to face ; his eyes are vivid and very open ; his ears well shaped, and of a proper size ; not short like those of the bull, nor over long like those of the ass : his mane is a fine ornament, renders his neck graceful, and gives him an air of vigour and spirit : his long bushy tail covers and terminates the extremity of his body with remarkable beauty ; very different from the short tail of the deer, the elephant, &c. and from the bare dock of the ass, the camel, and the rhinoceros. The horse’s tail is composed of long thick hairs, which seem to issue from the croup ; the dock from which they really come being very short. He cannot, like the lion, erect his tail ; and indeed its natural position, though pendent, better becomes him ; and as he has the command of it in a horizontal direction, he uses it for driving away the flies : for though his skin be remarkably compact, and every where furnished with a close and thick hair, yet it is very sensible. The attitude of the head and neck contributes, more than any other part of the body, to give the horse a noble carriage. The upper part of the crest, where the mane issues, nearest the withers, should at first rise in a straight line ; and afterwards, as it approaches near the head, form a curve, nearly resembling that of the swan’s neck. The lower part of the neck should not form a curve, its proper direction being in a right line from the chest to the lower jaw, a little inclining forward, a perpendicular direction would render the shape of the neck faulty ; the upper part of the neck must also be slender, and thin of flesh towards the mane, which should be composed of long fine hair, but not too thick. The neck must be long and raised, but proportioned to the height of the animal : when too large and slender, the horse is apt to toss his  
head,

head, and when too short and fleshy, heavy on the hand. The most graceful position of the head is when the face is perpendicular to the horizon.

‘The head must be lean and slender, but not too long; the ears at a proper distance from each other, small, erect, and without motion, narrow, thin, and well placed on the top of the head; the forehead narrow, the eye-pits filled; the eye-lids thin; the eyes clear, brisk, and full of fire, rather large than small, and projecting to a level with the head; the eye-balls large; the under jaw bare of flesh and not thick; the nose a little arched; the nostrils large and open; the partition between the two nostrils small; the lips thin; the mouth of a middling size; the withers raised and sharp; the shoulders thin, flat, and not confined; the back equal, smooth, and forming a small convexity during its whole length, and rising on both sides of the back bone, which should appear a little sunk down; the flanks full and short; the croup round and full; the haunches plump; the dock, or fleshy part of the tail thick and firm; the arms and thighs thick and fleshy; the knee round before; the ham large and rounded; the shank sharp before, and large on the sides; the sinew well detached, the pastern joint slender; the fetlock thinly garnished with hair; the pastern large, and of a middling length; the coronet a little raised; the hoof black, smooth, and shining; the instep high; the quarters round; the heels broad, and something raised; the frog small and thin; the sole thick and concave.’

He then adds a few general remarks on the means of discovering the defects of a horse, beginning with the eyes. Two or three foot-coloured spots appear above the ball, through the cornea of a sound eye; but these spots cannot be discerned, unless the cornea be clear, pure, and transparent. Its appearing double, or of a bad colour, is a sure sign that the eye is defective. If the ball of the eye be small, long, and narrow, surrounded with a white ring, or of a greenish blue colour, the eye may be concluded bad, and the sight indifferent.

‘With regard to the temper and present condition of the animal, the motion of his ears is a pretty sure indication. When he is travelling, the tip of his ears should be forward; for a horse when tired flags his ears; and such as are vicious and spiteful, carry one ear forward, and the other backward alternately: all direct their ears towards the place where they hear any noise; and when struck on the back or the croup, they turn them backwards. Horses, with eyes sunk in their sockets, or one of the balls smaller than the other, have generally a bad sight. Those whose mouths are dry, are not of so good a constitution



stitution as those that are cool, and froth with the bit. A saddle horse should have flat shoulders, pliable and thin; but a draught horse, large, round, and fleshy. Too great a leanness, however, in the shoulders of a saddle horse, when the bones seem to project too much under the skin, is a fault, and indicates that the shoulders want freedom, and consequently that the horse cannot endure any great fatigue. Another defect in the saddle horse is, to have his breast projecting and hanging over, and his legs placed backwards; because in galloping he rests heavily on the hand, and is very subject to stumble and fall. The length of the legs should be proportioned to the stature of the horse; when the fore legs are too long, he is not sure footed; and when too short, heavy on the hand. It has been observed, that mares are more subject than horses to be low forwards; and that stone-horses have larger necks than mares and geldings.'

With respect to the age of a horse, M. Buffon places the surest criterion in his teeth; the depth of the eye-pits, he alleges, is extremely fallacious. This indication is found in what are called the corner teeth, being the third above and below, counting from the middle of the jaw. 'They are hollow, and have a black mark in the cavity. When the horse is four years and an half old, they are scarce visible above the gum, and the cavity is very sensible; at six and an half it begins to fill, and the mark continually diminishes, and contracts till seven or eight years, when the cavity is quite filled up, and the black spot effaced. These teeth ceasing after eight years to afford any criterion, the age is judged of by the tusches, which are four teeth adjoining to those last mentioned.' The two in the lower jaw usually begin to shoot at three years and an half, and those in the upper at four, continuing very sharp pointed till six. At ten the upper seem blunted, worn out, and long, the gum contracting itself as the age increases: the barer therefore the teeth are, the older the horse may be deemed. From ten to thirteen or fourteen years, little can be seen to indicate the age; but at that time some hairs of the eyebrows begin to turn grey; tho' this mark is equivocal and precarious.'

The next subject is generation, and the method of propagating a fine breed of horses. Here we meet with great abundance of practical maxims, that appear to be deduced from nature and experience; together with some ingenious and more general philosophical arguments. Of this nature we may justly reckon the following enquiry, whether the male or the female contributes most to the beauty of the offspring.

\* In these climates, the mare, (says M. Buffon) contributes less than the stallion to the beauty of the foal; but, perhaps, more to its disposition and shape. So that the mares should have a large carcass, be pretty full bellied, and good nurses. The Spanish and Italian mares are generally preferred for breeding saddle horses; and for coach horses, those of England and Normandy. However, with fine stallions, fine horses may be expected from mares of all countries; provided they are well shaped, and of a good breed; for if they were got by a bad horse, their foals will often turn out very indifferent. In these animals, as in the human species, the offspring often resemble the progenitors; but in horses the female does not appear to contribute so much to generation as in the human species. A son is much oftener like his mother, than a foal is like its dam: and when a resemblance happens between the foal and the mare, it is generally in the forehead, the head, and the neck.

\* Besides, it is necessary, in order to judge rightly of the resemblance between children and parents, that the comparison between them be not made in their first years; we should wait till age has displayed the whole form, when the comparison will be more sensible and striking. Exclusive of the alterations in the form, proportions, and colour of the hair during the time of growth, a quick and sudden change happens at the age of puberty; when the features, the shape, the attitude of the legs, &c. frequently change. The face is lengthened, the nose becomes larger, the jaw projects, or grows thicker; the shape rises or bends; the legs lengthen, and often become crooked, or smaller; so that the physiognomy, and the appearance of the body are so greatly changed, that the person with whom we might have been well acquainted before the age of puberty, but have not seen till some time after that period, is not easily recollected, at least, not immediately. The resemblance therefore of a child to his parent cannot, with any precision, be determined till after the age of puberty, when it is found by experience, that, in the human species, the son often resembles his father, and the daughter her mother; though there is more commonly a joint resemblance of both: sometimes indeed they resemble their grandfathers or grandmothers: nor is it uncommon for them to resemble even their uncles and aunts. It is also observed, that children of the same parents generally resemble each other more than they do their progenitors; and that all have something in common, or a family likeness. In horses, as the male contributes more to generation than the female, mares often bring foals which resemble the stallion in every particular; or at least always more than they do their dam. Some shall resemble their grandfires, and if the dam

were herself engendered by a bad horse, it too often happens, that though she be herself beautiful, and had a handsome stallion, her foal, however apparently well shaped, when young, will decline in its growth; whilst a mare of a good breed shall produce foals, which, though at first of an unpromising appearance, will improve with age.

These observations on the productions of mares however they may seem to concur in proving, that among horses the male has a much greater share in generation than the female, do not appear to me sufficient to place the fact beyond doubt and exception. It is not impossible but these observations may be just, notwithstanding mares in general may have an equal share in the work of generation. It is not at all strange to me, that stallions, which are always selected from a great number of horses, often natives of hot countries, plentifully fed, and brought up with the greatest care, should contribute more to the work of generation than common mares, foaled in a cold climate, and often employed in hard labour: and as in all the observations made on studs of horses, the stallion has constantly a superiority over the mare; it may very naturally be imagined that the effect is solely owing to this single cause. But, at the same time, it may be equally true, that if very fine mares, from hot countries, were put to ordinary horses, they would have a much greater influence on the foal than the stallion. And that, in general, if no superiority existed on either side, the influence of the male and female, on their offspring, would, like that of the human species, be equal. This to me appears very natural; and what tends to confirm it is, a general observation made on studs of horses, that the number of colts and fillies foaled is nearly equal; which proves that the mare has, with regard to the sex at least, an equal influence.\*

In the next place our author accounts for the gradual decline of horses brought into climates different from their native, and his observations are worthy of his good sense and genius: the same we may observe of the directions which he gives for maintaining the standard, by mixing the breed, importing Barbary, Arabian, and Spanish horses, and contrasting the imperfections of the female with the perfections of the male, and *vice versa*. We cannot resist the temptation of quoting the subsequent truly ingenious and philosophical remark, though, we fear, we may have already trespassed upon the bounds of an article.

\* In the human species, the influences of the climate and aliment are not so powerful as in other animals: and the reason is plain; man preserves himself from the inclemency of the climate: his dwelling and apparel are suited to the seasons; his food



food also is much more diversified; and consequently does not affect every individual equally, and in the same manner. The defects or excesses arising from these two causes, which are always palpable and constant in animals, are much less so in men. Besides, the frequent migrations of people, the mixture of nations, and the travels and removals of particular persons, must be considered; and then it will not be at all surprising that the human race are less affected by the climate; and that strong well shaped and sensible persons are found in all countries. It is, however, credible, that some consequences flowing from experience long since forgotten, taught men formerly the disadvantages resulting from alliances between persons of the same blood; for among all nations, even the least policed, a brother was very rarely permitted to marry his sister. This custom, introduced among us by divine prohibition, but, among other nations, founded on political views only, is perhaps owing to observation. Polity does not extend its prescriptions in so general and absolute a manner, unless connected with nature; but if men once discovered from experience, that a desire of preserving a race, without mixture in one and the same family, would produce a degeneracy, they would consider intermarriages with foreign families as a law of nature: they would all agree in a prohibition of marriages among their own children. And, indeed, it may be presumed from analogy, that in most climates, men, like animals, would degenerate after a certain number of generations.'

We are then favoured with a few rules regarding the proper seasons and periods of covering, an estimate of the general duration of the life of this animal, an account and description of the breed of horses in different countries, the method which the Arabs treat their horses, the best method of performing the operation of castration, with a few other curious miscellaneous remarks.

It would not be in our power to render intelligible the minute description of a horse that follows, with the scale of the harmony and proportion of his several parts, and an infinity of other curious observations; nor to analyze the natural history of the other animals specified in the title page; it is sufficient that every subject is handled with that elegance, precision, accuracy, genius, and good sense peculiar to M. Buffon. As to the translation it is tolerably just and correct, though we could wish the translator had explained some of the French technical phrases, which he has adopted. To conclude, we regard this as the most valuable piece which hath of late been imported and naturalized.

ART. III. *A Discourse upon the Origin and Foundation of the Inequality among Mankind.* By John James Rousseau, Citizen of Geneva. 8vo. Pr. 4s. Doddsley.

TO such a pitch hath human knowledge arrived, that genius is forced to disclose itself by broaching paradoxes, and weaving subtle webs of speculation, for no other purpose than to confound and intangle the understanding. That an ingenious gentleman, who reaps all the blessings of the most perfect social institution upon earth, whose greatest pride is his literary fame, and the astonishing progress which he hath made in polite erudition and science, should sit down to write a panegyric upon the savage state of man, to rail at society, and ascribe to government and the progression of knowledge every vice and villainy of which human nature is guilty, must appear extraordinary, unless we consider that Mr. Rousseau is peculiar and original in every thing; that the discourse before us is published, rather as a specimen of talents than a lesson in philosophy; and that our author's address, even improves and enlarges the mind, while he is misleading the judgment. If we regard it in this view, there is something equally whimsical, beautiful, and ingenious in the essay on the inequality among mankind. Mr. Rousseau's observations on the moral and political writers, who endeavour to explain the origin of government, and of right and property, are worthy of the republican sage who regards liberty as the greatest blessing, and is sensible of the felicity he enjoys under a happy constitution, hedged in against the tyranny of despotism on the one hand, and the confusion, caprice, and anarchy of democracy on the other. These, however, are only reflections which arise in course of his masterly attack upon all political associations, upon knowledge, and all those arts which have contributed to harmonize and raise man above himself. Hear his charge: 'It is reason that engenders self-love, and reflection that strengthens it; it is reason that makes man shrink into himself; it is reason that makes him keep aloof from every thing that can trouble or afflict him: it is philosophy that destroys his connections with other men; it is in consequence of her dictates that he mutters to himself at the sight of another in distress, You may perish for aught I care, nothing can hurt me. Nothing less than those evils, which threaten the whole species, can disturb the calm sleep of the philosopher, and force him from his bed. One man may with impunity murder another under his windows; he has nothing to do but clap his hands to his ears, argue a little with himself to hinder nature, that startles within him, from identifying him with the unhappy sufferer. Savage man wants this admirable talent; and for want of wisdom and reason, is always ready foolishly to obey the  
first

first whispers of humanity. In riots and street-brawls the populace flock together, the prudent man sneaks off. They are the dregs of the people, the poor basket and barrow-women, that part the combatants, and hinder gentle folks from cutting one another's throats.'

If we may credit this capricious philosopher, every vice had its existence in the bosom of society, every virtue hath been extinguished by the powers of reason ; men have, indeed, been civilized, but they have been at the same time rendered cruel, insidious, jealous, covetous, mean, servile, and equally a slave to their own passions, and the political tyrants to whom they resigned their liberty. To confess the truth, society hath introduced some evils into life, but it hath also been the instrument of manifold blessings and comforts ; it hath given birth to numberless crimes, but it has likewise been the kind parent of an equal number of virtues : benevolence could have no existence in the savage state of man, nor the cheering reflection of worthy actions, the heart-felt joy of communicating happiness ; and though it might be exempted from dishonesty, falsehood, malice, ingratitude, and the catalogue of the blackest vices, it must exclude the tender ties, and the tenderer offices of love and friendship, the endearing relations of husband, father, son, and brother, and all those soft emotions, and feeling sympathies, which kindle all their affections, rouse the finer passions, and polish and refine humanity.

Mr. Rousseau reasons on the sage Mr. Locke's maxim, "that where there is no property, there can be no injury ;" and he dates the æra of all our misery from the first introduction of *meum and tuum*. 'The more we reflect (says he) on the savage state, the more convinced we shall be, that it was the least subject of any to revolutions, the best for man, and that nothing could have drawn him out of it but some fatal accident, which, for the public good, should never have happened. The example of the savages, most of whom have been found in this condition, seems to confirm that mankind was formed ever to remain in it, that this condition is the real youth of the world, and that all ulterior improvements have been so many steps, in appearance towards the perfection of individuals, but in fact towards the decrepitness of the species.

'As long as men remained satisfied with their rustic cabins ; as long as they confined themselves to the use of clothes made of the skins of other animals, and the use of thorns and fish-bones, in putting these skins together ; as long as they continued to consider feathers and shells as sufficient ornaments, and to paint their bodies of different colours, to improve or ornament their bows and arrows, to form and scoop out with sharp-



edged stones some little fishing boats, or clumsy instruments of music ; in a word, as long as they undertook such works only as a single person could finish, and stuck to such arts as did not require the joint endeavours of several hands, they lived free, healthy, honest and happy, as much as their nature would admit, and continued to enjoy with each other all the pleasures of an independent intercourse ; but from the moment one man began to stand in need of another's assistance ; from the moment it appeared an advantage for one man to possess the quantity of provisions requisite for two, all equality vanished ; property started up ; labour became necessary ; and boundless forests became smiling fields, which it was found necessary to water with human sweat, and in which slavery and misery were soon seen to sprout out and grow with the fruits of the earth.

‘ Metallurgy and agriculture were the two arts whose invention produced this great revolution. With the poet, it is gold and silver, but with the philosopher, it is iron and corn, which have civilized men, and ruined mankind. Accordingly both one and the other were unknown to the savages of America, who for that very reason have always continued savages ; nay other nations seem to have continued in a state of barbarism, as long as they continued to exercise one only of these arts without the other ; and perhaps one of the best reasons that can be assigned, why Europe has been, if not earlier, at least more constantly, and better civilized than the other quarters of the world, is that she abounds most in iron, and is best qualified to produce corn.’

It was this which brought men to their present state of inequality, and produced all the consequent evils and calamities. ‘ Behold then (proceeds our author) all our faculties developed ; our memory and imagination at work ; self-love interested ; reason rendered active ; and the mind almost arrived at the utmost bounds of that perfection it is capable of. Behold all our natural qualities put in motion ; the rank and condition of every man established, not only as to the quantum of property and the power of serving or hurting others, but likewise as to genius, beauty, strength, or address, merit, or talents ; and as these were the only qualities which could command respect, it was found necessary to have or at least to affect them. It was requisite for men to be thought what they really were not. To be and to appear became two very different things, and from this distinction sprang pomp and knavery, and all the vices which form their train. On the other hand, man, heretofore free and independent, was now in consequence of a multitude of new wants brought under subjection, as it were, to all nature, and especially to his fellows, whose slave in some sense he became,

became, even by becoming their master; if rich, he stood in need of their services, if poor, of their assistance; even mediocrity itself could not enable him to do without them. He must therefore have been continually at work to interest them in his happiness, and make them, if not really, at least apparently find their advantage in labouring for his: this rendered him sly and artful in his dealings with some, imperious and cruel in his dealings with others, and laid him under the necessity of using ill all those whom he stood in need of, as often as he could not awe them into a compliance with his will, and did not find it his interest to purchase it at the expence of real services. In fine, an insatiable ambition, the rage of raising their relative fortunes, not so much through real necessity, as to over-top others, inspire all men with a wicked inclination to injure each other, and with a secret jealousy so much the more dangerous, as to carry its point with the greater security it often puts on the face of benevolence. In a word, sometimes nothing was to be seen but a contention of endeavours on the one hand, and an opposition of interests on the other, while a secret desire of thriving at the expence of others constantly prevailed. Such were the first effects of property, and the inseparable attendants of infant inequality.'

Language too, to which society owes so many blessings, hath, according to our philosopher, its share in producing the general corruption. By opening the path to a general intercourse, it enlarged the stock of ideas, facilitated the operations of the mind, paved the way for more extensive societies, and thereby laid the foundation of those evils and calamities, ascribed by Mr. Rousseau to government. There cannot be any thing more ingenious than our author's account of the origin of language, which he supposes previous to all political institutions. Other philosophers take for granted, that arbitrary signs took place after society had been established; but our author endeavours to demonstrate how speech became necessary, even in the savage state, where each individual lived independent on, and unconnected with other individuals. It would exceed the bounds of our paper to enter upon an intelligible review of this subtle metaphysical discussion; we must therefore refer the reader to the author's first essay, where he will find abundance of reason to admire his genius, though he should happen to dissent from his inferences. The manner in which he applies this refined disquisition to his own purpose, will appear from the ensuing abstract:

'Be the case of these origins ever so mysterious, we may at least infer from the little care which nature has taken to bring men together by mutual wants, and make the use of speech easy to them, how little she has done towards making them so-

ciable, and how little she has contributed to any thing which they themselves have done to become so. In fact, it is impossible to conceive, why, in this primitive state, on man should have more occasion for the assistance of another, than one monkey, or one wolf for that of another animal of the same species; or supposing that he had, what motive could induce another to assist him; or even, in this last case, how he, who wanted assistance, and he from whom it was wanted, could agree among themselves upon the conditions. Authors, I know, are continually telling us, that in this state man would have been a most miserable creature; and if it is true, as I fancy I have proved it, that he must have continued many ages without either the desire or the opportunity of emerging from such a state, this their assertion could only serve to justify a charge against nature, and not any against the being which nature had thus constituted; but, if I thoroughly understand this term *miserable*, it is a word, that either has no meaning, or signifies nothing but a privation attended with pain, and a suffering state of body or soul: now I would fain know what kind of misery can be that of a free being, whose heart enjoys perfect peace, and body perfect health? and which is aptest to become insupportable to those who enjoy it, a civil or a natural life? In civil life we can scarcely meet a single person who does not complain of his existence; many even throw away as much of it as they can, and the united force of divine and human laws can hardly put bounds to this disorder. Was ever any free savage known to have been so much as tempted to complain of life, and lay violent hands on himself? Let us therefore judge with less pride on which side real misery is to be placed. Nothing, on the contrary, must have been so unhappy as savage man, dazzled by flashes of knowledge, racked by passions, and reasoning on a state different from that in which he saw himself placed. It was in consequence of a very wise providence, that the faculties, which he potentially enjoyed, were not to develop themselves but in proportion as there offered occasions to exercise them, lest they should be superfluous or troublesome to him when he did not want them, or tardy and useless when he did. He had in his instinct alone every thing requisite to live in a state of nature; in his cultivated reason he has barely what is necessary to live in a state of society.

In establishing the origin of government, Mr. Rousseau stops to refute the opinions of Locke and Sidney, who deduce political institutions from paternal authority; and of Puffendorf, who, founding civil society upon compact, affirms that the same power which enables us to transfer property by convention, likewise enables us to dispose of our liberty. The Genevois  
philo-



philosopher's arguments are strong and satisfactory; and we must confess, that we never thoroughly perceived the absurdities contained in the assertions of Locke, Sidney, and Puffendorf, before we perused this essay of Mr. Rousseau's. The reader may peruse all that he advances upon this head, from page 149 to p. 157; a passage too long to be quoted, though it might afford great pleasure to the judicious.

Having explained the origin of inequality, traced its progress, demonstrated the institution and abuse of political societies, and marked the intermediate positions of every change and revolution in the civil state, he draws towards a conclusion with the subsequent parallel, between man in the savage state of nature, and man civilized by society, and refined by the progress of arts, science, and government. 'Tis in this slow succession (says our author) the reader may meet with the solution of an infinity of problems in morality and politics, which philosophers are puzzled to solve. He will perceive that, the mankind of one age not being the mankind of another, the reason why Diogenes could not find a man was, that he sought among his cotemporaries the man of an earlier period: Cato, he will then see, fell with Rome and with liberty, because he did not suit the age in which he lived; and the greatest of men served only to astonish that world, which would have chearfully obeyed him, had he come into it five hundred years earlier. In a word, he will find himself in a condition to understand how the soul and the passions of men by insensible alterations change as it were their nature; how it comes to pass, that at the long run our wants and our pleasures change objects; that, original man vanishing by degrees, society no longer offers to our inspection but an assemblage of artificial men and factitious passions, which are the work of all these new relations, and have no foundation in nature. Reflection teaches us nothing on that head, but what experience perfectly confirms. Savage man and civilized man differ so much at bottom in point of inclinations and passions, that what constitutes the supreme happiness of the one would reduce the other to despair. The first sighs for nothing but repose and liberty; he desires only to live, and to be exempt from labour; nay, the ataraxy of the most confirmed stoic falls short of his consummate indifference for every other object. On the contrary, the citizen always in motion, is perpetually sweating and toiling, and racking his brains to find out occupations still more laborious: he continues a drudge to his last minute; nay, he courts death to be able to live, or renounces life to acquire immortality. He cringes to men in power whom he hates, and to rich men whom he despises; he sticks at no-  
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thing to have the honour of serving them ; he is not ashamed to value himself on his own weakness and the protection they afford him ; and proud of his chains, he speaks with disdain of those who have not the honour of being the partner of his bondage. What a spectacle must the painful and envied labours of an European minister of state form in the eyes of a Carribean ! How many cruel deaths would not this indolent savage prefer to such a horrid life, which very often is not even sweetened by the pleasure of doing good ? But to see the drift of so many cares, his mind should first have affixed some meaning to these words *power* and *reputation* ; he should be apprized that there are men who consider as something the looks of the rest of mankind, who know how to be happy and satisfied with themselves on the testimony of others sooner than upon their own. In fact, the real source of all those differences is, that the savage lives within himself, whereas the citizen, constantly beside himself, knows only how to live in the opinion of others ; inasmuch that it is, if I may say so, merely from their judgment that he derives the consciousness of his own existence. It is foreign to my subject to shew how this disposition engenders so much indifference for good and evil, notwithstanding so many and such fine discourses of morality ; how every thing, being reduced to appearances, becomes mere art and mummery ; honour, friendship, virtue, and often vice itself, which we at last learn the secret to boast of ; how, in short, ever inquiring of others what we are, and never daring to question ourselves on so delicate a point, in the midst of so much philosophy, humanity, and politeness, and so many sublime maxims, we have nothing to shew for ourselves but a deceitful and frivolous exterior, honour without virtue, reason without wisdom, and pleasure without happiness. It is sufficient that I have proved that this is not the original condition of man, and that it is merely the spirit of society, and the inequality which society engenders, that thus change and transform all our natural inclinations.'

From which picture he infers, that as there is scarce any inequality among men in a state of nature, all that which we now behold owes its force and its growth to the development of our faculties, and the improvement of our understanding, and at last becomes permanent and lawful by the establishment of property and of laws. It likewise follows that moral inequality, authorized by any right that is merely positive, clashes with natural right, as often as it does not combine in the same proportion with physical inequality ; a distinction which sufficiently determines, what we are to think in that respect of that kind of inequality which obtains in all civilized nations, since it is evidently

dently against the law of nature that infancy should command old age, folly conduct wisdom, and a handful of men be ready to choak with superfluities, while the famished multitude want the commonest necessities of life.

Such is the substance of Mr. Rousseau's very ingenious essay, in which he hath evinced himself a great master of reason, without being able to satisfy the understanding: a friend to man while he is exclaiming against those institutions that ensure his happiness: an excellent subject, who regards government as a violation of nature's laws: and a son, filled with the most respectful sentiments of duty and love for his father, (*vid. pref. p. 31*) who would break all the ties of obligation between parents and children. In a word, we see a performance, every paragraph of which contradicts the plainest maxims of common sense, which nevertheless it would be difficult to refute in writing; and we conclude with regarding the author as a prodigy of genius, misled and infatuated by caprice and the affectation of peculiarity.

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ART. IV. *The Modern Part of an Universal History, from the earliest Account of Time. Compiled from Original Writers. By the Authors of the Antient Part. Vol. XXXIV. 8vo. Pr. 5s. Millar.*

SPECULATIVE philosophers have endeavoured to explain the difference in political societies, and all those circumstances which characterize nations, by physical causes, and the influence of climates; but they found themselves lost in perplexity when they descended to particulars, and then only perceived how extremely opposite in manners, genius, and government nations were, though separated only by an imaginary frontier, and divided neither by seas, lakes, rivers, nor mountains. It may indeed be urged, that the long habitude of certain moral and political maxims, may have so altered, disguised, or effaced the original physical cause, that it is now scarce visible in civilized countries, notwithstanding it might have given birth to those maxims, and that mode of government from whence they arise; but this objection will lose all weight, if we carry our inquiry among savage nations, where we observe different casts and clans living within a few miles of each other, yet altogether different, not only in religion, government, genius, and manners; but also in strength, stature, and features, as if they had descended from some other stock, and been born in a remote and opposite climate: barbarians are even more strongly marked than the more polished nations, as if the file of science had brought men nearer an equality, and wore off those distinctions impressed by the hand of nature. The natives of



two little kingdoms, disjoined only by a river, on the coast of Africa, shall resemble each other in character much less than a Russian and Spaniard, and the very modes of political institution in these, are possibly more opposite than the most despotic monarchy and free republic in Europe. We see likewise that in countries, where science hath made some progress without being carried to any extraordinary degree, the people differ in character, as if the union of physical and moral causes should not be sufficient to explain this phenomenon. A Dane, Norwegian, Swede, Pole, and Lithuanian, are all extremely unlike in disposition, and the qualities of the mind, though originally they had nearly the same form of government, and some of these are still united by the strictest bands of society. We shall be more sensible of this, if we compare the general characters of the European nations, drawn by our authors, through the course of this performance, as they will then appear to draw nearer to a resemblance, in the same proportion they approach to an equality in the refinements of arts, commerce, and all the other consequences of the improvement of human knowledge. We may therefore fairly conclude, in opposition to all the moral, political, and physical philosophers, that it is neither the influence of climates, nor of governments, that makes national character, but the original texture and constitution, which by intermarriages in families hath been spread over whole countries. Thus, peculiar manners, and a certain cast of mind and body, are confined to those countries, not because the political institution or climate differs from that of a neighbouring nation, but because all connexion by marriage, and intercourse by society, is chiefly among the natives. We have been led into these reflections by the variety of general characters which our authors have described in the *Modern Universal History*; and it would be no difficult matter to raise a system upon these principles, more plausible and satisfactory than any we have hitherto met with; but this is not the place for speculation, because it would be foreign to the purpose of a Review, though it might conduce to the reader's entertainment. We shall therefore proceed to enumerate the contents of the volume before us, and quote the character of the Polish nation, as an instance of the probability of our conjecture, if compared with the pictures already drawn of the Swedes, Danes, and other northern nations.

Having given a general account of the geography, principal cities, and commodities of Poland, our authors characterize the inhabitants in the following manner :

‘We now proceed (say they) to the personal qualities, the general character, the policy and religion of the Polish nation, which

which we hope will afford some entertainment, on account of the scarcity of writers who have treated the subject accurately. This people have been long celebrated for their courage, their strength, and their longevity ; no country in the world affording more extraordinary proofs of bodily vigour and an uninterrupted flow of health, which are justly ascribed to the temperature of the climate, the temperance of the vulgar, and the constant habit in manly exercises. The continual use of the cold bath, even in the coldest parts of Poland, is supposed likewise to contribute greatly to that muscular strength for which they are so remarkable. The nobility are open, affable, liberal, and hospitable ; polite to strangers, rigid to their dependents, punctilious in points of honour, vain, ostentatious, and magnificent in their apparel, equipages, and living, though that magnificence savours strongly of barbarism. They are early initiated in letters, speak impure Latin with fluency ; but seldom make any progress in matters of taste or science. Passionately fond of liberty, the Poles live in a perpetual state of servitude to their avarice, their profusion, and their necessities, whereby they are rendered the infamous pensioners of foreign states, the creatures of their own monarchs, or the hireling tools of some political faction. Their political constitution has been the source of continual misfortunes ; yet are they attached to it to a degree of enthusiasm, and especially those parts which produce the greatest inconveniences. Poor in the midst of a fertile country, they abhor the notion of improving their circumstances by trade, and are the only nation in the world who have provided by law against raising a maritime power. Prodigality and debauchery are not reputed vices among this martial nobility : they borrow without intention of paying with the same freedom they squander. Constant in their friendships, bitter in their enmity, open to imposition, unsuspicious, opinionated, and haughty, their only care is to distinguish themselves in arms, in finery, equipage, and splendor. As to the vulgar, they are mean, mercenary, ignorant, indolent, and indigent to an extreme. Such are the distinguishing features of the people, whose government we are going to describe.

As there is something very peculiar, not only in the character of the Poles, but in their political constitution, our authors have enlarged upon the subject, and described it with more accuracy than any preceding writers. Not contented with a general view, they have descended to recite all the minute circumstances which can possibly influence the government, to mark the changes in the constitution, and the origin of that vast power which the nobility claim to themselves, not only of elect-

ing the monarch, but of retaining him as well as the peasants in a sort of vassalage and dependence.

‘ Few political constitutions (they observe) are so little understood as that of Poland, and yet no form of government better merits attention, on account of its singularity, and those particulars which bear no resemblance to any model of state ancient or modern. The people have a sovereign, and yet the government is called with great propriety a republic. The nobility of this country have more power than the great of any other ; yet they detest the thoughts of aristocracy, because they all reckon themselves upon a level, every Polish gentleman regarding himself as inferior only to the monarch. The republic is composed of the king, the senate, and the nobility or Polish gentlemen, the peasants being admitted to no share of the government. Upon every new election the royal prerogative has been retrenched, and the liberties of the diet and senate proportionably extended. This idea of independency is pushed so far as to hazard the general security of the kingdom, the monarch not being permitted to garrison even the most remote and necessary frontier towns ; whence we see Poland has, in all ages, been made a kind of public route for the passage of hostile armies. Upon the death of the sovereign, the whole body of the nobility assemble on horseback for the choice of a successor ; and the unanimous voice constitutes a legitimate election, tho’ there have been instances where a majority has been deemed sufficient. Here the nobility assume a power of altering the government, and imposing such conditions on the new monarch as they think proper, and these they call the *Pacta Conventa*. This contract is drawn up, methodized, and approved by the senate and nobility ; after which it is read aloud to the king by the great marechal, and sworn to before the ceremony of his proclamation. We shall enumerate the principal articles, as this contract may be deemed the great charter of Poland, and the barrier of the privileges of the people against the encroachments of the crown. The first is, that the king shall not attempt to encroach on the liberty of the people, by rendering the crown hereditary in his family ; but that he shall preserve all the customs, laws, and ordonnances respecting the freedom of election : that he shall ratify all treaties subsisting with foreign powers which are approved by the diet : that it shall be his chief study to cultivate peace, preserve the public tranquillity, and promote the interest of the realm : that he shall not coin money, except in the name of the republic, or appropriate to himself the advantages arising from coinage : that in declaring war, concluding peace, levying troops, hiring auxiliaries, or admitting foreign troops upon any pretext within the Polish dominions,



dominions, the consent of the diet and senate shall be necessary : that all offices and preferments shall be given to natives of Poland and Lithuania ; and that no pretence shall excuse or palliate the crime of introducing foreigners into the king's council, or the departments of the republic : that the officers of his majesty's guards shall be Poles or Lithuanians, and that the colonel shall absolutely be a native of Poland, and of the order of nobility : that all the officers shall be subordinate to the authority of the marechal : that no individual shall be vested with more employments than the law allows : that the king shall not marry without the approbation of the senate, agreeable to the antient laws of the constitution ; and that the household of the queen shall be determined and regulated by the republic : that the sovereign shall never apply his private signet to acts and papers of a public nature : that to preserve his power and dignity, the king shall dispose of the offices both of the court and of the republic ; and regulate with the senate the number of forces necessary for the defence of the kingdom, inspecting likewise the discipline observed in the army : that he shall administer justice by the advice of the senate and his council : that the expences of his civil list shall be the same with those of his predecessors, and possessed by his family only during the life of his sovereign : that he fill up all vacancies in the space of six weeks : that this shall be his first business in the diet, obliging the chancellor to publish his appointments in due form : that the king shall not diminish the treasure kept at Cracow, but, on the contrary, endeavour to augment that and the number of the crown jewels : that he shall borrow no money without the consent of the diet : that he shall not equip a naval force without the consent and full approbation of the republic : that he shall profess the Roman Catholic faith, promote, maintain, and defend it, through all the Polish dominions : and finally, that all their several liberties, rights, and privileges, shall be preserved to the Poles and Lithuanians in general, and to all the districts and provinces contained within each of these great divisions, without change, alteration, or the smallest violation, except by the consent of the republic. To these articles a variety of others are added, according to circumstances and the humour of the diet ; but what we have recited form the standing conditions, which are scarce ever altered or omitted.

They proceed to describe the petty and general diets, the diet of election, the senate, the archiepiscopal privileges, the extraordinary immunities and prerogatives of the nobility, the military strength of Poland, and the method of assembling the pospolite, the religion and laws of the country, pointing out  
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the defects and excellences of each, and illustrating their reflections by examples deduced from the Polish history.

In the second section the authors proceed to the origin of the Polish monarchy, and the establishment of a sovereign over the republic; in which we meet with a variety of useful remarks upon the chronology and succession of the princes; a subject that hath occasioned much confusion among all former historians. Lechus was the first sovereign of Poland, but he bore no higher title than that of duke, or rather *dux*, or leader of the armies. Before his time Poland was governed by twelve Palatines, a mode into which they more than once relapsed after the ducal government had been introduced. Two instances of this occur at a very early period, namely, on the decease of duke Viscimir, and of the princess Vanda, daughter to Cracus II. who was elected sovereign of Poland. The history of this princess is extraordinary, and in appearance fabulous, though our authors did not think themselves authorized to reject what hath been asserted by all the antient Polish writers.

\* Vanda, (say they) merited the most extraordinary distinctions, possessing, in an eminent degree, all the beauty and softness of the female, joined to manly sense and truly masculine courage. She was prudent, just, temperate, and eloquent; her affability secured all the hearts which her beauty gained. She reigned with glory, and her people were enjoying all the blessings of tranquillity, and a wise administration, when Rithogar, a Teutonic prince, sent ambassadors to demand her in marriage, and to declare war against Poland should Vanda reject his proposals. He was in hopes that the terror of his arms would force the princess into compliance; but he was mistaken. Vanda, according to some historians, had rendered herself incapable of entering upon the nuptial state, by a vow of perpetual virginity. Other writers alledge, that she was too prudent and too ambitious to share her authority with a husband; while a third historian is equally positive, that her lofty spirit would not suffer her to think of a barbarian, who had presumed to address her with menaces. Certain it is, that she prepared for war, assembled an army, animated her troops, and in person led them against the enemy, over whom she obtained a complete victory, without striking a blow. At the head of her army she harangued Rithogar's troops with such irresistible eloquence, that the officers, enchanted with the beauty of her person, and the force of her persuasion, refused to lift their hands against so amiable a princess. Even the savage breasts of the soldiers were softened into complacency: they quitted their ranks, and threw down their arms before Vanda, whom they worshipped

worshipped as a divinity. Rithogar himself was stung with remorse; and, yielding to the violent impressions of despair and shame, plunged his sword in his own bosom. Having pardoned the hostile army, and dismissed her enemies enraptured with her virtues, she returned in triumph to Cracow, to reap with her subjects the fruits of that tranquillity which she had now established by the powerful influence of her wit and beauty. Matthew of Michovia alledges, that, repenting of the vow of virginity she had made, she resolved to atone for it by the sacrifice of her life. Others affirm, that she was deeply afflicted at the unfortunate end of Rithogar, with the elegance of whose person she was smitten, at the very moment he struck the fatal blow, and that in despair she flung herself from the bridge into the Weiffel. All agree, that she was drowned in this river; though they differ about the circumstances which occasioned this violent death. From this princess the surrounding country took the name of Vandalia, according to Michovia; though, if we admit the etymology, she could not have flourished so late as the year 750, the period assigned by the bulk of historians.'

The reader may remember a similar story in the Danish annals, with this difference, that the Danish heroine distinguished herself chiefly in naval engagements.

The tragical death of the second Popiel favours also so strongly of the ignorant credulity of those remote ages, that we think our historians might have safely omitted it, without prejudice to the reader. After having poisoned his uncles and guardians, who he suspected of ambitious designs, he forbid them burial, alledging, 'that their violent death was a just judgment inflicted on them by the gods, for the treacherous projects they had set on foot against him and his children. To grant them the usual honours paid to the dead would, he said, be opposing the will of heaven. Accordingly the bodies were left exposed to the open air; but the disfigured remains soon produced the avengers of the crimes of this brutal prince. All historians agree, that a swarm of rats issued from the putrid carcases, pursued Popiel, his wife, and children, wherever they went, through fire, water, and the strongest barriers. Nothing was capable of screening the murderers from their vengeance. First the children, next the wife, and at last Popiel himself, became the victims of the resentment of these animals: they were instantly devoured, and their memory consigned to infamy.'

The writers make their apology in a marginal note, for having given place to a story so marvellous, which they related only to shew how superstition, ignorance, and hypocrisy, disfigured the earlier annals of all nations.



Our authors take every opportunity of lashing severely the absurd piety of the first Christian princes, and that immense power which the pontiff established on the basis of hypocrisy and superstition. In drawing the character of Mieczslaus I. who was converted to Christianity, they drop some hints not very favourable to the clergy. 'He founded the archbishopricks of Gnesna and Cracow, and appointed St. Adalbert, sent by the pontiff to propagate Christianity in Poland, primate of the whole republic. On the birth of his son Boleslaus he redoubled his zeal, founded new bishoprics, and several monasteries; ordering likewise, that, when any part of the gospel was read, the hearers should half draw their swords, in testimony of their zeal to defend the truths of Christianity. In truth, Mieczslaus was too superstitious as a Christian to execute all the duties of a sovereign. He spent his whole time among the clergy, and suffered his dominions to be torn from him by his barbarous neighbour the duke of Russia. If he has been transmitted to posterity as a prince of great virtues, we may attribute a character which he did not merit to his extraordinary liberality to a set of men, who measured the piety of princes by their donations to the church, and estimated merit by the number of convents founded. With all his complaisance for the clergy, he could not obtain the regal dignity from pope Benedict VII. though he had warmly solicited that honour; but it was afterwards conferred on his son, who succeeded to all his dominions.'

Similar strictures appear in several different parts of the volume.

The following extraordinary rebellion, which happened in the reign of Boleslaus, surnamed the Bold, deserves to be quoted for its singularity. This monarch had been absent with his army for the space of seven years, in the conquest of Russia and Hungary: 'This long absence (say our historians) introduced confusion in Poland, and filled the country with events as extraordinary as any recorded in history, and scarce credible if they had not been paralleled by something similar in well-attested antient annals. The Polish women, exasperated at the indifference of their husbands, and the preference given to the females of Kiovia, resolved on signal revenge, and raised their slaves to the beds of their masters. The whole sex conspired in the same infamy, entered into solemn obligations of general prostitution, and thereby dishonoured themselves and family from motives of revenge and jealousy. Margaret, the wife of count Nicholas of Zemboisin, alone withstood the universal corruption, and preserved her fidelity. She resisted all solicitations, and refused covering herself with crimes because her husband

band had given way to temptation. Advice of this strange revolution was received at Kiovia; and it excited terrible commotions. The soldiers laid their dishonour on the king; and forgetting that themselves had given way to the torrent of corruption, exclaimed against Boleslaus as a prince who had stained his former glory by the most shameful voluptuousness, who had reaped no other fruits from the conquest of Russia than those of shame, and who had been the chief instrument of the irreparable dishonour of his whole army. The effect of these violent prejudices and resentments against the king was a general desertion. Almost the whole army, impatient of revenge, returned to Poland, leaving their sovereign alone in the heart of Russia.

‘ Before their return the women had endeavoured to screen themselves against the resentment of their husbands, by persuading their lovers to take arms; and they had indeed seized upon most of the strong fortresses, in which they withstood, and for a long time foiled, all the attempts of the conquerors of Muscovy. The women, actuated by despair, fought by the sides of their gallants, formed themselves into battalions, seemed animated with a fury altogether irresistible, fought out their husbands in the heat of battle, and endeavoured to efface the stain of adultery by the most cruel parricide. They were however on the point of being subdued, when Boleslaus arrived with his few remaining Poles, and a vast army of Russians, to heighten the scene of horror, and inflict equal punishment on the women, their gallants, and his own soldiers, who had deserted his camp. The king’s cruelty united the women, their husbands, and slaves; several desperate battles were fought, the country was overflowed with the blood of its children, the rebels were at length subdued, and the few who had escaped the sword, died in loathsome prisons, or under the excruciating pains of torture.’

The end of this monarch was lamentable: he was deposed in consequence of the intrigues of the holy see: ‘ nor did the pontiff’s vengeance stop with having driven him from a throne; it pursued Boleslaus to his retreat, plunged him into the abyss of misery, and forced him to earn a scanty subsistence by the mean occupation of a cook in a monastery in Carinthia, in which office he died; a signal instance of the caprice of fortune, the exorbitant power of the papal dignity, and the irresistible influence of luxury and sensual pleasure over the noblest minds, and the most liberal sentiments. Valour, generosity, and ambition, rendered Boleslaus a hero; impiety, power, and profligacy, made him a tyrant. He began his reign with extend-

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ing his protection to all the unfortunate; he ended it with the most cruel oppression of his own subjects, of whose resentment his crown and life became the victims.'

The subsequent anecdote is related of Casimir II. 'While Casimir was prince of Sandomir, he won at play all the money of one of his nobility, who, incensed at his ill fortune, struck the prince a blow on the ear, in the heat of passion. He fled immediately from justice; but being pursued and overtaken, he was condemned to lose his head; but the generous Casimir determined otherwise. "I am not surprised, said he, at the gentleman's conduct; for not having it in his power to revenge himself on fortune, no wonder he should attack her favourite." 'After which he revoked the sentence, returned the nobleman his money, and declared that he alone was faulty, as he encouraged by his example a pernicious practice, that might terminate in the ruin of hundreds of the people.'

We shall close our review of this volume, with extracting a few of the principal characters; whence it will appear, that the writers have by no means sunk under the length and tediousness of their literary progress. Speaking of Sigismund I. 'he was (say they) the completest general, the ablest politician, the best prince, and the strongest man in the northern hemisphere; of the last of which qualities, some instances that are scarce credible, are related; and his whole reign was a continued scene of prosperity, obtained by courage, firmness, and sagacity.'

Of his successor Sigismund Augustus II. they speak in the following terms: 'This prince merited the utmost esteem and affection of his subjects, on account of the interest which he took in their happiness. Every part of his conduct was directed to this object; and the measures he took were so prudent, that he generally obtained his purpose. He governed a kingdom with the same ease and œconomy as he would a family: all his directions were implicitly obeyed, because he founded his authority upon the idea, impressed on the minds of his people, of his sagacity, virtue, and valour. Nothing could be more amiable than the whole series of his domestic administration; nor more glorious than his foreign policy, which aimed not at conquest and oppression, but the security of his own frontier, and repelling injuries. In his wars with the Russians his valour was confessed; and, though he once proved unsuccessful, every one acknowledged that his courage and conduct deserved to be rewarded with victory. In one word, Sigismund was meek, affable, liberal, brave, and sagacious; an hero, who possessed all the essential, but not the brilliant qualities of princes who are generally honoured with that appellation. Such



was his character for a series of years; though old age, infirmity, and the influence of a favourite mistress, occasioned his deviating from the paths of virtue and true policy for some time before his death. This obscured the lustre of his reputation; but could not obliterate from the minds of the Poles the many blessings they had deduced from his wisdom and piety.'

The portrait of Batori is not the least animated picture in this history. 'A few months before his death Batori endeavoured to prevail on the diet to fix the succession, with a view, as was imagined, of retaining the crown in his own family, and transmitting it to his brother, as he had no issue himself. All his attempts however proved fruitless: the states were resolved to exclude their monarchs from all influence in elections, and to preserve their own rights inviolate, which gave great offence to Batori, who had never in any other particular deviated from the constitution. Except in this single instance his conduct was irreproachable. Prudent, gallant, active, and just even to rigour, he equally commanded the respect, and won the affections of his people. His vigour and high reputation won him the crown; his wisdom and vigilance preserved it untarnished by the smallest blemish, and transmitted it in its full lustre to his successors. Yet with all his good sense, there was a violence in his temper, which sometimes transported him to an excess bordering upon madness: to this disposition one writer ascribes the fit which occasioned his death. The sight of the envoys from Riga threw him into a rage, that ended in an universal spasm of the nervous system.'

'To this day (say our authors, in a note) the Poles revere the memory of Batori, and ascribe to him, literally, all the virtues enumerated in the subsequent epitaph:

*In templo plus quam sacerdos.*

*In republicâ plus quam rex.*

*In sententia dicenda plus quam juris consultus.*

*In exercitu plus quam imperator.*

*In acie plus quam miles.*

*In adversis perferendis injuriisque condonandis, plus quam vir—*

*In publicâ libertate tuendâ, plus quam civis.*

*In amicitia colenda, plus quam amicus.*

*In convictu plus quam familiaris.*

*In venatione ferisque domandis, plus quam leo.*

*In totâ reliqua vitâ plus quam philosophus.'*

The character of Sigismund III. king of Poland and Sweden, has all the appearance of justice and impartiality. 'Unfortunate as the last years of Sigismund's reign were, he certainly pos-

essed a virtuous mind, and considerable talents both for the field and cabinet. His reputation suffered by the loss of the crown of Sweden, and the imperial diadem of Russia; but if we consider that his attachment to the doctrines of the church of Rome, rendered his authority unpopular in the former kingdom, and reflect impartially on the concurrence of extraordinary circumstances which wrought a revolution in the latter, we shall find less reason to censure the conduct of Sigismund, than to admire the power and wisdom of that being who effects the greatest purposes by means the most trivial and incomprehensible to human understanding. Yet it must be confessed, that bigotry, obstinacy, and self-sufficiency, led him into some irretrievable blunders, and that he frequently persisted in error, not from want of penetration to discover his mistake, but from shame to acknowledge that he ever was in the wrong. Principle occasioned the loss of Sweden; zeal for religion contributed to the loss of Russia; attachment to the house of Austria, and the good of Christendom, involved him in a war with the Turks; and a regard for the dignity of his crown brought on the last rupture with Sweden. Indeed we may affirm, that a regard for equity, beyond what sound policy dictated, was the cause of the long struggle with Gustavus. He regarded that prince as an usurper; and, as he was incapable of injustice himself, he would not suffer it in another. Upon the whole, he was a prince whose virtues exceeded his vices, and who, in other circumstances, would have died equally esteemed and regretted.'

Our authors vindicate the memory of John Casimir, from the ill-founded aspersions and misrepresentations of preceding writers, draw his character from an accurate view of his conduct, and exhibit a very just portrait of that monarch; but as it would exceed our design to insert all they have alledged in his defence, we shall conclude the article with the characters of the great John Sobieski, and Frederic Augustus, elector of Saxony and king of Poland.

Thus ended with dispute and faction, a glorious reign of one of the greatest heroes the republic had ever seen placed on her throne; of a prince who had, by dint of merit, raised himself through all the inferior offices to the dignity of a crown, to which he gave lustre by his virtues; who had signalized himself before his accession, in a glorious victory over the enemies of Christianity, and particularly of Poland; who had abolished a tribute shameful to the republic; who had recovered the greater part of the Ukraine out of the hands of the Tartars, and brought back to their duty the turbulent warlike Cossacks; who  
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delivered the house of Austria out of the jaws of destruction, and Christendom from that torrent which threatened to overwhelm it, by the memorable battle which raised the siege of Vienna ; who deferred his own coronation, that he might promote the interest of his country, and merit by his services the honour designed ; and who was parsimonious in his private economy, only that he might be profuse when public occasions required liberality. Such was the constant tenour of Sobieski's government during a reign of twenty-two years, in which he encountered such manifold difficulties from the opposition of faction, as were sufficient to have given him a distaste of royalty and of his country. In fact, he was to Poland what Vespasian was to Italy ; both rose by the same gradations and the same virtues, from the command of armies to the sovereignty of their several countries ; and both were reproached with the same failings, probably with the same injustice. To conclude the character, Sobieski was deeply tinctured with science, considering the low estate of learning in Poland ; and his eloquence was no less admired in the senate than his valour in the field. The art of war was his principal study ; but he was not unacquainted with those accomplishments which form the gentleman and adorn the sovereign. Besides his vernacular tongue, he understood the Latin, French, Italian, German, and Turkish languages, and could even hold discourse in most of these. He delighted in natural knowledge, and strongly patronized this useful branch of philosophy, frequently reprimanding the clergy for not introducing modern systems founded upon experiment, into the schools and universities. In one word, he was the most learned, politic, valiant, and universally accomplished monarch that ever wielded the Polish sceptre.'

Before we come to the description of Frederick, we shall beg leave to quote a letter of the late marshal Saxe to the king his father. Count Maurice, of Saxony, natural son to Frederick Augustus, had been elected duke of Courland by the states of that dutchy ; the election was displeasing to the Polish republic ; Augustus, therefore, was under the necessity of withdrawing his countenance from his son, and wrote him a letter to that purpose, which Maurice answered in the following spirited words :

"I hold, said he, a distinguished employment in the armies of the most Christian king, where fear will admit of no disguise, nor treachery of interpretation ; and should I be able to surmount all these essential considerations, yet I shall never be able to avoid the reproach of my own conscience, were any motives capable of inducing me to deviate from the direct paths of



honour and virtue. I have nothing so profoundly at heart as an intire resignation to your majesty's will; but reputation is accountable only to itself: I alone must answer for blemishes in my character; and were I capable of renouncing this principle, I should no longer be worthy of your favour. Neither caprice nor levity engaged me to consent to my election: it was that generous ambition which animates every worthy mind; and I was unanimously chosen by the body of that illustrious nobility, who have signalized themselves for ages by their attachment to Poland, who have contributed to the glory and interests of the republic, who have an equal right to freedom with her, and who neither intend, demand, or aspire to any thing farther than the defence of their natural privileges, and persisting in that fidelity which reflects honour on the memory of their ancestors, and from which, unless compelled, they will never depart."

The following is the character given of Augustus: 'Thus ended the life of a monarch, whose virtues, vices, and fortune, were very extraordinary. Good sense, politeness, courage, and surprising bodily strength, were opposed to incontinence, inconstancy, imprudent ambition, and a disregard of the most solemn engagements. Augustus was the most despotic monarch (as far as the nature of his situation would admit) agreeable friend, capricious lover, unfaithful husband, generous master, that had ever ruled the Polish sceptre; and fortune repaid him with the same usage he had shewn his mistresses. Now at the height of power, and next moment plunged in the deepest abyss of distress, he consumed a long reign in contending with a prince his superior in strength and military address, and in wrangling with his own subjects. In a word, he obtained an elective crown by dint of intrigue and corruption; he lost it through ambition and mistaken policy; he saw it placed on the head of a private nobleman by the hand of an inflexible conqueror, who also stripped him of his hereditary dominions; and he at length recovered both his crown and dominions by one of those extraordinary turns of fortune for which his life was remarkable.'

To the history of Poland are added the best accounts of Lithuania and Prussia, which the defectiveness of the materials would admit.

ART. V. *Medical Observations and Inquiries. By a Society of Physicians in London. Vol. II. 8vo. Pr. 6s. Johnston.*

NOTHING, in our opinion, tends more to the improvement of medical knowledge than this method of collecting extraordinary cases. It is the best confirmation that a student can have of the doctrines he has learned, and the surest test, next to his own experience, of the theories he has imbibed. The local and personal circumstances which attend these histories, make a deeper impression upon the mind than can be made by a general enumeration of symptoms, prognostics, and methods of cure, as they are specified in systems and treatises of medicine; and the peculiarity in each, retains it in the memory. Moreover, this manner of faithfully recording every thing remarkable that occurs in practice, contributes, in a great measure, towards undeceiving mankind in the erroneous opinion they had adopted of some medicines and circumstances relating to the animal œconomy, while at the same time it favours the progress of discovery, and ascertains the efficacy, inefficacy, or pernicious effects of remedies, whose powers have not been thoroughly established.

This society gives us to understand in the preface, that the favourable reception their first essays met with from the public, encouraged them to publish this second volume, which hath been delayed by the much-lamented death of one of their members, the truly learned and ingenious Dr. John Clephane, a gentleman in whom the most valuable talents were united with every social virtue. He had established an extensive correspondence for the benefit of the society. This being founded on personal influence, expired at his death, and his papers were never digested for the public view. The editors likewise give notice, that they have purposely omitted an account of what success has attended the use of the cicuta in this country, that they might not, by premature observations, contribute either to the discredit or establishment of the medicine, before it has been sufficiently tried.

The book begins with a letter from Mr. Travis, surgeon at Scarborough, who endeavours to account for the sea scurvy in large ships of war, from the effects of ærugo, owing to the use of copper vessels for boiling the provision. We cannot help differing in opinion from this ingenious gentleman, in divers particulars. He imagines the scurvy may be produced from a great variety of distinct causes. We believe, on the contrary, that nothing but living in a marine atmosphere can produce the disease distinguished by the name of the sea scurvy; because we  
never

never saw all the symptoms concurring in any patient not subject to a sea life. We believe that this disease is peculiar to that element, because we never knew a sea-scorbutic fail of recovering upon being sent ashore, except when the crasis of the blood was quite dissolved, and some of the viscera were unsound; and this favourable alteration we have seen remarkably take place, where the patients were put ashore on an uninhabited island, which afforded no refreshment but plenty of sweet water.

Too much care, indeed, cannot be taken in cleansing and rinsing the coppers immediately before the provision is put into them, lest part of the *æru*go, or dissolved copper, should be mixed with it, and swallowed by the people. This, we own, is often the case; and we have seen the effects of it in nausea, reaching, and pain in the bowels. Perhaps it may commit ravages in the nervous system, and produce excoriations in the intestines; but we should imagine it would first discover itself in the usual effects of copper taken internally. That it may assist the diathesis or disposition to the sea scurvy, we shall not deny; and therefore we join Mr. Travis, in recommending the use of iron boilers in the navy: but certain we are, many persons in long voyages have been afflicted with the scurvy, who, conscious of their own susceptibility of that disease, have eat none of the ship's provision, nor any thing that was cooked in copper utensils untinned. Besides, we know that the seamen are never afflicted with the scurvy, even when they feed on provision boiled in these coppers, while they lie at anchor where they can enjoy the land air, keep the ship sweet, eat fresh provision with greens, and drink plentifully of good water.

The second history in this collection is a very curious case of an emphysema, communicated by Dr. Hunter. A young man having received an hurt in his side, was soon after seized with a difficulty of breathing, and his whole body became emphysematous. Dr. Hunter visiting him next day, found him panting for breath in a deplorable condition. 'The inflation was great and universal, except in his hands and feet, where it was very inconsiderable. The skin was every where shining, as it is when much extended by any kind of swelling; and, in most places, was raised one or two, or perhaps three inches, from the subjacent muscles or bone. The air could easily be pressed out from any part, but it immediately returned upon taking off the hand. When struck, his body sounded like a wet drum: and, when pressed, the air could be felt, and its sound distinctly heard. The cellular membrane was less inflated, and the skin less distended upon his extremities, in proportion nearly to the distance of the part from his chest. Those parts on the surface of the body, which have a more loose and yielding cellular



lular membrane, were proportionably more swelled : thence his eyelids were so fixed by their own bulk, that he had not been able to see light from a few hours after the accident happened ; and the *penis* and *scrotum* were as much distended, as I ever saw them in the worst *anasarca*.’

‘ — I proposed opening the skin below the *scapula*, to give immediate relief, which Mr. Hales approved of ; and the patient was very desirous that we should do any thing we thought might be of service to him.

‘ Accordingly Mr. Hales made an incision an inch in length. The air rushed out with noise, as from the mouth of a pair of bellows, and the blast continued to be audible for some time, becoming gradually weaker and weaker. I stroaked the skin all round towards the wound, and each time discharged a considerable blast of air. To make this process more easy, I oiled his skin, and then continued the stroaking ; and, in a short space of time, his bulk was very much diminished. He was sensible of great relief from this ; from the most desponding state, his spirits were immediately raised. I was a little fatigued with stooping, and left off : upon which, he fell to work himself, and stroaked his body upwards and downwards towards the wound with great eagerness.

‘ I told him I would now make him able to see ; and, with my fingers, squeezed the air from his right eye-lids, towards his temple, and then bid him look up. He opened that eye, saw, and was wonderfully pleased : but presently the eye-lids filled again, and were closed. From this time, while we remained with him, he continued from time to time to press the air from his eyes, and looked at us when he spoke to us.

‘ In order to empty the head, neck, and opposite side the sooner, Mr. Hales made another small incision in the skin, upon the right pectoral muscle, from which we soon pressed out a good deal of air. He then desired us to discharge the air from the *penis* and *scrotum*, saying, that the bulk of those parts frightened him. Mr. Hales made a puncture in the *scrotum*, and, at the first blast, the part lost two-thirds of its bulk.

‘ We agreed that he should be well emptied by stroaking ; and then that a thick compress, wet with spirits and vinegar, should be applied to all the affected side, and bound as tight as he could bear it ; and that he should lie on that side. This was ordered with a view of preventing, as much as possible, more air getting into the cellular membrane. I left him, and made an appointment with Mr. Hales to see him next evening.

‘ Accordingly

‘ Accordingly I went, accompanied by Dr. Macaulay, who expressed a desire of seeing so remarkable a case. We found that he had got rest in the night, and that in the morning his difficulty of breathing had increased a little, for which Mr. Hales bled him again pretty freely. The wounds were kept open all night; and his friends, from time to time, had pressed out some air. The compresses and flannel roller were not applied till the morning. The *emphysema* had subsided greatly even since I had left him. His eyes were now quite open. Upon stroaking round his wounds, they still emitted air, but less freely than before, both on account of the inflammation, which was begun upon them, as I imagined, and because there was little air remaining in the cellular membrane. He breathed likewise with much more ease, so that I concluded he was out of all immediate danger, and that the remaining *emphysema* would go off gradually, by the air’s being destroyed or absorbed. We agreed that his case was now to be considered as a broken rib with wounded lungs; and that, in the future treatment, we were to guard against inflammation and suppuration in the chest. Mr. Hales was so good as to say, that I should be informed if any bad symptoms arose, and I took my leave.

‘ His difficulty of breathing, and cough, (with which, from time to time, he brought up some blood and viscid phlegm) were so very troublesome, that he was bled three times more in the course of a week after this. He took nitre and pectoral emulsions, then asses milk, and went into the country. The *emphysema* was quite gone in a few days; and, in about two months, he was in all respects well.’

The case is succeeded with some remarks on the cellular membrane, and some of its diseases, by the same gentleman; remarks equally judicious and important, such as might be expected from the doctor’s well-known accuracy and experience, as an anatomist and physiologist; we therefore recommend them particularly to the attention of the medical reader.

Numb. III. contains some farther observations on the use of corrosive sublimate in venereal cases, and contains letters from several surgeons of regiments, confirming the efficacy of that medicine, when given in solution, according to the prescription of baron Van Swieten, and reinforced occasionally by a decoction of sarsaparilla. Surely, if the concurring evidence of many eminent physicians and surgeons, who have tried it in a vast variety of cases and circumstances, can establish and ascertain the character of a medicine, we may pronounce this a specific even in the most advanced stages of the lues venerea. The baron’s solution is that of sixteen grains of the sublimate, to thirty-two ounces of brandy: the dose is half an ounce of this solution

solution twice a day ; but may be increased or diminished occasionally, according to the age, strength, or constitution of the patient. In stubborn cases, it is assisted with half a pint of the strong decoction of sarsaparilla drank warm, morning and evening, after taking the medicine.

The fifth number we owe to Mr. Travis, who gives an accurate description of a genuine luxation of the os femoris, the possibility of which had been denied by some eminent surgeons.

The two next cases are by Dr. Johnstone, of Kidderminster : the first, of a man in years, who died of schirrosities in the pylorus, liver, and pancreas ; the other, of a boy suffocated during a fit of the epilepsy, to which he had been subject. In this last body a considerable quantity of blood was found in the left ventricle of the heart, the aorta, and small arteries of the brain ; from which particulars he conjectures, that the epileptical paroxysm, is generally, if not always attended with a constriction or spasm in the capillary arteries, which prevents the transmission of the blood into the veins : he therefore recommends in such cases, arteriotomy and scarification, with the liberal use of antispasmodics, both externally and internally.

In the seventh article we have the effect of an accidental vomiting, consequent upon an operation of the paracentesis, by Dr. Samuel Pye. By this vomiting, which happened to a middle-aged gentlewoman, the matter constituting the ascites, which was too ropy to pass through the canula, was discharged from the stomach to a very great quantity, and the abdomen left entirely free of its load. By this case, the doctor thinks we are sufficiently authorized to imitate nature in the like circumstances, by attempting to procure such an universal shock to the distended abdomen, and the elevated diaphragm, in hopes of meeting with the like success. With submission to the doctor's superior skill and experience, we should advise this step to be taken with great caution ; for if nature hath not previously opened the channels for such a translocation of the fluid, a violent shock might produce a rupture of the peritonæum, just as in administering a glyster, if we squeeze hard without first uncorking the pipe, a rupture of the bag or bladder will ensue.

What follows is the case of a locked jaw in a young gentlewoman, without any previous wound or accident, related by Dr. George Macaulay. It is described with great accuracy ; appears to have been the disease called *emprosthotonos*, and yielded to large doses of opium frequently repeated, and assisted by the warm bath.



The bad consequences of using copper boilers in the navy are enumerated in a letter from Mr. James Ramsay, surgeon, to Dr. Macaulay; and as they are very extraordinary, we shall insert the whole article.

‘ S I R,

‘ According to your desire, permit me to give the following narration of the effects of verdigrease, which have fallen under my notice at sea.

‘ Sept. 2, 1757. Will. Carlile, a boy of fourteen, was suddenly seized with convulsions, and fell down on the deck insensible: he continued a quarter of an hour, with his eyes fixed, his face convulsed, and his head turned awry. Upon applying *Sp. C. C.* to his nose, making him swallow some of it, and bathing his hands in cold water, he became a little sensible. I asked him several questions, and what he had eat for dinner; but did not receive any answer, which could make me suspect the stomach to be affected; and therefore, as he was a boy of a tender habit, I ordered him a slight anodyne: this he immediately threw up, together with a large quantity of yellow bile. On this, one of the people recollected his having seen him at dinner, eating of pease, which remained in the bottom, and about the sides, of the large copper kettle. He was then ordered a vomit; but before it could be given, he fell asleep. In the night time, he was frequently convulsed; cried out like a child; talked incoherently; and struggled so, as two men could scarce hold him. In the morning he complained of pains in his bones and head, with sickness at his stomach: a vomit of *ippecacuanha* was given him; and after it an anodyne; and, in two days, he was entirely recovered. I omitted to mention, that, upon inspecting the kettle, I found a good deal of verdigrease at the corners of it.

‘ Sept. 8, 1757. I went on board the *Vestal* frigate, with two other surgeons, to consult about some people that were taken suddenly ill, of a very surprising disorder. On the 6th, one man was seized in an instant, with a dulness, stupidity, and head-ach: he fell down, and struggled so hard, that it required six men to hold him: he shortly became delirious, and behaved in the most extravagant manner. On the 7th, several more were seized; and on the 8th, to the number of sixteen more. They are all, at times, outrageous and mad; they snap with their teeth at those who hold them; and struggle very much. One fancies himself a captain, and gives orders accordingly; a second calls out groundivy to sell; a third, old chairs to mend. One spits in your face, and laughs heartily upon it; one is very merry and sings; his neighbour is furly and ill-natured; and another moaps in a corner, stupid and insensible. They

have all their lucid intervals; and then complain of pains in their bones, and of head-achs. Their pulse, during the fit, is full, quick, and strong; a sweat breaks out, and it becomes soft: their eyes appear red, and inflamed; their looks are wild; their speech incoherent; and they sleep little. One man has been blooded thrice, taken a vomit, and after that an anodyne. He had an interval of about twenty-four hours; but this afternoon he had a fit considerably violent; though it has been observed, that those who are blooded, have not the second and after fits so violent as the first. None complain of any gripes; and few of any *nausea*. At the first, several were vomitted; but no immediate relief followed: several took powders of nitre and camphire. The ship is large, airy, newly built, and very healthy till this time. No fault is found in the beer; the provisions are good; and the men are served with fresh meat. The people are chiefly seized after dinner. Upon inspecting the kettles, nothing remarkable was found in them. I mentioned what I had lately observed in the boy on board our ship; and that it was very probable it might be owing to verdigrease in their pease, and other victuals. The other gentlemen replied, they could not easily conjecture that such a train of symptoms could arise from this cause, especially as the *primæ viæ* seemed so little affected: that however ignorant they might be of the cause, it would be prudent to treat the disorder like a true *phrenitis*, in the cooling antiphlogistic method. After the 8th, no more were seized; and the whole recovered in three or four days, by *V. S.* emetics, blisters, and nitrous medicines.

• Nov. 27. The like malady a few days since prevailed in the Adventure armed ship, and was attended with the same odd symptoms. The surgeon found the coppers very foul; but, upon remedying that fault, the disease stopt; and about fifteen, who were seized with it, soon recovered by vomiting, glysters, and pargorics.

• These are the effects of verdigrease, that have come to my knowledge; and though in the Vestal the fault was not there so apparent, yet the disease stopping all of a sudden, cannot so well be accounted for in any other manner, than from a little more caution used by the cooks in cleansing their kettles. Copper vessels must not only be well cleaned out after dinner, but also every morning before breakfast; for though in the evening they may appear clean, yet in the space of a night they will contract a considerable rust, especially if salt provisions have been boiled in them, or they are washed out with sea-water. For this reason, I always lay strict injunctions on the cook, to rinse the coppers well out before he puts in any water to boil the provisions. As to the scurvy, I think at sea we have apparent cause enough  
in

in the saltness of provisions, the moisture of the air, the sudden changes of heat and cold, the many fatigues and watchings of the sailors, without having recourse to the noxious quality of verdigrease, which, for the most part, shews its effects suddenly in the bowels or nervous system. I am, &c.

JAMES RAMSAY.'

The next case is that of a leg amputated, without any subsequent hæmorrhage, or bad symptom. As the foot had been mortified, we wish the gentleman, who performed the operation, had examined the condition of the arteries in the leg which was taken off, that we might know whether the blood had stagnated in consequence of the mortification, and formed plugs for their cavities. We should also have been glad to know how they appeared on the surface of the stump.

In the eleventh article, Mr. Bernard Baine, apothecary, in Cork-street, describes his own very remarkable case, being an obstinate pain about the region of the right kidney, originally produced by hard exercise, in the thirteenth year of his age; recurring, after long intervals, until at length it grew intolerable; removed by Bath water drank on the spot; returning afterwards, and finally cured by drinking a mixture of hot common water, and cold Pyrmont water, in equal quantities, taken to the amount of five half pints in the day, half a pint at a time. It is, in our opinion, no easy matter to account either for the disorder or for the cure, unless we suppose it of the rheumatic family. Yet the medicines commonly prescribed in that distemper, had no effect in this case, which is corroborated with two others of a similar nature, treated in the same manner, with the same success.

In the following article, by that ingenious chymist Dr. Morris, we are favoured with the genuine process for making æther, or dulcified spirit of vitriol, which we shall insert for the benefit of the reader.

' Take of rectified spirit of wine, three pounds; put it into a two gallon stone bottle; add to it by two ounces at a time, allowing the interval of a quarter of an hour between each addition, three pounds and six ounces of the strong vitriolic acid; let the mixture digest without heat for the space of a night: in the morning, decant it from one vessel to another three or four times; convey it through a glass funnel and long tube into a retort, capable of containing three times the quantity; place it in an iron pot, with an inch of sand at bottom; add more sand round the retort, to the height of the mixture; set it over a quick fire; lute a large receiver to the retort, leaving a pin-hole in the luting, unless the receiver is perforated; continue

the



the fire, till an ebullition, accompanied with large bubbles, is observed in the mixture; then remove the fire intirely: the heat of the sand will be sufficient to complete the distillation of the æther, which is to be separated from the spirit of wine distilled before the ebullition, in the manner hereafter to be mentioned.'

This process is followed with some curious remarks and experiments, and two cases of obstinate rheumatism, in which the æther gave immediate relief. The doctor has likewise tried it externally in the head-ach, and tooth-ach, and internally in hysterical cases, with good effect: for our own parts, we have tried it externally both in the head-ach and tooth-ach, without any effect at all.

The thirteenth is a very long and tedious article, consisting of many letters from physicians in different parts of Scotland, giving a circumstantial detail of an epidemic distemper, which prevailed in some parts of that kingdom during the autumn of 1758. This distemper, which is introduced with a very accurate detail of the weather, seems to have been neither more nor less than a cold, occasioned by the alteration in the air, when the chill easterly winds began to blow in the rear of a mild dry summer. Some patients were taken with a shivering; some had no shivering. Some had a head-ach; others had no head-ach to signify. Some had a sore throat; others were without this symptom. Some coughed, and some did not cough. Some had high pulses, and some had low pulses. The high pulses were taken down with evacuation and the cool regimen; the low pulses were raised by repletion, and the warm regimen. The loose were restringed; the costive were relaxed. Those that took any medicines generally found the good effects of warm diluents, diaphoretics, lying a-bed and sweating; and many that took no medicines recovered notwithstanding. Whether or not it was infectious does not distinctly appear; but if it was, some happily escaped the infection; and those that went too soon abroad, were subject to a relapse. These, to be sure, are very curious circumstances, and the narration of them will, no doubt, contribute greatly to the advantage of medical knowledge: but, for all that, we did not think this distemper had been such a rarity in North Britain.

*[To be continued.]*

ART. VI. *Letters to a young Nobleman.* 8vo. Price 4s. Millar.

THESE letters are easy, polite, and well calculated to impress the imagination of a juvenile reader, and enforce the useful precepts they contain. The writer appears to have improved natural good sense, by a sedulous application to the best authors of antiquity, and the present age; he hath digested their knowledge, rendered it his own, and communicated it without pedantry, or the ostentation of deep erudition. To engage the young nobleman in the pursuit of those accomplishments which can alone qualify him to discharge the duties he owes to society from his rank and fortune, is our author's laudable design; and he enters upon the execution with pointing out the peculiar advantages he enjoys, in consequence of his elevated station. Others must labour to acquire skill in their several professions; only a small portion of their time can be spared to improve themselves in a general knowledge of men and manners, and in a graceful and easy politeness; whereas this constitutes the whole study of the nobleman.

In the second letter our author recommends the study of history as essentially necessary to the man of quality. 'When a young nobleman is tracing back the great events and revolutions of human affairs to their springs and causes, considering the characters of legislators and heroes, and comparing what they did with their various methods of acting, he is as much busied and employed in studying his own profession, as a watch-maker who is viewing the machinery of a clock, and considering its springs and movements.' 'A knowledge (says he) of the individual human frame, is not more the anatomist's business, than that of the complex political body of mankind is the business, and ought to be the study of every man who is born to a superior rank in any country; but chiefly in a free country, where every member of the commonwealth has an influence proportioned to his station and abilities.'

He proceeds to demonstrate, that besides the political knowledge of states, and general knowledge of human nature, deducible from history, this study in particular qualifies the man of fashion to speak instructively and persuasively in the British senate. The finest models of eloquence, as well as the best maxims of civil and political prudence, are to be found in the classic writers; even modern history, and especially that of Great Britain, furnishes specimens of animated oratory, not unworthy of Athens or Rome.

Our author begins his third letter with shewing the necessity of being acquainted with the more remote and fabulous ages of antiquity, to form a right judgment of the productions in the fine arts, in poetry, painting, and sculpture. The history of the Grecian states is particularly interesting, he thinks, to a British nobleman, on account of the variety of governments, the freedom of the several constitutions, and the elegant monuments which still exist of the vigorous genius, refined taste, and solid understanding of the people. 'To be conversant in the history of those free states; to know how their affairs were managed, and how their popular assemblies were influenced, is, as it were, being acquainted with business, and transacting affairs in theory and speculation, before one comes to be concerned in such matters in life and practice.' He proceeds to the Roman historians, passes judgment on the principal Latin writers, demonstrates the real instruction to be acquired from a due attention to the rise and fall of this vast empire, and concludes with shewing the manner in which the present history of Europe ought to be studied.

The fourth letter is upon the utility of biography to the nobleman, and of a more perfect and intimate acquaintance with celebrated personages, than can be acquired from perusing general histories. Here several very judicious observations occur, which we have not room to transcribe.

The fifth letter, which treats of taste, may be deemed more curious and novel than any of the preceding. Here the author inquires into the peculiar circumstances of London and Paris; and taking it for granted, that the inhabitants of the latter excel in the fine arts, he endeavours to assign the causes. Though we apprehend this postulatam may be disputed, we shall avoid controversy, and content ourselves with enumerating the author's reasons for that universality of taste observable among French gentlemen, bred in the metropolis. Among a great variety, these are the principal; the residence of the nobility in Paris; the influence of the university, and the different societies established for the improvement of the *belles lettres*, and the fine arts; the rewards and honours conferred on distinguished merit; the public libraries erected in different parts of the city; the vast collections of paintings, drawings, statues, and medals, which are open to the curious without trouble or expence; and lastly, the leisure which the inhabitants of Paris have for study and retirement, because they are not immersed in business and commerce.

The sixth letter is still more interesting, as the author has exerted the whole force of his genius, in the defence of freedom,



and its happy influence upon all the productions of taste, sentiment, and understanding, upon arts as well as science. If we mistake not, the ingenious Mr. Hume hath endeavoured to prove in one of his essays, that the powers of intellect make the greatest progress under a free constitution, but that taste, feeling, and the polite arts, flourish most under an absolute government. Our author combats this assertion with great eloquence and strong argument : he reviews the most celebrated writers of Rome, and proves that they were not only born but bred before the overthrow of liberty, and the age commonly stiled *Augustan*. Terence, Lucretius, Sallust, Virgil, Catullus, Horace, Livy, Ovid, Propertius, Tibullus, Cicero, and Cæsar, were all born and educated in republican principles, and the greater number dead before Augustus had established his despotic power. He indeed patronized genius, because it was his interest ; but from the time that liberty was extinguished we may date the decline of the arts in Rome.

“ In vain (says our author) do we look among the Romans, after this period, for writers equal to those of the Ciceronian age. “ *Sint Mæcænes, non deerunt, Flacce, Marones,*” may do very well in an epigram, but it will not be found to answer in fact. The liberty, the spirit, and knowledge of an age, must form the genius and taste of the writers of that age. ’Twas not owing to the patronage of Mæcænas that Virgil was such an excellent poet, or to the want of such patrons that none comparable to him appeared afterwards. The noble genius, that dwelt among the free citizens of Rome, disdained to inhabit an enslaved country, or to attend upon the subjects of a despotic emperor.”

Upon the whole, we think our author has indisputably proved, that the republic formed the great writers of the *Augustan* age ; that the power of the emperors put a stop to further improvement ; that, had Roman freedom been of longer duration, the people would probably have arrived at greater perfection, at least in some branches of polite learning ; and that arbitrary power, and a vitiated taste, took place together, and continued, hand in hand, until the latter became thoroughly depraved.

In the seventh letter the argument is continued and transferred to the age of Lewis XIV. which has, by many writers, been compared to the *Augustan* age ; and we think the author has finely demonstrated, that the abolition of the feudal system, which rendered the people slaves to a number of petty tyrants, the establishment of parliaments, that have since so nobly vindicated their liberties, and the struggles of the reformists for civil and religious liberty, rather than the patronage of the monarch,

march, and the influence of the court, were the true causes of the rapid progress of taste and genius in France. Thus it was not the despotism of Lewis, nor the radiance of his crown, that cherished taste; it was the contracting despotism into one point, and lodging arbitrary power in the hands of one man instead of a multitude; 'twas the generous efforts for liberty and independence, and the general prevailing spirit of freedom in action and thought, that formed those geniuses who flourished when Lewis came to the throne, and whose works immortalize his reign. Corneille, Moliere, Bossuet, Rochefoucault, Poussin, and Le Brun, were born long before the efforts of Richelieu had fully established the power of the French monarchs. Our author sums up the argument in the following manner:

‘The period in which the French taste was gradually improving, was a period when the rights of the bulk of the people were gaining ground; genius and taste were carried to their greatest perfection by those who were born at the very time when France was most free. Since the administration of Richelieu, the government hath been more arbitrary; and taste hath not made any advances, perhaps hath not been kept up with an equal degree of elegance and spirit. But though it should be allowed that it has, even this cannot greatly invalidate the argument in favour of the happy influence of liberty, since the French are certainly not so utterly deprived of freedom, or so much oppressed by the iron rod of slavery, as to be rendered incapable, like the subjects of despotic emperors, to be animated and improved by other favourable circumstances.’

He concludes the letter with mentioning some other circumstances, which have a happy influence upon taste in France; and among the chief of these he reckons the universality of the French language; though we imagine that this circumstance must contribute, at least, as much to the advantage of other nations as of France, if it be granted that polite literature, and productions of taste, are carried to the highest pitch of perfection in that country.

In the last letter our author examines the question, why poetry has flourished more in England than sculpture or painting. His answer is only conjectural; but as it is exceedingly ingenious, we shall present it to our readers in his own words.

‘There are no passions of the human mind capable of being worked up to greater heights, or of producing stronger effects, than superstition and enthusiasm; hence we may easily conceive, what an influence the consecrating of statues and pictures, as objects of adoration in Roman Catholic countries, must have upon the minds of the people, and for what reasons no pains are spared, and no expence grudged, to procure pieces of the most

striking beauty and expression to adorn popish altars, and to animate the devotion of superstitious votaries. Fact and experience, as well as reason and theory, confirm this opinion, and naturally account for those strong powers of fancy which Roman Catholic painters have discovered, and for that great encouragement they have met with from the *religious*. The first and the last works of almost all the great masters have been devotional pieces, and done too for some religious house.

‘ Cimabue, the father and restorer of painting in modern times, when a boy, used to step from school and spend his hours in viewing those painters, which the governors of Florence had brought from Greece, and who were at work in the chapel of the family of Gondi, in the church of Sancta Maria Novella. There he first had his imagination warmed, and formed those ideas of an art he afterwards carried to a degree of perfection, which, though far inferior to what it has since arrived at, was infinitely superior to that in which he found it. A picture of the Blessed Virgin done by him for that very church was beheld with such admiration, that all the people of Florence went to receive it from him at his house, and conducted it with extraordinary demonstrations of joy, with great pomp and the sound of trumpets, to the church where it was to be placed. Such honours must have powerfully incited others to endeavour to excel in an art that could acquire one so much applause.

‘ The history of the most famous modern painters is principally taken up with accounts of the encouragement they received from popes, and of the pictures they did for churches and religious houses. Raphael was so highly honoured by Julius II, and Leo X. that he even hoped to have been made a cardinal. His greatest and best pieces were done for churches, and the subjects of them are taken from sacred history. The transfiguration, his last and most perfect performance, shews how much his imagination was elevated above vulgar conceptions by a study of the sublime passages of scripture, since he has given such a divine resplendence to the figure of our Saviour, as is allowed to be indeed wonderful, and makes a fine writer say, that he exerted a last and great effort, to shew the power of his art, in conveying an idea even of things which are inexpressible. But 'tis unnecessary to shew what motives to excel, and how much employment the image-worship of the church of Rome gives to painters and statuaries; this is so evident as to stand in need of no illustration. I shall only add, that the fine pictures and statues, with which the popish altars are adorned, and to which their religion commands the people to fix their eyes with devout attention, must give an opportunity of viewing fine pieces, and  
of



of having one's fancy often warmly struck with the charming productions of sculpture and painting, which is not to be met with in Protestant countries, and consequently must afford young people many occasions of feeling the power of their genius, and of discovering their taste for the imitative arts. Besides, a picture, which devotion bids one behold with veneration, must make a far deeper impression upon the mind, and affect it with a more sensible rapture, than it could possibly do, were only one to look at it as a common piece of art, or from no other motive but to gratify taste or curiosity. Strange things have been told of the strong impressions made by images upon the imagination, and of the effect of such impressions. The ingenious Malbranche tells us, I think, for I have not got his book by me, of a woman who bore a child with a face exactly resembling the image of an old saint, to which she had constantly paid her devotions during the time of her pregnancy. If this story be true, it is a striking proof with what sensibility pictures are sometimes beheld by those who kneel to popish shrines. And if the theory, that every sentiment of the mother is in some measure communicated to the fœtus, be just, it proves too, that the impression, made by a picture upon the fancy of the mother, must in a small degree affect the child's, and stamp an original taste for painting upon its imagination. Thus the circumstances that are favourable to the arts of painting and sculpture in Roman Catholic countries may be traced back even to the most distant and primitive impressions that are stamped upon the human mind.<sup>9</sup>

Other explications of the same difficulty are offered; but what we have quoted, we think by much the most original and satisfactory.

To conclude, we have not lately met with any performance that has yielded us more satisfaction than these letters, on account of the taste, genius, and knowledge of the author.

ART. VII. *The School for Lovers, a Comedy.* As it is acted at the Theatre-Royal in Drury-Lane. By William Whitehead, Esq; Poet Laureat. 8vo. Pr. 1s. 6d. Dodslcy.

**B**EFORE we proceed to particularize our sentiments on this performance, we must take notice of an expression in the prologue, which seems to affect our own characters. The lines are these :

'Yet still the author, anxious for his play,  
Shook his wife head——what will the critics say?  
As usual, Sir——abuse you all they can.'——

If we, the Reviewers, are included in this general denomination, we must plead *Not guilty to the indictment*. To the best of our recollection, we never abused Mr. Whitehead, nor condemned any of his works : on the contrary, we have always bestowed upon them that approbation which they very well deserved. Nay, we will defy our worst enemies to produce a single instance in the Critical Review, wherein we have treated any respectable author with disrespect, or condemned any performance of merit to oblivion. In our animadversions we have always endeavoured to avoid personalities, and to separate the writer's private character from the consideration of his works, except in a very few instances, which would not admit of this separation. In return, we have been exposed to all the malice and revenge of bad writers, maddened by the ill success of their labours. Instead of pointing out the absurdity and injustice of our censures, they have repeated the general charge of ignorance, envy, insolence, and scurrility. Not contented with impeaching our understanding and integrity as critics, they have scrutinised the private characters of some individuals, supposed to be concerned in the Review, and finding them proof against all hostile inquiry, have very honestly invented circumstances against their personal conduct. We take it for granted, that he who defames and attempts to vilify the character of his neighbour, while his own conscience tells him it is unexceptionable, must be a wretch so hardened in iniquity, as to undertake and perpetrate the worst of villainies, were he not restricted by the consideration of his own safety. Those general calumniators we leave to the stings of their own reflection ; but we cannot help smiling, to find ourselves accused of abuse and scurrility, by those who have drained every sewer of obloquy and slander, to defile and disfigure our names and reputation.

We learn from an advertisement, prefixed to the performance now before us, that it is founded on a plan of monsieur de Fontenelle, never intended for the stage, and printed in the eighth volume of his works, under the title of *Le Testament*. It is inscribed to the memory of that elegant writer ; and the author subscribes himself a lover of simplicity ; an epithet which, in our opinion, he has not assumed without reason, if we may be allowed to judge from *the School for Lovers*. The fable we shall sketch in a few words. Sir John Dorilant, a gentleman of the most delicate honour, is enamoured of the accomplished Cælia, to whom he is left guardian by her father's will, with an express clause by which he can claim her in marriage. Modely, a gay gentleman of the town, comes down to Sir John's house in the country, in order to espouse the knight's sister Araminta, a fine woman, to whom he had made his addresses ; but in the inter-

him he sees Cælia, and practises upon her heart, not without making some progress in her affection ; for her regard to Sir John seems to be founded rather upon esteem and gratitude, than upon the passion of love. Modely's design upon this young lady, is countenanced and assisted by her own mother lady Beverley, an antiquated coquette, who has herself an inclination for the knight ; and his advances to Cælia are perceived by the keen, penetrating, jealous eye of Araminta. Belmour, the friend of Modely, helps to thicken the plot, and bring on the denouement. Many perplexities arise from the delicacy of Sir John, the sensibility of Cælia, the jealousy of Araminta, the levity of Modely, and the passion of lady Beverley. The knight, on a supposition that Cælia has a tendre for Modely, resolves to sacrifice his own quiet to her happiness, and actually gives her a paper, releasing her from the restrictions in her father's will. This noble way of proceeding produces an equally generous effort in Cælia, who tears the writing in disdain, expresses the utmost affliction at finding herself given up by Sir John Dorilant ; rejects the addresses of Modely with contempt for his behaviour to Araminta ; lends a deaf ear to all the exhortations of her mother ; and, finally, surrenders her heart to the right owner. Modely repents, and returns to Araminta, who seems to be convinced of his sincerity, and is half reconciled. Lady Beverley is tolerably well satisfied ; the rest of the persons in the drama are happy ; and the whole concludes with a dance.

The reader must not expect to meet with much witty repartee, or great violence of humour, in this performance. Nor will the eye be entertained with a variety of shifting scenes, nor the imagination transported by a hurry of business ; yet these are the articles on which the success of a modern comedy, in a great measure, depends. Our author has preserved the unities of time and place with the most scrupulous exactness ; though we have lived to hear this censured as a defect. In the conduct of the fable he has judiciously maintained the keeping, and rendered all the other characters secondary and subservient to the principal figures, Sir John Dorilant and Cælia. This is a propriety which many a good artist has not been able to establish. We have known a subordinate groupe start forwards, rival the principal figures in importance, and diminish their effect, in spite of all that the painter or poet could do to keep them at their proper distance.

Although there is nothing in the *School for Lovers* to elevate, surprize, and excite loud bursts of laughter ; the delicate reader will find in it abundance of entertainment. The characters are well distinguished and contrasted ; those of Sir John and Cælia are marked by a very amiable and engaging sensibility, which



which recommends them strongly to the favour of the audience. The dialogue is easy, natural, and genteel, and the situations are extremely interesting.

A nice critic might think the character of Belmour insignificant, if not unnecessary; and that Modely, notwithstanding his penitence, was scarce intitled to a reconciliation with Araminta; as there seems to be something more inexcusable than meer levity, in his conduct. For our parts, we heartily wish he had made no impression on the heart of the delicate Cælia, which, we think, ought to have been kept sacred to him who was alone worthy to possess such an inestimable treasure.

ART. VIII. *The History of the Travels and Adventures of the Chevalier John Taylor, Ophthalkmiater; Pontifical—Imperial and Royal—The Kings of Poland, Denmark, Sweden, The Electors of the Holy Empire—The Princes of Saxegotha, Mecklenberg, Anspach, Brunswick, Parme, Modena, Zerbst, Loraine, Saxony, Hesse Cassel, Holstein, Salzbours, Baviere, Leige, Bareith, Georgia, &c. Pr. in Opt. C. of Rom. M. D.—C. D.—Author of 45 Works in different languages: the produce for upwards of thirty Years, of the greatest Practice in the Cure of distempered Eyes, of any in the Age we live—Who has been in every Court, Kingdom, Province, State, City, and Town of the least Consideration in all Europe, without exception. Written by Himself. Introduced by an humble Appeal, of the Author to the Sovereigns of Europe. Addressed to his only Son. 3 vols. 8vo. Pr. 7s. 6d. Williams.*

THE chevalier Taylor is one of those wonderful and eccentric geniusses, who appear perhaps about once in a century, to surprise and astonish mankind, who, without the least regard to the rest of the world, speak, write, and act, according to the bent of their own inclination; who, armed with that confidence which arises from the highest opinion of their own abilities, never say or do any thing like other men. From beings so extraordinary, nothing but works as extraordinary can be expected. We are not, therefore, in the least surprised to find the performance before us different in every respect from the generality of those which fall under our inspection. The chevalier need not have informed us in the title page, that it was *written by himself*, as no creature upon earth, but John Taylor, Ophthalkmiater, &c. could possibly have composed it. The adventures related are so whimsically romantic, the transitions so sudden and pindaric, the stile so lofty and inflated, that the reader cannot help fancying himself in the regions of *Quixotism*.  
and

and following the *knight of La Mancha*, whom the *Chevalier* seems to resemble in some of his most striking features. The dedication to his son, with which he ushers in his work, has something so peculiar in the cast and turn of it, that we cannot refuse our readers the satisfaction of perusing it,

‘ To my only SON.

‘ My Dear Son,

‘ Can I do ill when I address to you the story of your father’s life? Whose name can be so proper as your own, to be prefixed to a work of this kind? You who was born to represent me living, when I shall cease to be—Born to pursue that most excellent and important profession, in which I have for so many years laboured to be useful—Born to defend my cause, and to support my fame.

‘ May I not *presume*, that you, my son, will defend your father’s cause?—May I not *affirm*, that you, my son, will support your father’s fame?

‘ After having this said, need I add more than remind you—That, to a father, nothing can be so dear as a deserving son—Nor state so desirable, as that of the man who beholds his successor, and knows him to be worthy.—Be prosperous—Be happy.

I am,

Your affectionate Father,  
The Chevalier JOHN TAYLOR.’

What think you, gentle readers? *Quale principium dedit!* but this is nothing to the noble sublimity of style which appears in the preface, where the chevalier, who is certainly one of the most *modest* men upon earth, calls on the princes and potentates of the world to testify his merit.

‘ O thou mighty—O thou sovereign pontiff—O thou great luminary of the church!—O ye imperial—O ye royal—O ye great masters of empire!—O ye empresses—O ye queens—O ye great people of Rome, once masters of the willing world, governors of that great mistress of our terrestrial globe, have you not declared with one voice in praise of my works—O ye learned great in the knowledge of physic—excellent in virtue—you who are placed at the head of human wisdom, have you not told to mankind how highly you approved my deeds?’

With this kind of *gallimaufry* our *chevalier* fills about ten or a dozen pages, and then proceeds to the history of his life and adventures, which, by a series of uninteresting facts, ridiculous stories, long winded periods, and crude and trite reflections, he has contrived to spin out into three tedious volumes, which few, besides the unfortunate reviewers, will per-  
haps

haps ever take the pains to go through.—He tells us, that (in his own inimitable style) in Norwich he first beheld the light, and became acquainted with the glories of the sun; and that in this famous city his mother first became acquainted with his existence; that his father, (observe, reader, what a wonderful discovery) was the last before himself of all his race; and that from his infancy, he had an *inclination innate* for that particular part of physic for which he is so well known; and hopes that by the care and industry of his successors it may be told in after-times, that he was born in this age for this great and important undertaking; and that all mankind were convinced before he left the world, that his labours had not been in vain. Then follow ten or a dozen pages to tell us, that such a year he set out for Edinburgh; the next, went to Dublin; the next, to Rome; &c. to which he adds a list of five and forty books written by him in different languages; and a specimen of his course of lectures, given in the several courts abroad, in the presence of *crowned heads and sovereign princes*, with all whom (if we will believe him) besides two or three hundred of the greatest men in the world, he was intimately acquainted.—He tells us, that he travelled once above a hundred leagues to see the famous Metastasio, that he might say, in the story of his life, that no one man of any extraordinary excellence in all Europe had *escaped* his personal knowledge: the word *escaped* is here made use of by the *chevalier* with great propriety, as we believe all those, who had that good fortune, were not insensible of their happiness. So insatiable was the doctor's thirst after knowledge of this kind, that, after enumerating a long file of eminent personages, who were his intimate friends, he adds, ‘I personally knew *Jonathan Wild, Jack Shepherd*, and that wondrous female, named the *Rabbit Woman*; was by accident hearing trials at the *Old Bailey*, and saw *Blake* cut the throat of the first; was at the trial of the second; and at the detection of the imposition of the third.’

What a surprisingly extensive knowledge this chevalier Taylor must have! What a pity it is he could not have added, ‘I knew *Ashley* at the punch-house, have bought buttons of *Simons the Jew*, was personally acquainted with *Betty Canning*, kissed mother *Squires*, drank tea with *Mr. Parsons*, and was let into the secrets of the *Cock-lane ghost* by miss *Fanny* herself.’

Would you believe it, readers, that this celebrated Ophthalmiater has seen more with his own eyes, than all the eyes he ever restored put together; at *Naples*, he saw (he tells us) that tremendous fiery mountain *Visuvius* (which, by the bye, is a



mountain we never yet heard of,) he saw two bodies and one trunk, and two heads and one body; he saw some of those very elephants (surprising, that a man should see an elephant!) that Thamas Kouli Kan once charged with the treasure, that he had brought from the great Mogul's country, and one of them was above 400 years old, and he was likewise well informed of the adventures of prince *Hercules* \*, (a gentleman whose name we do not remember) and was instructed, he tells us, in the cruel manner of putting out the eyes of conquered princes;—what a pity it was the doctor could not have exercised his genius, and immortalised his name by putting them in again! He has met, he says, with many singular beings, (none we believe so singular as himself) in various parts, such as men not exceeding 24 inches in height, and others of 8 feet (singular enough indeed!) both in just proportion and sound judgment. How happened it, dear chevalier, that you could not persuade some of these *Lilliputians* or *Brobdignaggians* to accompany you to England? you might have made more money of them here than all your knowledge of the eye, or even than the history of your own life, will ever bring you in: the doctor, in short, hath seen nuns, friars, hermits, tombs, relicks, miracles, &c. &c. every thing, and every body, in the world; and what must be the consequence of this? doubtless that he is the greatest man in the world: as the poet sweetly sings,

If you have seen all these, then ———

But the chevalier's merit, as a traveller, is poor and inconsiderable in comparison with the astonishing figure which he makes in these volumes as a philosopher, a wit, a divine, a lover, and a dancer: nobody was ever so hugely admired and respected by the men, or so universally beloved, caressed, and idolized by the ladies, insomuch that he was enabled to give us, in his first volume, a most learned and complete dissertation on *The Art of Pleasing*, founded on his own experience. What opinion the chevalier himself had of this dissertation, the reader will learn by his own words. 'I could talk (says he) whole days on this most interesting and delightful subject, and I believe all who know me will agree, that such have been my opportunities to acquire knowledge this way, and such is my acquaintance with men and things, that on this topic I could furnish a perpetual variety; but it becomes me here to put a period, lest I should betray the novice, not the master, in the art of pleasing; for by saying too much upon it, however, in

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\* *Visuvius* is the doctor's new name for *Jesuvius*, and Prince *Hercules* for Prince *Heraclius*.

my own judgment, entertaining, the effect with some, may not equal my desire, and with all such I cannot hope to please; and consequently lose with them, what I labour with all to obtain.'

To convince us that he was himself a great proficient and perfect adept in the abovementioned *Art of Pleasing*, he tells two or three stories of himself (too long to be here inserted) by which it appears that the chevalier, who always assumed the character of an *Enamora'do*, made himself extremely ridiculous in the eyes of some persons of the first fashion abroad, who treated him as the duchess did Don Quixot, drew him into a scrape, and then laughed at him. See the account of his making love to a princess, vol. I. p. 110. The following little adventure, as related by the chevalier in his second volume, may serve to give us an idea both of the opinion which he entertains of his own abilities in his profession, and at the same time of his stile and manner.

• Being on my road (says he) to another great court, my coach was stopped on my passage through a little town, by a woman, who had the appearance of some poor shopkeeper's wife in that place, to ask my advice as I pass'd; for her daughter, a girl about 16, who had bad eyes, and begged of me with great earnestness to come into a neighbour's house to give her my opinion. Agreeing to this, I went into the room where the girl was, and after having examined her disorder, I told her mother, as I believed, that I should have no great difficulty in curing her daughter; but if she expected my assistance, she must follow me to the court, whither I was then going, for this was an affair of some days: and as she appeared to me, to be a poor woman, I judg'd her no way able to answer the expence of my being detained on her account, considering the number of attendants I had at that time with me; however, she request'd me to stay in town that night, till her husband came home, to have his opinion, and offer'd me a consideration, that should be agreeable to me for the loss of my time. To which I consented, and next morning early waiting the arrival of her husband, there came to me an express from a neighbouring duke's court, about fifteen miles from that place, with a letter in substance, telling me from the minister in the name of his sovereign, that the princess his daughter had a great defect in her sight; and hearing by the publick papers that I was to pass that way to such a court, desired that I would instantly quit the road, and come over to the duke's court. On this I instantly order'd my equipage ready, and set forward with the messenger, and left orders for the girl, with whom I was the night before, together with her father

father on his arrival, to follow me to court, if she expected any relief from me. Being at length arrived at the duke's court, and introduced to his highness, the physicians then attended my arrival, being informed by them the particulars of the disorder in the young princess's eyes, I was conducted into her apartments—But how was I astonished to behold in this princess the very poor girl that I was talking to the night before, under the character of a poor shopkeeper's daughter: recovering by degrees my surprize, and making the most becoming and respectful apology in my power, I was told, that this artifice was played by the order of the sovereign, her father, with a view to discover the goodness of my heart, as well as my abilities in my profession; for as a poor girl, it would not have been worth my while to undertake a hazardous case for the trifling reward she was capable of giving me: but as a princess, the temptation was great, and it was possible, not knowing me properly; that I might have undertaken on any consideration, a person of that high rank: and notwithstanding I had flattered myself that, my character and probity in my profession, were too well established, to give cause for a project of this kind, yet this was the undoubted motive. However, in the end, I had the satisfaction of answering all that could be expected from me, as well in regard to the poor girl, as the princess. For my proceedings were so well approved of by the former, that I was in consequence consulted for the latter; the event proved happy, her highness was restored to her sight by my hands, and on parting from that court, as I had before from so many others, was judged well worthy of a title, together with various magnificent presents, and other distinguished marks of benevolence and favour, from the sovereign and his family.'

But our learned doctor not only restores to sight those who *are* blind, but those who *are not*. For instance, 'An Italian nobleman, (says he) who believed himself blind, from an hypochondriac disorder, came to me for advice. I instantly agreed with him in opinion, (which is undoubtedly the best step towards a cure in these cases) in obedience to his request, I did something to his eyes, which he esteemed as an operation. I closed his eyes as usual, by bandage; in a few days after, before I set them at liberty, I prepared his mind for the good effects of my labours; finding his judgment ready for my design, I raised the bandage, prevailed on him to believe; he did believe, was convinced he was restored, and returned with joy to his own country.'

We are not to wonder, after such surprising relations, that a lady of ninety, possessed of immense riches, should, as the doctor



doctor informs us, fall violently in love with him, and offer him her heart, which was soon broken by the chevalier's unkindness. 'Whilst I was wandering (says he) to another part of the globe, often thinking of my misfortune, by neglecting so happy an opportunity to make me independant; and had no other consolation but from remembring, that my only reason for the neglect of so great a lady's love was, that I had then living a lady who claimed me as her right; a reason, however trifling in the opinion of others, proved the undoubted cause of this my great loss.—Should I repent, 'tis certain some would blame me—Should I not repent, all must agree, that this deed of mine was well worthy of applause.'

From the recital of several extravagant love-tales in his 2d volume, the chevalier runs on without any order or connection upon twenty different subjects, such as the force of prejudice, sects, and religions; suicide, duelling, dancing, jealousy, &c. &c. composing all together the most strange *farrago* that the press ever groaned under, all tending to establish the chevalier's own consequence.

And *I* the little hero of each tale.

'If I did not fear (says he) to betray too great a partiality in my own favour, *which all must perceive that I have every where in this work laboured with so much care to avoid*, I could carry these reflections yet farther: I could prove, that it would be very difficult to persuade me, but that every eye has some defect that has not been under my care. Let us, continued I, gentlemen, suppose the natural eye as a diamond in the mine; we all know, that they are both equally the works of heaven; yet the latter does not discover it's beauties till passed through the hands of man; a brute diamond must, said I, be polished to shew it's charms, why not an eye? for me I confess, though perhaps it will not become me to give my reasons, that I have ever remarked an astonishing addition to the beauty of an eye after having passed through my hands. Nay, I must own, that I have very rarely a good opinion of an eye, that has not passed through my hands, *especially that of the fair*: for though I ever was a remarkable defender of their cause, I have always found such an astonishing alteration in their eyes, after passing under my care, such an addition I have ever after seen of fire and vivacity, that I have not only myself often beheld them with joy, but even the fair themselves never thought of their eyes, but judged me worthy of their highest regard, *for the many happy consequences which have succeeded my labours*.'

When the doctor enters into what he calls *subjects of tenderness*,

*ness*, his sagacity is to the last degree astonishing, as our readers will perceive from the following quotation :

‘ I will suppose (says he) twenty ladies round the table, and one amongst them to have free power to chuse a partner for life ; I will undertake to shew a young fellow, even to a demonstration, though this lady was worth *a hundred thousand pounds*, if received into the presence of this society of the fair, and admitted only two hours in a day, at the hour of dining. —If his figure is not displeasing, if he knows the art of playing with words, has seen the world, is amiable in his address, capable of painting his thoughts with a superior elegance of style, and of delivering every sentence, with prudence, delicacy, fire, and beauty. I say, I am ready to shew any such, in this state, though of no fortune, how he shall, on the question of honour, gain this lady in less than twenty days, though these twenty ladies heard all his discourse, or deprive her of her reason.’

We will venture to assert, in the name of the youth of this great metropolis, that if the chevalier could in reality do what he here pretends to, he would soon be at least as rich as the old lady, who fell in love with him, and need never bind up an eye again as long as he lives.

We must, to be sure, acknowledge, that what the chevalier has observed concerning the danger of facing the fair, must have been the effect of deep thought and penetration, viz. ‘ That it becomes every prudent man, whose judgment is not strong enough to resist their charms—to observe, in all assemblies, never, if possible, to be seated opposite to them, but on one side : because, by gazing on their beauties, like the sun in the meridian, they dazzle the sight ; they heat too much the brain, and give a light too strong for man to bear : whereas, when seated laterally, like the sun in its declension, the light reflected, from their *beautiful figures*, passes gently over the *button* of our habits, and, as it passes, does no more than warm our hearts, and gives us joy.’

There is not a prettier flower in the doctor’s whole curious nosegay than this. When the chevalier comes to speak of the virtues of *dancing*, he is remarkably eloquent, where he proves beyond all contradiction, that it is absolutely essential to the happiness of both sexes in body and mind ; he even goes so far, as to assure us, (and to be sure that is going far enough) that our well-being in the next world, greatly depends on this admirable exercise, ‘ by dancing (says he) we cease to think of our afflictions, and that way ease the pains of life ; we give over, for a time, reflecting on our griefs, and we are then

better enabled to support them, because they are not so long the objects of our attention. That dancing procures more effectually these desirable ends, than riding or walking, is evident, because the former requires little or no thought, but both the latter keep our minds in a perpetual state of reflection. With regard to its consequences for our peace hereafter, it enables us to keep up our courage, and to support those reflections, arising from the calamities of want, till the remedy is found out; whereas, without this relief, how many have I known, who have fallen into despair; and neglected their duties in religion, so essential to the happiness of the soul, and some have even put an end to their own lives. This has been given as a reason why, in those nations, where dancing is more practised than with us, that we have fewer examples of self-murder. And, indeed, I never knew a man, who loved dancing, put a period to his own life.'

'For my own part (continues this illustrious Ophthalmiater) though I have passed a little the meridian of life, from the practice of dancing, (for a little merit in which I am so well known) I am not only in constitution equal with any man half my age, but I am, and ever was, freed from every disorder, which brings so many of my neighbours to their latter end.'

We cannot dismiss the chevalier without borrowing from him, for the entertainment of our readers, part of his most extraordinary judgment concerning a peculiar species of *Self-murder*, which we believe was never before considered in that light by any other writer, antient or modern.

'I must not here forget (says he) to mention a species of suicide, which I never yet found numbered amongst the self-murderers, though I make no doubt, but to prove it to be one of the most criminal kind, and what deserves the greatest chastisement of the state: what I mean is, those abominable, unthinking, and premeditating murderers of themselves; those detestable unbelievers of the virtues of physical people, who are so extravagantly wicked, and so exorbitantly unjust, as to refuse to call in, when first afflicted, the assistance of my brethren, of the faculty.'

'Suppose, gentlemen, said I, that any one of you had a pain in his finger, I believe, gentlemen, that you will all agree that being no way bred to the faculty, he could have no right to cure this pain; because, as his finger is a part of the human body, and as the knowledge of the cure of its diseases is a study, of which he is an entire stranger, it cannot but be criminal in him, to attempt the exercise of a profession of *such high concern* to his well-being, that he never had studied



studied—No, gentlemen, continued I, be assured, it is his duty, as an honest man, on feeling this pain in his finger, to send, instantly, for the *Physician*, the *Apothecary*, and the *Surgeon*, whose business alone it is to remove this complaint; which, should he neglect, it is demonstrable that he is not only guilty of all the evils that may follow, with regard to his own health, but he charges his conscience with a capital offence; a crime of the highest magnitude, being nothing less than robbing these three gentlemen of their undoubted right—And suppose, added I, gentlemen, that this great and enormous criminal; this unguarded, this thoughtless unbeliever, should be so far moved and seduced, by the instigation of the *Devil*, as to persevere in his most horrid and most wicked resolution, in not calling in the aid of the faculty, and that this disorder in his finger should reach his hand—Does he not greatly increase his guilt?—Has he not robbed these gentlemen a second time; and basely and treacherously deprived them, and their children, of their daily support?—And should this grievous offender pursue his hellish purpose—should his heart become so hardened—Should our dark enemy get such an ascendancy over him, so as to continue him in his obstinate and diabolical resolution, in not calling in my brethren; and this disorder in his hand, should reach his whole arm?—Does he not still more and more increase his guilt?—Is he not himself the cause of this third evil?—Has he not, for a third time, robbed these gentlemen of their undoubted rights?—And, lastly, Should this vile, this wretched, this most abominable criminal, still continue in his execrable infidelity of our virtues?—Should he, added I, arrive at length to such an exorbitant height of wickedness and iniquity, as to continue in his amazing obstinacy—as to persist in his most dreadful resolution—His unpardonable incredulity, in not yet calling in the assistance of my brethren, and this complaint in his arm should reach his body, and he dies?—Does he not die *señ de se*? And does he not deserve to have a stake drove through him, agreeable to the sentence of the law against all such premeditated *self-murderers*?—Gentlemen, continued I, what further adds to his guilt is, that all these abominations were not the effect of any wild and unguarded passion, which might have mitigated his guilt; but he wittingly, willingly, and with malice afore-thought, was the murderer of himself. That these were all acts committed, when he was in possession of his full judgment; when his reason was not absent, and when his conscience—that *severe monitor*, must tell him that he did wrong—That he opposed the truth, when he knew in his own heart, that he was in the way to destroy himself,—That he was sensible he was daily committing robberies after robberies, and those of the worst kind—That he was depriving us of our fees, and taking from

us our daily bread.—It is not enough, gentlemen, added I, that this most unhappy criminal may say in his defence, that he did not employ my brethren, and therefore they are not intitled to their fees—*A most infamous evasion!* He should have employed them, and his not employing them is a demonstration of his guilt; for whosoever prevents another from receiving a good, which is his undoubted right, deprives the other of that good; and whoever deprives another of that which he has a right to, is guilty of a robbery: because he takes from that other, that which does not belong to him.'

The doctor himself assures us, that he has been remarkable all his life for *playing with words*, and recorded with distinction for it in the politest societies of the world: of the truth of this assertion every sentence of the three volumes before us is a sufficient testimony; but we will beg leave to acquaint the doctor, that as the frogs said in the fable, though it may be *play* to him it is *death* to us. We will therefore take our leave of him in his own words, by acknowledging, that *there are no works yet done by the art of man that exceed such as these*, and that all who know the chevalier Taylor must say with the poet, that,

None but *Himself* can be his *Parallel*.

ART. IX. Solyman and Almena. 12mo. Pr. 3s. Payne.

THE praise bestowed upon merit is the most soothing self-adulation, whether we refer to life or to literature: in the former we intimate our own virtuous inclinations, by the admiration and esteem which we profess for virtue; in the latter, we proclaim our taste, when we express the satisfaction we receive from any production of genius. It is sufficient proof of the share which vanity hath in the homage paid to worth or talents, that half our pleasure vanishes, if we are deprived of the means of communicating our sensations. Without stopping, however, to examine how far we were influenced by selfish considerations, when we first recommended the ingenious infant publications of Mr. Langhorne to public notice, it is sufficient to our purpose, that our warm applause hath been echoed by the general voice, and our endeavours to cherish rising genius, and animate the coy muse to farther exertions, successful. The little story before us is affecting and moral; it is embellished with beautiful images, hints of taste, and just reflections upon human nature, and the wise dispensations of providence. If the figures are not so bold as those we usually see in modern imitations of the eastern stile, they are at least as natural;

ral ; and it is obvious from the concluding benediction, that the author has restrained his fancy throughout the preceding narrative.

‘ In a pleasant valley of Mesopotamia, on the banks of the Irwan, lived Solyman, the son of Ardavan the sage. He was early instructed in all the learning of the East ; but as his understanding opened, he grew weary of the labours of study, and thirsted only for the knowledge of mankind. With much importunity he prevailed on his father to permit him to travel ; and the aged parent, after laying before the dangers to which his virtue was exposed, intimated his consent in these words :’  
 “ My son, if you are determined to travel, let your ear attend to the instruction of age. Move not one step from the valley of Irwan, if your heart rely not on the eternal Providence : it is that confidence alone which must support you under all the possible contingencies of distress.—May that immortal Being, whose eye is over all his creatures, save thee from folly and from vice ! May his hand direct thee in the hour of negligence, and his spirit guide thee through the maze of error ! When thy mind shall be enriched with the knowledge of his works, may he restore thee, more virtuous, to the valley of Irwan, to the arms of thy aged father ! and may he forgive this tear, which proceeds not from a distrust of his Providence, but falls for the loss of Solyman !”

The morning was spread upon the mountains when Solyman departed ; and after various adventures reached Dehli, the capital of the Mogul’s dominions. Here he insensibly contracted a passion for the beauteous Almena, who returned it with reciprocal affection ; consented to a perpetual union of hearts, and occasioned Solyman to lay aside the further pursuit of knowledge, and resolve upon returning to Irwan, to pass the remainder of his life in the sweets of connubial bliss. For the greater conveniency it was agreed they should take their passage by sea : the lovers accordingly proceeded to the coast, where they went on board a Persian vessel, bound for the gulph. They had not proceeded above five leagues from the shore, when they were pursued, and, after a bloody engagement, taken by a ship belonging to the king of Sundah, who at that time was at war with the king of Kanara. ‘ They dismissed the vessel and Solyman, but they took Almena. What heart does not bleed, what eye does not shed a tear for the wretched Solyman ? Prayers and tears, and agony, and anguish, were in vain. ‘ The lover saw his dear, trembling, fainting maid, dragged by the hands of the unfeeling sailors into their own ship, after they had bound him to prevent the effects of his rage. “ I ask not for your mercy, (cried the wretched youth) only take me into your vessel along with that lady, and prepare your tortures, your



racks, and wheels ; for me prepare them, and let me perish before these eyes lose sight of Almena !”

The ship having lost her freight, returned to the coast of India, and Solyman went immediately in quest of Almena. Tho’ almost exhausted with fatigue and sorrow, he travelled night and day until he reached the kingdom of Sundah ; but alas ! what could he do on his arrival ? Stranger as he was to the people, and in a great measure to the language, he had as much to hope from chance as from application ; but his reliance upon Providence kept him from sinking into despair. “ Immortal Mihra ! (said the afflicted youth) thou beholdest me oppressed with misery : but thy beams still shine upon me ; and while I enjoy thy light, I will hope for thy favour.” Thus comforting himself, he still continued his search ; and as he was walking one evening by the castle of Sevasir, he discovered through the iron palliades of the garden, by the glimmering of the moon, an image that glanced through his heart more swiftly than the lightning smites the traveller on the mountains of Hima. It was Almena herself, and in a burst of transport, he cried, “ Almena ! Solyman !” Struck at once with the voice, the name, and the figure of Solyman, surprize overcame her, and she fell senseless upon the terras.

‘ Solyman, unable to enter the garden, in an agony of terror, cried out, “ Save, save my Almena !” at the same time running round the walls in the utmost distraction. His exclamations alarmed the guard, who immediately secured him ; though, from his cries and confusion, they concluded him to be mad, and made their report of him as such to the governor of the castle, who ordered him to be immediately brought before him.

‘ Solyman, the moment he beheld the governor, fiercely cried out, “ I conjure thee, if thou art a human being, let me instantly fly to the relief of a lady in thy gardens.” The governor was alarmed by an appearance of reason in this request, and ordered him to be secured, while he went himself into the gardens to know if there was any foundation for it. There he found Almena supporting herself against the wall, not having perfectly recovered either her strength or reason. “ Art thou, indeed, my Solyman, (said she) if thou art my Solyman, support me in thy arms.” In his arms he took her, and bore her to a pavilion, where he held her till her reason returned. She turned her eyes full upon him, and, with a look full of fear and horror, shrunk from his embrace.’

He then soothed her grief, and solicited her favour ; but the weeping beauty pleaded so emphatically, and threw herself before him in such an agony of sorrow, and such a posture of

supplication, as would have moved any heart, in which vice had not extinguished every spark of humanity. However, Nagrakut (for that was the tyrant's name) was not affected. On the contrary, he told her that Solyman had no indulgence to hope for, but what her compliance might procure him; and then withdrew, to enjoy the balm of sleep and refreshment, while the virtuous Solyman and Almena suffered the most poignant affliction.

‘ When the morning appeared, Nagrakut went, at his usual hour into the garden. Almena, who was still there, overcome by the weight of continued sorrow, had sunk into a transient slumber on a bench in the pavilion. Nagrakut approached and stood by her as she slumbered. There was a sight that might have excited tenderness in the breast of a savage: but it moved not the heart of Nagrakut, nor awakened any other passion in him but that of a libidinous desire. In a dream, she waved her hand, and cried, with a voice of mournful tenderness, “ Do not murder him, Nagrakut! Let my Solyman live!” then letting fall the hand she had raised, she sunk again into silent slumber.

‘ Nagrakut yet felt no pity; but placing himself near her on the bench, inclosed her in his arms. She awoke; and, finding herself in the embraces of the tyrant, shrieked out with the most distressful horror. Her cries pierced the cell where Solyman was confined. With the united strength of rage and terror, he burst the door of his prison; and running through the apartments of the castle with a dagger in his hand, which he had fortunately snatched up in the way, he flew to the garden.

‘ Almena was still shrieking and struggling in the arms of Nagrakut, who endeavouring to sooth her to his embraces, had not observed the approach of Solyman. “ Villain, (said Solyman) remove thy execrable hands from the person of that lady, and employ them in the defence of thy own!” Nagrakut, who was the most abject coward, called aloud to his guards. “ Coward! slave! (said Solyman) draw this instant, or my dagger shall pierce thy heart.” Nagrakut then fell at his feet; and begging for mercy, promised him Almena and liberty. “ This moment then, (said Solyman) dismiss us from thy cursed prison.” No sooner had he uttered these words, than the guards appeared. Nagrakut immediately beckoned to them to seize him: but Solyman, observing his motion, hastily ran up to him, and plunged his dagger into his heart.

‘ The tyrant fell. No way of escape, however, was left for Solyman: he was instantly seized by the soldiers, loaded with heavy chains, and shut up, with Almena, in a strong apartment

of the castle : with Almena he was shut up, for jealousy now no longer parted them ; and she was considered as an accomplice in the murder of the governor.’

Not long after, a body of Kanarians entered the country, and reduced the castle of Sevasir, where the lovers were confined. Almena was presented to the king, agreeable to the eastern custom ; and Solyman having convinced the Kanarians that he had no connexions with the king of Sundah, entered into the service of their prince, as the only means by which he could attempt the recovery of Almena from this new bondage. He signified to the officers of the court, that he had some important intelligence to communicate to his majesty, he gained admittance, and prostrating himself before the king, he thus expressed himself : “ Let the king of Kanara live ! for his ear is open to the complaints of the unhappy, and he despiseth no man for the miseries which chance hath brought upon him.” “ I am a man, (interposed the king) proceed.” “ It was my hand that put an end to the life of your enemy, the governor of Sevasir.” “ In that (replied the prince) you did me a signal service : but let me know your motives ; and I shall be better able to judge of the action, as well as of my obligations to you for it.”

He then related the story of his love and misfortunes, how he had lost and found Almena, and plunged his dagger in the breast of the tyrant, who wanted to violate her honour, concluding with these words : “ O prince, I am still miserable. I have reason to believe, that some of your officers will detain that lady, as a prize taken in the castle of Sevasir.” “ No officer of mine (replied the king) shall be suffered to detain her : let me know her name, and she shall be immediately restored to you.” “ Her name (said Solyman) is Almena.”

The king appeared disturbed. He knew that Almena was the lady whom he had selected among the captives ; and he had the most tender affection for her. In a few moments he withdrew, and commanded Solyman to attend him the following day. Distracted by contending passions, urged on the one hand by the most powerful love for Almena, and dissuaded on the other by pity for Solyman, by truth and humanity, he reasoned with himself, and virtue at last triumphed over passion.

‘ The hour came at which he had ordered Solyman to attend him. The king received him with a condescending smile ; and without the least appearance of uneasiness or dissatisfaction in his countenance, desired him not to be apprehensive about Almena, for that he should shortly be put in possession of her.

‘ Having



‘ Having thus spoken, he went immediately to her apartment, and gently taking her hand, “ Most beautiful of the daughters of India, (said he) cease your sorrows ! I am not now come to offer you my love ; but to recommend to you another lover, who possibly may be happier in your favour than I could ever hope to be : he is now in the palace ; and if you will give me leave, I will introduce him to you.” “ My heart (said Almena) has been so much accustomed to new distresses, that it is not now shocked by their frequency : but if you have any pity for me, suffer me to bewail my miseries in solitude. Not to be interrupted in my sorrows, is all I ask ; and that is not, surely, too much for you to grant.” The king answered with a smile, “ If I am not to be happy in your love, I am determined that none but the person whom I am about to introduce to you, shall be so ;” and hastily quitting the apartment, he returned with Solyman.

‘ The lovers flew to each other’s arms ; “ My Solyman !” “ My Almena !” In a few moments being recollected, they threw themselves at the feet of the king ; and Solyman, as well as the transports of his heart would give him leave, expressed his gratitude ; “ Generous prince (said he) the thanks of Solyman are not worth your acceptance. But you will not be without a reward : yours shall be the supreme pleasure of conscious goodness ; yours shall be the care of the Eternal Providence, and the prayers and blessings of Solyman and Almena.”

Having thus surmounted adversity, and obtained their most ardent wishes, they set out by land to visit the venerable Arda-van, and the valley of Irwan, where they arrived without any untoward accident, or interruption to their felicity. ‘ The benevolent sage rejoiced to receive his son, not only safe from the dangers of travel, but happy in the enjoyment of his love ; and with a heart full of tenderness, he thus conferred on both, his paternal benediction ;

“ Children of the heart, and comfort of the years of Arda-van ! Solyman shall be as the sun, when he cometh from the chambers of the east, when he spreadeth his glories over the waves of Ganges : my son shall be as the Euphrates, the river of plenty, whose waves are the delight of a thousand meadows ; he shall be like the roe upon the mountains, that danceth in the vigour of his heart, and saith to the fence of the husbandman, What art thou ? His head shall be crowned with the rays of Mithra, because his heart melted with compassion, and because his hand was stretched forth to relieve the children of affliction !

“ Almena is fairer than the women of the East : she is more virtuous than the daughters of men ; love dwelleth in her heart,

heart, and benevolence sitteth in her eye. She shall be like the tree, that droppeth balm upon the flowers of Irwan; as the star of the evening reflected from the river. Her countenance shall be pleasant as the calm surface of the ocean, when the gilded clouds of evening blaze upon its bosom: she shall be as the moon, when she lendeth her rays to the traveller, and sheddeth a mild light over the groves and valleys. Her voice shall be as the voice of the turtle, calling to her mate in the thickets of the forest. Like the stars that surround the chariot of the moon, shall be the children of Almena; beautiful as the plants of the cedar, and sprightly as the fawns upon the mountains!"

Thus blessed by the voice of Ardavan, and happy in themselves, the virtuous Solyman and Almena live in the valley of Irwan! Each day is endeared by the delights of tender love; and ever grateful for the Divine favours, they close each day with prayer and praise.'

Through the narrative are disseminated several odes and hymns, which breathe the true spirit of lyric poetry, and evince the piety and benevolence of the author's disposition.

ART. X. *A Treatise on the Deluge: Containing, 1. Remarks on the Lord Bishop of Clogher's Account of that Event. 2. A full Explanation of the Scripture History of it. 3. A Collection of the principal Heathen Accounts. 4. Natural Proofs of the Deluge, deduced from a great Variety of Circumstances, on and in the terraqueous Globe, &c. By A. Catcott, Lecturer of St. John's, in the City of Bristol. 8vo. Pr. 4s. Withers.*

THE Reviewers are not sufficiently acquainted with the generally received explications of the scripture-account of the deluge, to determine whether this new system of Mr. Catcott be altogether orthodox: they presume, however, to pronounce that it is learned and ingenious. The publication before us is intended as a sequel to *Remarks*, by the same author, on the *Lord Bishop of Clogher's Explanation of the Mosaic Account of the Creation and Formation of the World*, written some years since; and is perfectly intelligible to those who have not consulted that performance, as it contains a review of the principal articles in dispute. The Rev. Mr. Catcott enters upon his subject with demonstrating, that the Mosaic account of the deluge is neither too concise nor imperfect, as hath been supposed, but in all respects a satisfactory detail of that event. He endeavours to explain the miracle exerted to effect the deluge, upon natural and philosophical principles, without demonstrating the power of the divine interposition. He refutes, with abundance of erudition, the bishop of Clogher's hypothesis, that the effects of the deluge

deluge were only *partial*, and, in particular, that America was exempted from the general destruction; deducing his arguments from observations upon the animal and mineral kingdoms, and the universality of the idea of a deluge among all the inhabitants of the known world.

In the next place our author proceeds to paraphrase and illustrate the scripture account of the flood, calling in the assistance of philosophy, in a manner which some persons may deem liable to exception, though for ourselves we entertain no scruples about the piety of Mr. Catcott's intentions. On the contrary, we think it a strong argument in favour of the authenticity of the Mosaic detail, that it is capable of illustration upon natural and philosophical principles. This perhaps is one of the places where our author has deviated from the doctrines of the best modern philosophers, and advanced some positions which may be deemed extremely ideal, and contradictory to the best observations and most accurate experiments; however, the curious may consult his proofs that there is a sufficient magazine of water upon the surface, and in the bowels of the earth, to effect the extraordinary phenomenon of the deluge. What Mr. Catcott has advanced against the usually assigned origin of springs and rivers, namely, from vapours exhaled by the power of the sun, condensed in a colder air, and falling down in showers, or from the waters of the ocean, percolated and freshened in their passage through the bowels of the earth, and raised to the tops of mountains, by the attractive power of capillary tubes, is no way satisfactory to our judgment.

The collection which our author makes of the principal heathen accounts of the deluge, is entertaining, and a proof of his extensive reading; and his arguments for the universality of the flood, are sensible and learned. To conclude, the curious will find ample subject of amusement, inquiry, debate, and instruction in this treatise, which we recommend under limitations and restrictions.

## Monthly CATALOGUE.

Art. 11. *Moral and Philosophical Essays on several Subjects, viz. A View of the Human Faculties; a short Account of the World; two Discourses on Decency; an Essay on Self-Love.* 12mo. Pr. 3s. Longman.

IF it were not for this writer's acquaintance with English poets and philosophers, we should imagine the essays before us were of French origin, so prettily has the author skimmed over the most abstracted speculations. The distinctions between life, spirit, soul; the ascribing sensation to animal life, and not



not to the corporeal organs ; the differences specified between the external and internal senses ; the reasons given for preferring the *touch* to the *taste*, and calling the latter a solitary selfish pleasure, and the former a social pleasure, because it requires union with another body ; and the moral reflections arising from each of these metaphysical hints, favour strongly of the lively pedantry of that sprightly nation. One would take the dialogists for two pert abbés, who speak decisively on points which have puzzled the wits of the greatest philosophers, and decide magisterially upon the merits of Locke, Hobbes, Berkely, Aristotle, Cicero, Antoninus, and the most celebrated writers of modern ages and antiquity ; yet we frequently discover the seeds of genius, and a variety of remarks, equally curious and instructive. The dialogues upon conversation, books, accidental characters, and some others, are replete with sentiment, and remarks that indicate some knowledge of the world, and of the human heart. We cannot indeed say, that the characters are at all marked ; on the contrary, they appear to have no other difference, except that *Æmilius* is a greater talker than *Lucinus* ; but where the author has dropt the dialogue, there, in our opinion, he figures to advantage. The essay upon decency is one of the most sensible and ingenious pieces in our language : the same may be affirmed of the essay upon self-love ; and we should hardly persuade ourselves they were written by the author of the Dialogues upon the Human Faculties, had we not seen them bound up in the same volume. Sorry we are, that our limits will not suffer us to present our readers with an abstract.

Art. 12. *The Nice Lady: A Comedy.* 8vo. Pr. 1s. 6d. Medley.

In the preface to this piece, which is dedicated to Henry Lumley, Esq; as the only man of unallayed goodness within the circle of the author's acquaintance, we are given to understand that Mr. G. S. Green, having received intimation that Mr. G—— declared in company, he would give a thousand guineas for a good comedy, he (the said Mr. G. S. Green) resolved to put in for the palm : that he went to work for the prize on half the first act which he had written before, and in six weeks time completed the fabric, as it now stands ; with prologue and epilogue *to embellish both fronts*. Thus finished——it was handed to Mr. G—— for *his liking* : but a thousand guineas being a weighty sum, and what most folks would *like* much more than a manuscript of one quire of paper, no favour was found, nor prize to be obtained. *He did not like it.*

But as every thing is *liked* by somebody——after lying by for five years, this mushroom of Parnassus found a few sprightly friends, renowned for little more than birth, genius, wit, and learning, within the college confines of Oriel, Christ Church,

Corpus,

Corpus, Magdalen, Brazen-Nose, and Baliol, who generously undertook a subscription to defray the expence of printing the same, that the world might have an opportunity of judging, whether it deserved the disregard it found.

‘As to the work itself (he tells us) it is built on an intire new plan; and has, in *bran* new characters, lashed the follies and foibles untouched before.’

That the characters are spick and span new, and treated after a new manner, cannot be denied. Mr. Green scorns to be a plagiarist, even from nature herself; for we will be bold to say, she never exhibited such specimens of workmanship. They are intirely of our author’s own creation. Those managers are strange conceited people!—What should induce Mr. G—— to reject this performance, we shall not pretend to determine; but this we will venture to assert, that in composition, stile, and indeed in every respect, it is a genuine original: nay more, we will maintain that Mr. G——, in all his reading and theatrical experience, never did, nor ever will, meet with its fellow.

Art. 13. *Florizel and Perdita; or, The Winter’s Tale. A Dramatic Pastoral, in Three Acts. Altered from Shakespear. By David Garrick, Esq; 8vo. Pr. 1s. 6d. Tonson.*

The critics have long regretted the irregularity of Shakespear’s *Winter’s Tale*, and the violence offered to probability, both in the plan and execution of a performance, which contains, in other respects, so many beauties in point of character, invention, recognition, the most interesting situations, and the most pathetic touches of nature. The scene is shifted from one kingdom to another: Bohemia is represented as a maritime country; the action is protracted sixteen years; and the author has been guilty of some other absurdities. All these objections Mr. Garrick has removed, except the circumstance of Bohemia, which he (probably) thought would admit of no remedy, without making too free with his revered author. It must be owned, for the honour of this gentleman’s taste, that the jewels which Shakespear had scattered in disorder, he has collected, and arranged so judiciously, that they produce a very agreeable effect, in the form of a regular, connected, and consistent entertainment. The little unavoidable chasms of the original, he has supplied and filled with a careful hand; with such caution as became a man treading in the footsteps of Shakespear; and with such success, as might be expected from one so intimately acquainted with the manner of that great master. It now appears as a beautiful dramatic pastoral, raised and ennobled by passions, discoveries, and events, which influence the fate of princes.

We that live at a distance from the theatre, however, have  
cause

cause to complain that here is neither prologue, epilogue, nor specification of the *personæ dramatis*.

Art. 14. Artaxerxes : *An English Opera. As it is acted at the Theatre Royal in Covent-Garden. The Music composed by Thomas Augustine Arne. Mus. Doc. 8vo. Pr. 1s. Tonson.*

Those who have listened with the ears of harmony to this elegant entertainment, must have forgot the improprieties that appear in the drama, for which the English translator apologizes in the preface. We could however wish, that some little absurdities had not been so implicitly copied from the celebrated *Metastasio*, and among others, that egregious anachronism in the first and last stanzas of the concluding chorus. The impropriety of celebrating the praises of Augustus at the court of Persia, centuries before the name of Augustus was known, must strike the most illiterate auditor.

Art. 15. *A Circumstantial Account, relating to that unfortunate young Woman Miss Anne Bell, alias Sharpe, (who died at St. Mary le Bone.) Containing the Particulars of a most ridiculous Affair that has happened since the Trial of Mr. Sutton, which never yet transpired. Together with the remarkable Behaviour of Mr. William Bell, the Father of the Deceased. By Mr. T. Holland. 8vo. Pr. 6d. Withy.*

Every subject which engages the public attention, and divides in opinion the inhabitants of this metropolis, immediately becomes so problematical, as to foil all attempts to ascertain the truth, and obtain a just idea of the point in dispute. Even the decisions of courts must appear arbitrary and precarious, while evidences are ready to swear in direct contradiction to each other. This affords a melancholy proof of the corruption, profligacy, and abandoned principles of the people; of the dangerous consequences of rendering the solemnity of an oath too familiar to the vulgar; and of the necessity of making wilful subornation capital, without discriminating, whether it regards property, life, or character. The disgrace of a pillory has no terrors for the wretch who is hardened enough to resist the remorse of his own conscience; but the apprehension of an infamous death for the most shameful of all crimes might rouse his insensibility, and awaken him to a sense of his danger.

The contrariety of evidence produced, in course of the affair to which this pamphlet relates, must appear shocking to the very gentleman who was fairly acquitted by the laws of his country; and we cannot help considering it as one of the most unfortunate consequences of an incident every way tragical, that we now see the spirited prosecutor deprived of his commission, of  
his



his bread, and of his reputation. We will not pretend to subscribe to Mr. Holland's allegations, because we are intirely unacquainted with the circumstances; but if what he hath here affirmed, be founded upon truth, and proved by the account of his sufferings, which he intends publishing, his case undoubtedly merits the gracious interposition of the sovereign, and the protection of the public. The bulk of the pamphlet is taken up in exposing the character of Mr. Bell, father to the unfortunate young lady, and convicting a certain medical gentleman, whose name did not appear in any of the former publications, of a notorious falsehood, and scandalous tergiversation. What degree of credit is due to these several charges, we must submit to the judgment of our readers; for our own parts, we always imagined that Mr. Holland was influenced purely by motives of humanity, and we are heartily sorry to see him fall a sacrifice to his zeal for the honour of the public, and of human nature. It were to be wished, the little piece before us had been purged of some grammatical impurities before it was sent to the press; these offend delicacy, but by no means suppress the feelings of compassion for the unfortunate author.

Art. 16. *Letters between Emilia and Harriet.* 8vo. Pr. 2s. Doddsley.

We cannot say that these letters teem with the most interesting situations; but they are so replete with good sense, and just observation, that we may safely venture to recommend them as deserving a place in the young lady's library.

Art. 17. *The Investigator. Containing the following Tracts: I. On Ridicule. II. On Elizabeth Canning. III. On Naturalization. IV. On Taste.* 8vo. Pr. 3s. 6d. Becket.

All these essays have, for some years, been known to the public, which are now collected into a volume, under the general title of the *Investigator*. Whether they are the productions of the same pen, is what we do not pretend to determine; tho' we may venture to pronounce, that the essay on ridicule, singly, is fairly worth the price of many folio volumes. It is replete with humour, taste, and shrewd observation.

Art. 18. *An Address to one of the greatest, gallantest, most loyal, and humane Gentlemen in the World.* By John Slack, A. M. *Residentiary at Bristol, and sometime Fellow of Broughton College, Oxford-Road.* 4to. Pr. 1s. Hinxman.

We are astonished that this second Pindar did not make choice of the ode, as the species of poetry best suited to his lofty genius, and to celebrate the praises of his Broughtonian heroes, more famed for athletic vigour than any victors of the Olympian,

pian, Pythian, Nemæan, or Isthmian games. The first thirty lines we take to be infinitely more sublime than any passage in the Greek Odist; and our reason for this opinion is, that we do not comprehend a syllable, so high hath our ingenious bard soared above the reach of our short-sighted understanding.

Art. 19. *A Dissertation on the Causes of the Difficulties which occur, in learning the English Tongue. With a Scheme for publishing an English Grammar and Dictionary, upon a Plan entirely new. Addressed to a certain noble Lord. By Thomas Sheridan, A. M.* 4to. Pr. 1s. 6d. Doddsley.

The reader cannot fail to receive satisfaction from every thing written by Mr. Sheridan on this subject, which he has certainly studied with equal application and ability. The piece before us is introduced by a dedication to a certain noble lord, whose name the intelligent reader will easily discover from some hints in this address. This nobleman he has pitched upon as a proper patron to put in execution a plan, which he has formed for abolishing the odious distinctions subsisting between different parts of these realms, with respect to the pronunciation of their common language; as well as for instructing all the children in the three kingdoms, in a grammatical knowledge of the English tongue; and in the art of reading and speaking it with grace and propriety.

In the dissertation itself, he observes that the great difficulty of the English tongue lies in the pronunciation; an exactness in which, after all the pains they can take, is found to be unattainable, not only by foreigners, but provincials: in which last class, he includes even those of the city of London, who speak a corrupt dialect of the English tongue. We know there are niceties in the pronunciation of every language, which a foreigner cannot even distinguish, without a nice discerning ear; and these are difficulties which, we imagine, occur in every language now spoken upon the face of the earth. In the Greek itself, the Athenian dialect was not to be attained in all its delicacy of pronunciation, even by a native of any other part of Greece, if we may judge from the well known instance of the market-woman, who at once discovered Theophrastus to be a stranger, after he had long resided at Athens, and made the language or dialect of that city his particular study. There is no foreigner so perfect in the pronunciation of the French tongue, but that a Parisian will easily distinguish him to be no native of France. We are therefore of opinion, that this distinction cannot be entirely abolished by any rules laid down in writing. Nevertheless, we applaud Mr. Sheridan's scheme for teaching all the British subjects to speak with such propriety, as may remove those broad, uncouth accents, which disgrace, and very often destroy, the effect of a very sensible discourse;

discourse ; nay, indeed, throw such an air of ridicule on the speech, and the speaker, as bring both into contempt with the audience. Disgraces of this kind daily happen in the metropolis, to the natives of Ireland, Wales, Scotland, and even to the English provincials of Yorkshire, Somersetshire, and other remote counties. But there is another circumstance, which is, we believe, an objection as insurmountable as that of pronouncing single words ; we mean the recitative or cadence of the whole sentence ; and every nation that we know, has such a recitative peculiar to itself. Those of the Scots, Welch, and Irish, are so strongly marked, that any tolerable British ear could distinguish them, were they to be hummed or chaunted without words ; and this is also the case with the languages of France, Spain, Italy, and Holland.

Mr. Sheridan, after a very sensible and ingenious dissertation on the nature and defects of English orthography, proposes to publish a dictionary, in which the true pronunciation of all the words in the English tongue, shall be pointed out by visible and accurate marks. To effect this, one column shall exhibit the words in alphabetical order, as they are written or spelt, and in another column, opposite to each word, shall be marked its just pronunciation. To this dictionary shall be prefixed a rhetorical grammar. We cannot pretend to particularize this plan, which we apprehend will require the establishment of school-masters duly qualified, in every part of the kingdom ; but we wish the author all manner of success, in executing a design so well calculated for national utility.

Art. 20. *The Defects of an University Education, and its Unsuitableness to a Commercial People : With the Expediency and Necessity of erecting at Glasgow, an Academy for the Instruction of Youth. In a Letter to J. M. Esq; from a Society interested in the Success of this public-spirited Proposal.* 8vo. Pr. 1s. Dilly.

We are sorry to perceive in this pamphlet, that there is a grudge or misunderstanding between the university and citizens of Glasgow, one of the most flourishing places in the British dominions. We are sorry such a grudge should proceed so far as to produce this letter, which implies a public charge against the method of teaching practised in that university. Such a public accusation is the more to be regretted, as the college of Glasgow can at this very juncture boast of some professors, whose genius and learning would do honour to any university in Europe. We are afraid this society of citizens have indulged their spleen, sometimes even at the expence of their candour. They complain that sufficient pains are not taken by the professors, in teaching the scholars, and superintending their morals ; and that they have not been able to fill



their vacancies with persons who had been educated among themselves, but are obliged to employ strangers from other parts of North Britain ; a circumstance from whence they infer, that no persons educated at Glasgow have been found qualified to fill those vacancies ; and that therefore the method of teaching must be erroneous and ineffectual. Professors, to be sure, cannot take too much pains in superintending the morals and directing the studies of the youth under their care. But, we believe, if the methods taken for those purposes in this college, were fairly compared with the institutions of some other famous universities we could name, the Glasgow professors would derive honour from the comparison. The other remark savours of a narrow spirit. It is the business of those who fill vacancies in a college to choose individuals of unblemished characters, who have distinguished themselves by their genius and capacity ; and to choose them without respect of country, provided they are in all other respects qualified for the chairs they are to fill. The arts are of no country ; and all monopolies disgrace and impede the progress of learning. Scotch professors have been admitted into Oxford, Leyden, Caen, Padua, and many other foreign seminaries ; and why should not a professor of superior merit, who is no foreigner, be received at Glasgow, though he did not there imbibe his education ? Indeed, if strangers were preferred to natives of equal merit, there would be some cause of complaint ; but this is not alledged, and, on the contrary, they suppose that strangers are chosen, because they cannot find persons qualified who have been educated in this university ; ergo, they infer that the method is erroneous and imperfect. But this inference is by no means conclusive.—We dare say, that many persons who have been bred at Glasgow, are well enough qualified to fill the vacant seats of the professors in that university : but fortune has disposed of them in different situations both at home and abroad, which the profits of a Glasgow professorship would not tempt them to forsake. We are the more inclined to believe this epistle is the child of ill-humour, as we find in it some invidious sarcasms levelled at two gentlemen of the college, who have eminently distinguished themselves in the world of letters ; and whose reputation is not confined to the dominions of Great-Britain.

This Glasgow society proposes to establish a kind of academy, in which there shall be one master for mathematics, geography, natural history, and natural philosophy ; and another who shall teach the history of philosophy ; the rise and progress of arts and sciences ; a compendious view of poetry, rhetoric, and moral philosophy ; a course of chronology, and civil history, antient and modern, especially the history of Britain.—We cannot help applauding the enterprising spirit in general, that seems to animate the inhabitants of this flourishing city. They have with  
a pe-

a peculiar industry established a variety of manufactures, and among the rest one of painting and engraving, the success of which, however, we cannot explain.—The scheme of an academy is of still greater importance; and, in order to render it complete for the purpose of education, we would humbly propose the addition of masters for the English and French languages; for drawing and music; as well as for the gymnastic exercises of dancing, fencing, and riding the great horse.

Art. 21. *Tragi-Comic Memoirs of the Origin, Progress, and Events of our present War against France; and of the successive Ministries therein employed, &c. By a new Phænomenon in Politics.* 8vo. Pr. 2s. Pridden.

Tragical, indeed, to the Reviewer who is obliged to read, and to the editor who has purchased the copy; for this *new phænomenon* has very much the air of a farthing candle.

Art. 22. *Thoughts on the Times. To be continued occasionally.* 8vo. Pr. 1s. Bristow.

Some of these thoughts are crude, many of them trite and hackneyed, and others, little or nothing to the purpose. If there were not people in all nations, blinded by prejudices beyond all power of conviction, and hardened by worse aims against all sense of shame, we might be surprised to meet, at this day, with public advocates for the support of foreign connexions, which have been repeatedly demonstrated productive of such pernicious consequences to Great Britain. When we say pernicious, we mean systematically so, without advising an abrupt receding from any national measure, at a crisis which calls aloud for perseverance.

Art. 23. *A Letter to the Right Hon. Charles Townshend, Secretary at War. Being Thoughts on Militia Laws, and for extending them to North Britain, and for making the Militia more useful.* 8vo. Pr. 6d. Horsfield.

We are forced to acknowledge, that this author's talent for writing, is by no means equal to his patriotism, which hath stimulated him to throw out, in a strange manner, some hints that may be useful in amending the laws relating to the militia.

Art. 24. *An Address to the City of London.* 8vo. Pr. 1s. Davis.

The most extraordinary circumstance in this production, which the reader will find a severe satire on the city, is the author's endeavouring to prove, that the duke of N—— is the most able and refined politician of the age: that to fulfil the schemes of his own interest and ambition, he had effected the disgrace or dismissal of Sir Robert Walpole: that he has rendered the talents of Mr. P—— subservient to the same purposes, ever since that gentleman began to figure in the house of commons: and that it was his grace and he alone who in-

sinuated Mr. P— into the favour of the city, and nation in general, that he might dupe them with the greater success. For our parts, we apprehend, this author does too much honour to his g—'s understanding, and manifest injustice to Mr. P—'s integrity.

Art. 25. *Observations relating to British and Spanish Proceedings, &c. Wherein due Notice is taken of a memorable Dialogue between Harry and Will, on the Expediency of a Continental War, &c. &c.* By J. Massie. 4to. Pr. 6d. Payne.

Mr. Massie not only deserves commendation for his unwearied efforts in the cause of his country : but his reflections and schemes are, in our opinion, worthy of the attention of the public. Whatever mistakes he may have been led into from misinformation, he certainly possesses a genius well adapted for investigating the commercial interests of his country ; and this genius ought to be encouraged.

Art. 26. *Remarks on the History of Fingal, and other Poems of Ossian : Translated by Mr. Macpherson. In a Letter to the Right Hon. the Lord L——.* By Ferd. Warner, L. L. D. 8vo. Pr. 6d. Payne.

The design of this remarker is to prove, that Fingal was a native of Ireland, in contradiction to the assertions of the gentleman who lately translated and published an Epic Poem, so called ; which translator affirms him to have been a prince of Scotland. How far the remarker has succeeded, we shall leave to the reader's own judgment and determination. Indeed, we have particular reasons for withholding our own opinion on this subject.

Art. 27. *The Mystery Revealed : Containing a Series of Transactions and authentic Testimonials, respecting the supposed Cock-Lane Ghost, which have hitherto been concealed from the Public.* 8vo. Pr. 1s. Bristow.

This is a well-written, sensible, and (to us) satisfactory appeal, in favour of an honest man, who has suffered deeply in his character, and peace of mind, by a species of calumny, equally dangerous and absurd. It is scarce credible, that in this enlightened age any class of people should be weak enough to be misled by such a ridiculous imposture.

Art. 28. *High Taste. A Satire. Addressed to the young Tits of Pleasure.* fol. Pr. 1s. Marthall.

Here is some keen satire couched in tolerable verse, that might act as a salutary warning to those who hover on the brink of prostitution ; but of all creatures, not wholly irrational, these are the least capable of reflection.



Art 29. *A Review of the History of the Man after God's own Heart; in which the Falsehoods and Misrepresentations of the Historian are exposed and corrected.* By Samuel Chandler, D. D. F. R. & A. SS. 8vo. Pr. 4s. Noon.

This reverend gentleman hath displayed much erudition in refuting a waggish performance, which, in our opinion, ought rather to have extorted a smile from the most enthusiastic admirer of the royal Psalmist. We spoke of the *History of the Man after God's own Heart* as an ingenious piece, but much too ludicrous; and we cannot but regard this *review* as too serious and elaborate for the occasion. Ridicule will ever be too powerful for learning and gravity; the multitude will always incline to the side of the joker, and a controvertist of the best sense makes but an indifferent figure when the laugh is against him. As well might we set a brawny porter to engage a Harlequin, as oppose a venerable gentleman, armed at all points with deep erudition, to a light skirmisher in letters, whose agility and address enable him to elude every blow, while he is sporting with the cased champion, and cuffing him before and behind, to the great diversion of the spectators.

We do not mean to depreciate the labours of Dr. Chandler; as a critic, polemic, and divine, he has certainly great merit. Every serious reader will peruse his treatise with pleasure and advantage; but we fear it will be laid aside by the young, the witty, and the gay part of mankind, who alone are capable of receiving bad impressions from the *history*. It is true, that Dr. Chandler was provoked to this *critique* by the sneers of the biographer at a sermon he preached upon the death of his late majesty, in which he takes occasion to compare the prince, in a variety of circumstances, to the Jewish monarch, the man after *God's own heart*; yet, as the doctor was not particularly pointed at, and as several others of the clergy were included in the historian's ridicule, there appears no reason for his applying it directly to himself; and if there were, his angry criticisms will at best serve only to whet the curiosity of the public, to peruse the object of his indignation.

Art. 30. *Buffy and Satan, a Fragment.* 4to. Pr. 1s. Scott.

This performance does no great honour to Satan's genius. He hath here, in doggrel, attempted to draw some portraits, which are executed in such a manner that we can perceive no resemblance. They put us in mind of Orhancja, the painter of Ubeda, who being asked what he painted, replied, *Salga lo que Saliere; just as it happens*. But then he was at the pains to write what it was under every picture he drew, otherwise the  
spectator

spectator might have mistaken for an owl what the artist intended for an ass. We wish the devil had taken the same trouble in the piece now before us, which, even in that case, would hardly have escaped damnation.

Art. 31. *Britannia, a Poem. By a young Gentleman. fol. Pr. 1s. Gretton.*

In a young gentleman, we think, it was rather too forward to address his majesty with such a juvenile performance.

Art. 32. *A Poem, on the Merchants new beautifying the Statue of King Charles II. in the Royal Exchange. In Two Parts. By the Author of the True Briton. 4to. Pr. 1s. Hope.*

Perhaps the reader will be surprised to find this piece a panegyric on those princes of the Stuart family, who have swayed the sceptre of England ; a subject, in the choice of which the author has been more ambitious to shew his attachment than to court popularity. Of the execution we shall say nothing. The writer has anticipated all censure by the following couplet, which is truly pathetic :

‘ — such humble verse, as may be thought to flow  
From length of years, oppress’d with length of woe.’

Art. 33. *Lycidas, a Masque. To which is added Delia, a Pastoral Elegy ; and Verses on the Death of the Marquis of Carmarthen. 4to. Pr. 1s. Pote.*

There is a bloom of genius in these pieces, which seems to promise an after-fruit of agreeable flavour.

Art. 34. *A Sketch of the Present Times, and the Time to Come : In an Address to Kitty Fisher. 4to. Pr. 1s. Waller.*

This we take to be the rhapsody of some star that twinkles at the court of Comus. It is enlivened by a sort of inebriating spirit, which, from its bouncing, extravagance, and irregularity, may pass among a certain species of wits for real inspiration.

Art. 35. *Brown Beer : A Poem. By John Peake, Viſtualler, of Stoke-Newington. 4to. Pr. 6d. Williams.*

Perhaps Mr. Peake thinks, that as *all wisdom is foolishness in the sight of heaven*, so all foolishness is wisdom. In consideration of his modest plea, prefixed to the poem, we shall not gauge his *brown beer* too rigorously, and shall be very sorry to hear, that the new tax upon malt, hath converted a good tapster into an indifferent poet.

Art.

Art. 36. *Elegies of Tyrtæus, translated into English Verse; with Notes, and the original Text.* 8vo. Pr. 1s. 6d. Payne.

The translation of these six short elegies is ushered in with a preface, giving some account of the author; and to this is affixed an advertisement, in which the translator obviates some objections which have been made to the supposed efficacy of the original, in animating the courage of the Lacedemonian soldiers.

With respect to the merit of the translation, all we can say is, that the sense of the Greek original is, in our opinion, faithfully preserved; but we are afraid its fire, and poetical energy, has evaporated in the straining. The reader shall judge from the second elegy, which we insert by way of specimen.

‘How long inglorious will ye lie at rest?  
When, when shall valour warm each youthful breast?  
Are ye, young men, insensible to shame,  
Nor fear dishonour in your country’s blame?  
In peaceful indolence at ease ye stand;  
But war, fierce war cries havock thro’ the land.

‘Let each with high, uplifted shield advance  
In act to fight, and dying point his lance.  
For glorious fame, more rich than golden spoil,  
Shall wait that man, and well reward his toil,  
Who bravely fights to save his native land,  
His wife, his children from an hostile hand.  
Sooner or later, death to all must come,  
When fate shall cease to ply the destin’d loom:  
Couch then each lance; let each beneath his shield  
March quickly onward to th’ embattled field.  
And with an heart as yet untaught to fear  
Dare the first onset, and commence the war.  
For none shall ’scape from death’s all-conqu’ring law,  
Tho’ from the gods his pedigree he draw.  
But oft who, scar’d amid these dread alarms,  
Flies basely trembling at the din of arms,  
Without a friend at home inglorious lies,  
And there unheeded, unlamented dies.

‘But does some ill the brave and bold await?  
Both rich and poor at once lament his fate.  
Their chief deceas’d all mourn with wistful eyes;  
All, as a God, their living hero prize.  
On him, as on a brazen tow’r they gaze;  
For his one arm a legion’s might displays.’



We cannot but commend the translator's patriotic view, in making this author familiar to his countrymen, while they are engaged in a bloody war, which requires the utmost exertion of courage and resolution : yet some part of this praise is due to a learned printer of Glasgow, who published a very neat edition of the original Greek alone, for the use of the fencible men of Argyleshire and Sutherland, when that militia was first raised. The Highlanders are a people equally famous for invincible modesty, and an inviolable respect to old age ; and as they fight without breeches, they could not fail to be affected by the following image, alluding to the old man gasping on the field of battle.

Αἱμαλέοντ' αἰδοῖα φίλαις ἐν χερσὶν ἔχοντα,——  
Καὶ χροῖα γυμνωθέντα.——

Our translator has rendered the Greek text into English, for the benefit of the southern militia ; and we could wish some person would take the trouble to translate it into Erse, that it might be still more serviceable to our fellow-subjects of North-Britain.

Art. 37. *A Letter to the Right Hon. Sir Matthew Blackiston, Knt. and Lord Mayor of London. By a Merchant of London.* 8vo. Pr. 1s. Scott.

After a great many compliments on the late instructions given by his lordship, court of aldermen, &c. to their representatives in parliament, this author proves, what no man in his senses will deny, that the British arms have at no period of time, since the days of Cromwell, made a more distinguished figure than during the last administration. This, however, he performs in a manner so tedious and disgusting, that the reader will perceive something more is wanting than a bare knowledge of facts to constitute a good writer.

Art. 38. *The Life and surprising Adventures of Don Antonio de Trezanio, who was self-educated, and lived forty-five Years on an uninhabited Island in the East-Indies.* 12mo. Pr. 2s 6d. Serjeant.

An old performance, published under a new title.—Our readers are desired to beware of such impositions, as *there is more reason for this caution than good men would think.*

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\* \* Dr. WILSON'S REMARKS must, for want of room, be postponed till our next Number, when they shall be inserted, with the Reviewer's Commentary, by way of answer.



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# THE CRITICAL REVIEW.

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For the Month of March, 1761.

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## ARTICLE I.

*The Art of Speaking. Containing, I. An Essay ; in which are given Rules for expressing properly the principal Passions and Humours, which occur in Reading, or public Speaking ; and, II. Lessons taken from the Antients and Moderns (with Additions and Alterations were thought useful) exhibiting a Variety of Matter for Practice ; the emphatical Words printed in Italics ; with Notes of Direction referring to the Essay. To which are added, A Table of the Lessons ; and an Index of the various Passions and Humours in the Essay and Lessons. 8vo. Pr. 4s. 6d. Longman.*

**T**HIS treatise in octavo consists of an essay on the art of speaking, contained in six and forty pages ; and the remaining part of the book, which is protracted to the three hundredth and seventy-third page, the author has filled up with illustrations of his doctrine, being quotations from different authors, antient and modern, in prose and verse. These quotations, which he calls *lessons*, are selected with a view to specify the different passions, which are marked in abbreviations on the margin ; and the words on which the emphasis is to be laid, are printed in *Italics* for the information of the reader.

The rules laid down for elocution, in the prefixed essay, are mostly taken from Quintilian, Cicero de Oratore, dean Swift's letter to a young clergyman, and a few papers in the Spectator ; and these are mingled with some curious observations, drawn from the fountain of the author's own knowledge and experience. Without his information, how should we have discovered the truth and sanity of these maxims. ' Young persons ought not to be put on writing (from their own funds, I mean) till they have furnished their minds with *thoughts*, that is, till they have got funds.' In like manner, a man should not be compelled to pay until he has got money. ' Address in speaking is highly ornamental, as well as useful even in a private life.'

‘The limbs are part of the body, much less noble than the tongue.’ This, however, depends in a great measure, on the manner in which they are exercised; whether in advancing to the enemy, or in running away; whether in giving or taking; whether in sealing or stealing; whether in speaking to the purpose, or not to the purpose; whether in giving pleasure or disgust; whether in defending the injured, or in defaming the innocent. The tongue is a member intirely subservient to the will, and has little or no merit in itself, but what is derived from the understanding: it is not, therefore, quite so clear as our author imagines, that the tongue is nobler than the limbs: certain we are, it is not so useful; and we question much, notwithstanding all his skill in pronunciation, whether if he was driven to the alternative, he would not rather forfeit the use of speech, than be deprived of all his other members.

The art of speaking is, no doubt, an agreeable accomplishment, and, on many occasions, a necessary acquisition; but there is a meanness and poverty of language which no elocution can dignify or adorn; and to speak our mind freely, the style of the performance now before us is not at all remarkable for elegance and harmony; but the reader shall judge from a small specimen taken at random:

‘If nature unassisted could form the eminent speaker, where were the use of *art* or *culture*; which yet no one pretends to question? Art is but *nature improved upon* and *refined*. And before improvement is applied, genius is but a mass of ore in the mine, without lustre, and without value, because *unknown* and *untouched* of. The antients used to procure for their youth, masters of pronunciation from the theatres, and had them taught gesture and attitude by the *palæstritæ*. These last taught what is, among us, done by the dancing master. And, as to the former, no man ought to presume to set himself at the head of a place of education, who is not capable of teaching pronunciation. However, I could wish, that Mr. Sheridan, or some other person qualified like him, would undertake to teach this branch at places of education, in the same manner as masters of music, drawing, dancing, and fencing, are used to do.

‘It is well when a youth has no natural *defect*, or *impediment*, in his speech. And I should, by no means, advise, that he, who has, be brought up to a profession *requiring* elocution. But there are instances enough of natural defects surmounted, and eminent speakers formed by indefatigable diligence, in spite of them. Demosthenes could not, when he begun to study rhetoric, pronounce the first letter of the name of his art. And Cicero was long-necked, and narrow-chested. But diligent and faithful labour, in what one is in earnest about, surmounts all difficulties. Yet we are commonly enough disgusted by public speakers lisping,



ing, and stammering, and speaking through the nose, and pronouncing the letter R with the throat, instead of the tongue, and the letter S like Th, and screaming above, or croaking below all natural pitch of human voice; some mumbling, as if they were conjuring up spirits; others bawling, as loud as the vociferous venders of provisions in London streets; some tumbling out the words so precipitately, that no ear can catch them; others dragging them out so slowly, that it is as tedious to listen to them, as to count a great clock; some have got a habit of shrugging up their shoulders; others of see-sawing with their bodies, some backward and forward, others from side to side; some raise their eyebrows at every third word; some open their mouths frightfully; others keep their teeth so close together, that one would think their jaws were set; some shrivel all their features together into the middle of their faces; some push out their lips, as if they were mocking the audience; others hem at every pause; and others smack with their lips, and roll their tongues about in their mouths, as if they laboured under a continual thirst. All which bad habits they ought to have been broke of in *early youth*, or put into ways of life, in which they would have, at least, offended *fewer* persons.'

He says below, 'a natural genius for elocution supposes an ear; though it does not always suppose a musical ear.' What the gentleman means by a musical ear, we know not, unless it be a faculty of distinguishing sounds, and of chusing those that are agreeable. Without this faculty of chusing, we apprehend, it is impossible to attain the art of harmonious or melodious speaking; and any other ears would be no better than the ears of Midas.

The rules which our author has collected for propriety of pronunciation are generally just enough, and the illustrations well adapted; yet he who professes the art of delivery often delivers himself in such an embarrassed stile, as is neither agreeable nor easily understood. Exempl, "Is it true, that you have seen a noble lord from court to-day, who has told you bad news?" "If the enquirer wants only to know, whether *myself*, or some *other* person, has seen the supposed great man; he will put the emphasis upon *you*. If he knows, that I have seen somebody from court, and only wants to know, whether I have seen a *great man*, who may be supposed to *know*, what *inferior* persons about the court *do not*, he will put the emphasis upon *noble lord*. If he wants to know, only whether the great man came *directly* from court, so that his intelligence may be depended upon, he will put the emphasis upon *court*. If he wants only to know, whether I have seen him *to-day*, or *yesterday*, he will put the emphasis upon *to-day*. If he *knows*, that I have seen a great man from court, to-day, and only *wants to know*, whether he has told me any *news*, he will put the emphasis upon *news*. If he knows all the rest, and

wants only to know, whether the news, I heard, was *bad*; he will put the emphasis upon the word *bad*.' Never surely was a noble lord so hacknied; but I hope we shall hear no more such news from court, either by lord or loon.

He tells us, that in every different state of the mind, the eye assumes a different appearance, and almost in the same breath observes, that mirth half shuts the eyes, and sometimes fills them with tears; and that grief half closes and drowns the eye in tears.—Jealousy, and squinting envy, dart their contagious blasts at the eye—at what eye? at the eye which they themselves occupy; or at the eyes of other people, literally fulfilling the vulgar execration, “Blast your eyes!” Nay, that we may not forget the effects of mirth or laughter, they are repeated verbatim in the same page; and those of joy in the next. He describes the expression of passions, humours, sentiments, and intentions in the different articles of tranquility, (we should be glad to know whether this is a passion, humour, sentiment, or intention) cheerfulness, mirth, raillery, buffoonery, joy, delight, gravity, enquiry, attention, modesty, perplexity, vexation, pity, grief, melancholy, despair, fear, shame, remorse, courage, boasting, pride, obstinacy, authority, commanding, forbidding, affirming, denying, differing in opinion, agreeing in opinion, exhorting, judging, reproving, acquitting, condemning, teaching, pardoning, arguing, dismissing with approbation, refusing with displeasure, granting, dependence, veneration, respect for a superior, hope, desire, love, wonder, admiration, gratitude, curiosity, persuasion, tempting, or wheedling, promising, affectation, sloth, walking asleep, intoxication, anger, peevishness, malice, envy, revenge, cruelty, complaining, fatigue, aversion, commendation, jealousy, dotage, folly, distraction, sickness, fainting, and death. We have not time nor room to comment upon each particular description, though there is scarce one of them, in our opinion, unexceptionable. We shall only observe, that here is not a word of horror, nor of avarice; that sloth, and walking in one’s sleep, can hardly be called either passion, humour, sentiment, or intention; that intoxication can hardly be classed under any of those heads; and that its expression is totally opposite in different characters, just as the patient happens to be good or ill-natured in his drink. That jealousy can hardly be called a passion, as it is rather a storm brewed up by all the passions incident to the human breast; but whether, as our author says, it would be well expressed by one who had often seen prisoners tortured in the dungeons of the inquisition, or who had seen what the dungeons of the inquisition are, the best earthly emblem of, viz. hell, we cannot pretend to determine, as we never saw either hell or the inquisition. We should imagine, however, under correction of our author’s experience in these particulars,

that

that there is an ingredient in jealousy, and indeed essential to it, called *doubt*, which can hardly appear in a person under the tortures of the inquisition, or writhing in hell flames. By the bye, doubt and suspicion are passions which we do not find separately described in this essay. As for dotage and disease, they are surely not to be numbered among the passions of the mind, its humours, sentiments, and intentions. Neither can we allow fainting to be a mental affection, which is a corporeal evil, and a privation of all sense, and death, we hope, is out of the question. But granting dotage, intoxication, sickness, fainting, and death, were really passions, humours, sentiments, or intentions, we cannot conceive what they have to do with the art of speaking. It can hardly be supposed that people, who are fainting or dead, should attend to the rules of pronunciation; and we believe few occasions will occur, either in the pulpit, in the senate, or at the bar, in which the orator has occasion to express these situations, (those of dotage and intoxication excepted, which may be exhibited without rule) nor do we apprehend he will think it necessary to exhibit on these scenes, the representation of pride, *the mouth shut, and the lips pinched close, while the words walk out astrut with a slow, stiff, bombastic affectation of importance—the legs at a distance from one another, taking large tragedy-strides*. How the words *walk out astrut*, while the mouth is shut, we cannot conceive; nor in what manner the orator can take large tragedy-strides, either in the pulpit, in the senate, or at the bar. Far less will he find it convenient to represent the horrors of jealousy, or the rage of distraction, in which our author tells us the patient *distorts every feature*; gnashes with the teeth; agitates all the parts of the body; rolls in the dust; foams at the mouth; utters with hideous bellowings, execrations, blasphemies, and all that is fierce and outrageous; rushes furiously on all who approach, and, if not restrained, tears its own flesh, and destroys itself.—For sloth and folly, we think the orator may trust to nature. Our author seems to have lost sight of his proposition, which is to teach the art of speaking, and to be hurried, as it were, *malgre lui*, into the art of acting, which we take to be altogether a different subject. In a word, though there is abundance of good sense in this essay, yet it is mixed with some ludicrous oddities, and written, and indeed printed in such a manner, as, we apprehend, will not much recommend it to the reader's attention.

Among the lessons which constitute three-fourths of the book, we have specimens of historical narration, translated from Sallust, Valerius Maximus, and Cicero; of arguing from Grave-sande and Tully; of irony from Swift; remonstrance from Montaigne; horrors of war from the Iliad; and of every other



passion or affection from a variety of authors: the particular passages marked on the margin; FEAR, DEJECTION, REMORSE, DEVOTION, CONTRITION, CONCERN, &c. Among these pieces, which, in general, are judiciously selected, we find some flat and flimsy abstracts from Ambrose Phillips; a love-sick shepherd's complaint; which is simple enough; and a description of the earthquake that destroyed Ariconium, in which, amidst many fustian instances of the bathos, we find the Britons, before the Roman province was established in this island, performing the rites of Thor and Woden, two Saxon gods, whom they did not know.

We wish our author had spared himself the trouble of mending or piecing Shakespear; a favour he has done him in an extract of a scene from the *Merry Wives of Windsor*.

*Shakespeare.*

— Have I lived to be carried in a basket, like a barrow of butcher's offal, and to be thrown into the Thames? Well, if I be served such another trick, I'll have my brains ta'en out and buttered, and give them to a dog for a new-year's gift. The rogues slighted me into the river, with as little remorse as they would have drowned a bitch's blind puppies fifteen irth'litter; and you may know by my size, that I have a kind of alacrity in sinking: if the bottom were as deep as hell, I should down. I had been drowned, but that the shore was shelvy and shallow; a death that I abhor: for the water swells a man; and what a thing should I have been when I had been swelled? I should have been a mountain of mummy.

*His Reformer.*

Have I lived to be carried in a basket, like a barrow of butcher's offal, and to be thrown into the Thames? Well, if *ever I let myself* be served such another trick, I'll have my brains, *if there be any in my skull*, taken out and buttered, *to be given to my dog Fowler, for his breakfast on New-year's day*. The rogues chucked me into the river with as little remorse as they would have drowned a bitch's blind puppies, fifteen irth'litter; *and then a man of my weight must have a comfortable alacrity in sinking. If the bottom had been on a level with the bed of the river Styx, down I should have gone. For that matter I had been fairly drowned, if the shore had not been so kind as to shelve it a little in my favour; and then to think, only to think of my being drowned? a man of my size! for your fresh water swells you an ordinary man to the size of a middling porpus. As for me, an I were to be drowned, I suppose there is ne'er a whale of them all, that would not be out of countenance at the sight of me.*

Besides

Besides the merit of these alterations, which doubtless improve the propriety, humour, and spirit of the original, they convey some curious hints of information. We learn that fresh water swells an ordinary man to the size of a middling porpus. We did not know that *fresh* water had swelled a man more than *salt* water. The Grave-digger in Hamlet, says, "Your water is a fore decayer of your whorison dead body;" and, without doubt, *salt* water will resist putrefaction longer than *fresh* water; but nevertheless, an animal body will putrefy even in salt water, and swell as much as if it was immersed in fresh water. Then with respect to the *middling porpus*, we always imagined that the size of an ordinary man was three times as much as the middling size of that animal; therefore, an ordinary man swelled, that should be no bigger than a middling porpus, would be a phenomenon indeed!—for *porpus*, read *grampus*, meo periculo. As for a *whale* out of countenance, as we have never seen such a thing, we cannot judge of the idea.

*Shakspeare.*

—yea, a buck basket;  
rammed me in with foul  
shirts and smocks, socks,  
foul stockings, and greasy  
napkins; that, master  
Brook, there was the rank-  
est compound of villainous  
smell that ever offended  
nostril——

— I suffered the pangs  
of three egregious deaths;  
first, an intolerable fright,  
to be detected by a jealous  
rotten bell-weather; next  
to be compassed like a good  
bilbo, in the circumference  
of a peck, hilt to point,  
heel to head: and then to  
be stopt in, like a strong  
distillation, with stinking  
cloaths that fretted in their  
own grease: think of that,  
a man of my kidney; think  
of that, that am as subject  
to heat as butter; a man  
of continual dissolution and  
thaw; it was a miracle to  
escape suffocation. And in  
the

*His Reformer.*

—yea, a buck-basket; rammed  
in with foul shirts and smocks,  
*sweaty* socks, *dirty* handkerchiefs,  
*greasy* night-caps, and INFANTS  
CLOUTS, FRESH FROM THEIR  
STINKING TAILS. (Pray mind the  
antithesis between *fresh* and *stink-  
ing*) That, master Brook, there was  
as *great* a variety of villainous smells  
as *there was of living things in Noah's  
ark* There I suffered the pangs  
of three *unnatural* deaths. First,  
the intolerable *fear* of being de-  
tected by a jealous, *old* bell-wea-  
ther; next, to be *coil'd up*, like an  
*overgrown snake in a dunghill*, (how  
does this image imply want of  
room?) *roll'd round within the cir-  
cumference of a peck, hilt to point, heel  
to head*; (here the beautiful simile  
of a fine elastic sword blade is en-  
tirely dropped) *thindly*, and *lastly*,  
*master Brook*, to be stopt in like a  
strong distillation, with stinking  
clothes, that *fermented* in their own  
grease. Think of that, *master  
Brook*, a *man of my body*, that am as  
liable to melt as a lump of Epping but-

the height of this bath, when I was more than half stewed in grease, like a Dutch dish, to be thrown into the Thames, and cool'd glowing hot, in that surge, like a horseshoe; think of that; hissing hot; think of that, master Brook.

*ter, exposed to the sun-beams on the 20th of June at noon-day. Think of that, master Brook; and that while I was in the midst of this high salivation, from which, that I escaped without suffocation, is neither more nor less than a miracle, while I was in the height of this hot bath: I say, with my very bones melted almost to the consistency of calves-foot jelly, to be flung into the Thames, cool'd glowing hot, as I was, case-hardened at once; think of that, master Brook; hissing hot; think of that, master Brook.*

Shakespeare's genius may be compared to the strength of William the Conqueror, who was the only man in his kingdom that could draw his own bow; or, to be more poetical, his Pegasus resembled in spirit the horses of the sun, which none but a divinity could manage. The same pains, with the like success, our rhetorician has taken with the humorous scene of the plebeians in the *Midsummer's Night Dream*. We should have excused him likewise, if he had forbore garbling and interpolating Lucian's *Dialogues of the Dead*, in order to introduce satire on modern characters, and make Charon talk like a waterman on the Thames. The same liberties he has, indeed, taken with Moliere, and other authors, who wrote pretty well for those days: but after all, it is dangerous to meddle with such edge tools.

In a word, we have not room to be more particular on the execution of this work, in which, heaven knows, there is abundance of matter for animadversion, together with some remarks that deserve applause.

ART. II. *Xenophon's Memoirs of Socrates. With the Defence of Socrates, before his Judges. Translated from the original Greek. By Sarah Fielding. 8vo. Pr. 7s. Millar.*

OF all the writings of the chaste and elegant Xenophon, there is none which, in our opinion, more fully evinces the purity of his heart, the solidity of his understanding, and the sublimity of his genius, than this beautiful narrative of the memorable conversations held by the illustrious Socrates. The style is so simple and ornate, the maxims in philosophy, and for the conduct of life, so judicious, the arguments so artfully, and yet so naturally disposed, the allegories so pertinent, striking, and



and warmly coloured, and the character of Socrates described in so amiable a light, that while we revere the sage, we cannot but admire the panegyrist and historian. It would be unnecessary to enter either upon a critique or review of a performance so universally known and applauded. The *memorabilia* are so much read in the schools, that every person the least tinctured with learning, may be supposed to be acquainted with the subject: not even Plato himself, with all the beauties which the finest imagination could impart, has rendered the example and precepts of Socrates so generally useful, so engaging and attractive, as we here find them painted by the masterly hand of Xenophon, who shone with equal lustre in the camp and the lyceum. We must therefore congratulate the English reader upon so valuable an accession to the literature in his own native language, as we think Mrs. Fielding has happily imitated the easy and unaffected elegance of the Greek original, though, in some places, she may be suspected of having copied from a translation. Let the snarling critic find pleasure in pointing out the blemishes of this version; for our own parts, we are satisfied with discovering numberless beauties greatly superior to what we could expect from the narrow superficial education of the fair sex. A mere grammarian may be offended with a few liberties taken by the translator; but every reader of sentiment must be delighted, to observe how happily she has fallen into the taste and manner of her admirable original. The conversation between Socrates and Aristodemus, concerning the deity, falls nothing short of the Greek; the allegory from Prodicus is no less beautiful; but what we chiefly admire in this translation, is the simplicity preserved through the whole dialogue between Socrates and his son Lamprocles, upon the gratitude due from children to their parents. As we regard this as one of the finest pieces of antiquity, we shall beg leave to quote it, in justice to the talents of the author and translator.

“ Tell me, my son, (said Socrates) did you ever hear of any who were called *ungrateful* !”

“ Many, replied Lamprocles.”

“ Did you consider what gained them this appellation ?”

“ They were called ungrateful, because having received favours, they refused to make any return.”

“ Ingratitude then should seem one species of *injustice* ?”

“ Most certainly.”

“ Have you ever examined thoroughly what *this* sort of injustice is ? Or, do you think, Lamprocles, because we are only said to be unjust when we treat our friends ill, not so when we injure our enemies ; therefore, we are indeed unjust when we are ungrateful to our *friends*, but not so, when only ungrateful to our *enemies* ?”

“ I have

"I have considered it thoroughly, replied Lamprocles; and am convinced, that to be *ungrateful*, is to be *unjust*; whether the object of our ingratitude be friend or foe."

"If then (continued Socrates, ingratitude is injustice, it will follow, that the greater the benefit—of which we are unmindful—the more we are *unjust*?"

"Most assuredly."

"But where shall we find the person who hath received from any one, benefits, so *great* or so *many*, as children from their parents? To them it is they owe their very existence; and, in consequence of *this*, the capacity of beholding all the beauties of nature; together with the privilege of partaking of those various blessings, which the gods have so bountifully dispensed to all mankind. Now these are advantages universally held so inestimable, that, to be deprived of them, exciteth our very strongest abhorrence: an abhorrence well understood, when the wisdom of the legislature made death to be the punishment of the most atrocious crimes; rightly judging, that the terror wherewith every one beheld it, would serve the most powerfully to deter from the commission of such offences, as they saw must bring upon them this greatest of all evils. Neither should'st thou suppose it sensuality alone, which induceth mankind to enter into marriage;—since, not a *street* but would furnish with other means for its gratification: but our desire is to find out one wherewith to unite ourselves, from whom we may reasonably expect a numerous, and a healthful progeny. The husband then turneth his thoughts in what manner he may best maintain the wife whom he hath thus chosen; and make ample provision for his children yet unborn; while she, on her part, with the utmost danger to herself, bears about with her, for a long time, a most painful burthen. To *this* she imparts life and nourishment; and brings it into the world, with inexpressible anguish: nor doth her task end here; she is still to supply the food that must afterward support it. She watches over it with tender affection; attends it, continually, with unwearied care, although she hath received no benefit from it; neither doth it yet know to whom it is thus indebted. She seeks, as it were, to divine its wants: night or day; her solicitude and labour knew no intermission; unmindful of what hereafter may be the fruit of all her pain. Afterward;—when the children are arrived at an age capable to receive instruction;—how doth each parent endeavour to instil into their minds, the knowledge which may best conduce to their future well-doing: and if they hear of any, better qualified than themselves for this important task—to these they send them without regard to the expence; so much do they desire the happiness of their children!"

"Certain

" Certain it is, (replied Lamprocles) although my mother had done *this*, and a thousand times more ; no man could bear with so much ill-humour."

" Do not you think it easier to bear the anger of a mother, than that of a wild beast ?"

" No ; not of such a mother."

" But what harm hath she done you ? Hath she kicked you, or bit you, as wild beasts do when they are angry ?"

" No,—but she utters such things as no one can *bear* from any body."

" And you, Lamprocles,—what have *you* not made this mother *bear*, with your continual cries, and untoward restlessness ! what fatigue in the day ? what disturbance in the night ? and what pangs when sickness at any time seized you !"

" But however I never did, or said any thing to make her ashamed of me."

" It is well.—But why, Lamprocles, should you be more offended with your mother, than people on the stage are with one another ? There is nothing so injurious or reproachful that these do not often say, yet no one becomes outrageous against the man whom he hears threaten and revile him, because he well knows, he intends him no real injury : but you—altho' you as well know that no hurt is designed you, but, on the contrary, every kindness ; you fly out into rage against your mother!—or, perhaps, you suppose, she intended you some harm ?"

" Not at all, (replied Lamprocles) I never once suspected any such matter."

" What ! a mother who thus loves you !—who, when you are sick, spareth no means, no pains for your recovery :—Whose care is to supply your every want ; and whose vows to the gods are so frequent on your behalf !—Is she harsh, and cruel ?—Surely, the man who cannot *bear* with such a mother, cannot *bear* with that which is most for his advantage. But, tell me, (continued Socrates) doth it seem to you at all necessary to shew respect or submission to any one whatsoever ?—Or, are you indeed conscious of such a degree of self-sufficiency, as makes it needless to pay any regard, whether to magistrate or general ?"

" So far from it, said Lamprocles, I endeavour all I can, to recommend myself to my superiors."

" Perhaps too, you would cultivate the good-will of your neighbour, that he may supply you with fire from his hearth, when you want it ; or yield you ready assistance, when any accident befalls you ?"

" I would, most surely."

" And if you were to go a journey, or a voyage with any one ;—it would not be indifferent to you, whether they loved, or hated you ?"

" No,



“ No, certainly !”

“ Wretch !—to think it right to endeavour to gain the goodwill of these people ; and suppose you are to do no nothing for a mother, whose love for you so far exceeds *that* of any other ! Surely you have forgot, that while every other kind of ingratitude is passed over unnoticed by the magistrate,—those who refuse to return good offices, in any other case, being only punished with the *contempt* of their fellow citizens,—the man, who is wanting in respect to his parents, *for* this man, public punishments are appointed : the laws yield him no longer their protection ; neither is he permitted any share in the administration, since they think no sacrifice, offered by a hand so impious, can be acceptable to the gods, or beneficial to man : and conclude the mind, so altogether degenerate, equally incapable of undertaking any thing *great*, or executing any thing *justly*. For such too as neglect to perform the rites of sepulture for their parents ;—*for these*, the same punishments have been allotted by the laws ; and particular regard is had to these points, when enquiry is made into the lives and behaviour of those who offer themselves candidates for any public employment.—You, therefore, O my son ! will not delay, if wise, to intreat pardon of the gods ; lest they, from whom your ingratitude cannot be hid, should turn away their favour from you ;—and be you likewise careful to conceal it from the eyes of men ; that you find not yourself forsaken by all who know you : for no one will expect a return to his kindness, however considerable, from *him* who can shew himself unmindful of what he oweth to his parents.”

The ingenious Mr. Harris of Salisbury, so distinguished as a philologist and philosopher by several learned publications, hath enriched this translation with a variety of explanatory notes. We could wish he had likewise taken the trouble of revising the sheets as they came from the press, as we do not find all the mistakes corrected in the table of errata prefixed.

ART. III. *Poems on several Occasions.* 8vo. Pr. 2s. Rivington.

THERE never was perhaps an age wherein the fair sex made so conspicuous a figure with regard to literary accomplishments as in our own. We may all remember the time, when a woman who could *spell* was looked on as an extraordinary phenomenon, and a *reading* and *writing* wife was considered as a *miracle* ; but the case at present is quite otherwise. Learning is now grown so fashionable amongst the ladies, that it becomes every gentlemen to carry his Latin and Greek with him whenever he ventures into female company. Many of our  
young

young officers complain of the *pedantry* of their mistresses, and of being talked to by them in languages which they don't understand ; whilst our scholars from the university, when they come to their father's houses, are foiled at their own weapons, and vexed to the heart to find their sisters as wise as themselves : but all this is the natural consequence of the present system of education, as practised by the two sexes. The men *retreat*, and the women *advance*. The men prate and dress ; the women read and write : it is no wonder, therefore, that they should get the upper hand of us ; nor should we be at all surpris'd, if, in the next age, women should give lectures in the classics, and men employ themselves in knotting and needle-work.

We were naturally led into this train of thought (which we hope our readers will not construe into mis-timed *raillery*) by considering the extraordinary merit of the little volume now before us, which contains some of the prettiest poems that have been published for a long time. Mrs. Carter's character, as a scholar, is already sufficiently established ; her learning can only be excelled by the fertility of her genius, the warmth of her imagination, and the harmony of her numbers. She has, indeed, deserved the praises bestowed on her by an excellent judge of literary merit, the ingenious lord Lyttleton, in a copy of verses prefixed to these poems, which concludes thus :

‘ ————— Greece shall no more  
Of Lesbian Sappho boast, whose wanton muse,  
Like a false syren, while she charm'd, seduc'd  
To guilt and ruin. For the sacred head  
Of Britain's poetess the virtues twine  
A nobler wreath, by them from Eden's grove  
Unfading gather'd, and direct the hand  
Of ————— to fix it on her brows.’

It has been often remarked, with what degree of truth we will not pretend to determine, that the female muse is seldom altogether so chaste as could be wish'd, and that most of our lady-writers are rather deficient in point of morality. To the honour of Mrs. Carter it may be said, that there is scarce a line in this volume which doth not breathe the purest sentiments, and tend in some measure to the advancement of religion and virtue, which is, in our opinion, their strongest recommendation ; for as she has herself observed in her second poem :

‘ Unless these charms their soft'ning aid bestow,  
Science turns pride, and wit a common foe.’

In Mrs. Carter's verses on the death of Mrs. Rowe, we know not which most to admire, the poet or the friend ; it ends very prettily with the following lines :

‘ O while

‘ O while distinguish’d in the realms above,  
 The blest abode of harmony and love,  
 Thy happy spirit joins the heav’nly throng,  
 Glows with their transports, and partakes the song,  
 Fixt on my soul shall thy example grow,  
 And be my genius and my guide below ;  
 To this I’ll point my first, my noblest views,  
 Thy spotless verse shall regulate my muse.  
 And O forgive, tho’ faint the transcript be,  
 That copies an original like thee :  
 My justest pride, my best attempt for fame,  
 That joins my own to Philomela’s name.’

Her verses on the death of a child are extremely beautiful. After lamenting his loss, she proceeds thus :

‘ Yet let not grief pronounce that doom unjust,  
 Which lays a parent’s fairest hopes in dust ;  
 The lovely object of these selfish tears,  
 Felt ev’ry joy of life without it’s cares ;  
 To him the world display’d it’s first best sight,  
 And touch’d his infant senses with delight.  
 What more, alas ! had added years to give ?  
 To live for virtue is alone to live :  
 And what that virtue, but with painful art,  
 To check the strong emotions of the heart :  
 The hydra forms of folly to subdue,  
 And strive with passions, which *he* never knew.  
 Heav’n, which the doubtful conflict kindly spar’d,  
 Without the toil, bestow’d the bright reward :  
 Death gently call’d him from his guiltless play,  
 And clos’d his eyes to wake in endless day.  
 Let grief submit to pow’r all good and wise,  
 And yield the spotless victim to the skies.’

The ode to a gentleman, on his design of cutting down a shady walk, is, we think, one of the most correct and elegant pieces in the whole collection. As it is but short, we will lay it before our readers.

‘ In plaintive notes, that tun’d to woe  
 The sadly sighing breeze,  
 A weeping hamadryad mourn’d,  
 Her fate-devoted trees.  
 Ah ! stop thy sacrilegious hand,  
 Nor violate the shade,  
 Where nature form’d a silent haunt,  
 For contemplation’s aid.



Canst thou, the son of Science, train'd  
 Where learned Isis flows,  
 Forget, that nurs'd in shelt'ring groves  
 The Grecian genius rose.

Beneath the Plantane's spreading branch,  
 Immortal Plato taught:  
 And fair Lyceum form'd the depth  
 Of Aristotle's thought.

To Latian groves reflect thy view,  
 And bless the Tuscan gloom:  
 Where Eloquence deplor'd the fate  
 Of liberty and Rome.

Within the Beechen shade retir'd,  
 From each inspiring bough,  
 The muses wove unfading wreaths,  
 To circle Virgil's brow.

Reflect, before the fatal ax  
 My threatned doom has wrought:  
 Nor sacrifice to sensual taste,  
 The nobler growth of thought.

Not all the glowing fruits, that blush  
 On India's sunny coast,  
 Can recompense thee for the worth  
 Of one idea lost.

My shade a produce may supply,  
 Unknown to solar fire:  
 And what excludes Apollo's rays,  
 Shall harmonize his lyre.'

We could wish our high-flying writers of odes would copy the elegant simplicity of this little performance; and instead of soaring to the clouds on the wings of Pindar, condescend to be intelligible. The advice to a young lady from her guardian angel, is happily imagined, and finely expressed. Mrs. Carter's verses, addressed to her *father*, shew as much the goodness of her heart as the fineness of her understanding. In those to a friend on *happiness*, there is an air of unfeigned piety, which must make them agreeable to every thinking reader. Every young woman between the age of sixteen and twenty-five, would do well to get by heart these lines:

' Vain is alike the joy we seek,  
 And vain what we possess,  
 Unless harmonious reason tunes  
 The passions into peace.

To temper'd wishes, just desires  
 Is happiness confin'd,  
 And deaf to folly's call, attends  
 The music of the mind.'

It would be great injustice to Mrs. Carter, not to take notice of her two odes to *melancholy*, and to *wisdom*, which, with all due deference to Mason and Grey, are, in our opinion, equal to any performances of this nature that ever fell under our inspection. The ode to *melancholy* begins thus :

' Come Melancholy ! silent pow'r,  
 Companion of my lonely hour,  
 To sober thought confin'd :  
 Thou sweetly-sad ideal guest,  
 In all thy soothing charms confest,  
 Indulge my pensive mind.

No longer wildly hurried thro'  
 The tides of mirth, that ebb and flow,  
 In folly's noisy stream :  
 I from the busy croud retire,  
 To court the objects that inspire  
 Thy philosophic dream.

Thro' yon dark grove of mournful yews  
 With solitary steps I muse,  
 By thy direction led :  
 Here, cold to pleasure's tempting forms,  
 Consociate with my sister-worms,  
 And mingle with the dead.

Ye midnight horrors ! awful gloom !  
 Ye silent regions of the tomb,  
 My future peaceful bed :  
 Here shall my weary eyes be clos'd,  
 And ev'ry sorrow lie repos'd  
 In death's refreshing shade.'

We will go no further in this ode, because the book is to be bought, and those who have seen the first stanzas, and will not purchase the rest, must have either no taste or no money. The ode to *wisdom* is, perhaps, still more excellent.

' When fortune drops her gay parade,  
 When pleasure's transient roses fade,  
 And wither in the tomb :  
 Unchang'd is thy immortal prize,  
 Thy ever-verdant laurels rise  
 In undecaying bloom.

By thee protected, I defy  
The coxcomb's sneer, the stupid lie  
Of ignorance and spite :  
Alike contemn the leaden fool,  
And all the pointed ridicule  
Of undiscerning wit.'

But not a line more of it will we give you : therefore, gentle readers, send immediately for the poems to John Rivington, in St. Paul's Church-yard—buy, read, and be happy.  
*Valete & plaudite.*

ART. IV. *Elements of Criticism. In Three Volumes. 8vo. Pr.*  
15 s. Millar.

THE present age hath not furnished a more striking instance of the union of a refined philosophical genius, with an exquisite taste for the arts, than in the production now under consideration, which we perused with such uncommon satisfaction, that it would be unjust to our readers to detain them a moment with our own reflections, from the superior pleasure which must arise even from an imperfect analysis of the *Elements of Criticism*. The subject is copious ; it is sometimes obscure ; and the author has admitted nothing superfluous ; we must therefore strain every sinew of attention, to compress within a reasonable compass the substance of what the ingenious lord Kaymis has thought proper to extend to three middling sized volumes. Should we be so fortunate as to render his principles intelligible in the proposed abstract, the profit arising, both to the reader and ourselves, will sufficiently recompense the trouble.

His lordship's professed aim is to form a standard of taste, by unfolding the principles that ought to govern the taste of every individual ; in effecting which he immediately enters upon some truly ingenious metaphysical observations. In the introduction he remarks the extraordinary difference there is in the manner of perception of the eye and ear, and that of the other senses. In touching, tasting, and smelling, we are conscious of the impression left by the object ; and therefore we erroneously refer the feeling, consequent on the impression, to the organ affected : for which reason the pleasures arising from these impressions, are merely organical and sensual. It is otherwise with the eye and ear ; having no consciousness of the impressions made by their objects, we place the feelings arising from them in the mind, where they really exist ; and thus raise them nearer to a level with pleasures purely intellectual. They resemble the former, being like them produced by external objects ; but they also resemble the latter, as they arise without



any sensible organic impression. Hence it is, that the pleasures of the eye and ear are so well adapted, not only to revive the spirits when depressed by sensual gratification, but also to relax them when overstrained in any violent intellectual pursuit. Hence likewise it is, that their relish becomes more poignant, as our taste for organic pleasure declines; and that they have a natural aptitude to attract us from the immoderate gratification of sensual appetite. They approach the purely mental without exhausting the spirits, and exceed the purely sensual without danger of satiety. ‘We stand, therefore, engaged in honour as well as interest (says the author) to second the purposes of nature, by cultivating the pleasures of the eye and ear; those especially that require extraordinary culture.’ Nature seldom gives a perfect taste for the arts which communicate this pleasure; it is susceptible of much improvement; and in this respect, a taste in the fine arts goes hand in hand with the moral sense, to which indeed it is nearly allied. Each of them discovers what is right, and what is wrong. Fashion, temper, and education, have an influence upon both. Neither of them are arbitrary or local; they are rooted in human nature, and are governed by principles common to all men, says the author, though we imagine these opinions are liable to exception.

His lordship demonstrates, that a taste for the fine arts, if duly improved, grows with years, and becomes a favourite entertainment in the decline of life. A philosophic inquiry into the principles of the fine arts, inures the reflecting mind to the most bewitching kind of logic; and hence we may conceive the importance of this sort of criticism, which may be regarded as an intermediate link well adapted, to connect the different parts of an ill-directed disjointed education, into a regular chain. Like mathematical studies it teaches us to reason accurately, while it has this advantage over all abstracted disquisitions, that it improves social intercourse, and is a fine preparative for acting with dignity and propriety on the stage of life. Critical inquiries into the principles of the arts, improve the heart while they enlarge the understanding, and have a beautiful effect in moderating the selfish affections. Our author regards a fine taste as an excellent antidote against pride, and other disgusting selfish passions, as it tends greatly to sweeten and harmonize the temper. He likewise thinks that justness and delicacy of taste contribute to invigorate the social affections, by heightening our sensibility of pain and pleasure, and of course our sympathy, which is the source of every social passion. But the greatest advantage deducible from the criticism here mentioned is, that it greatly supports morality.

‘I insist on it with entire satisfaction, (says the excellent author) that no occupation attaches a man more to his duty than that

that of cultivating a taste in the fine arts. A just relish of what is beautiful, proper, elegant, and ornamental, in writing or painting, in architecture or gardening, is a fine preparation for discerning what is beautiful, just, elegant, or magnanimous, in character and behaviour. To the man who has acquired a taste so acute and accomplished, every action, wrong or improper, must be highly disgusting. If, in any instance, the overbearing power of passion sway him from his duty, he returns to it upon the first reflection, with redoubled resolution never to be swayed a second time. He has now an additional motive to virtue, a conviction derived from experience, that happiness depends on regularity and order, and that a disregard to justice or propriety never fails to be punished with shame and remorse.

All the rules of this art he derives from the human heart, by an ingenious investigation of the sensitive part of our nature, and accurate remarks on our feelings, which however run occasionally into useless subtlety and minute distinctions, that answer scarce any other purpose than shewing the refinement of the author. This will appear from a concise abstract of the ensuing theory.

Observing that a continual train of objects is passing in the human mind, depending neither upon the will nor upon choice, our author enquires by what law this train is governed, and solves the phenomenon by remarking, that the chain of external objects, linked together by certain relations, has a great influence on our thoughts. We cannot any where extend our view without perceiving things connected by those relations. 'One thing perceived to be a cause, is connected with its several effects; some things are connected by contiguity in time, others by contiguity in place; some are connected by resemblance, some by contrast; some go before, some follow. Not a single thing appears solitary, and altogether devoid of connection. The only difference is, that some are intimately connected, some more slightly; some near, some at a distance.'

Reason and experience shew, that the train of mental perceptions is, in a great measure, regulated by the foregoing relations, where a number of objects are connected; the idea of one suggests the rest. Such is the law of succession, but whether an original law, or whether directed by some latent principle, our author does not determine. He observes that the will has not the absolute command of ideas, yet it hath a considerable influence in directing the order of connected ideas. We can insist upon one idea, and reject another; but we cannot entirely break the chain of relation, though we may chuse the slightest connections. The order may be varied at will, but still within the limits of connected objects. So far our power extends,

tends, and that power is sufficient for all useful purposes; more might be prejudicial.

It is a fine and just remark, that the order of ideas greatly depends on the present tone of mind. In high spirits a cheerful subject will be introduced by the slightest connection, and the same sympathy appears in a melancholy disposition. There are besides, some minds of so singular a frame, that thoughts and circumstances crowd upon each other by the slightest connection; and this our author ascribes to a defect in the faculty of discerning between strong and slight relations. Persons of this temper of mind have generally a great command of ideas, the contrary of which is observable in men of accurate judgment, because they pursue the concatenation of stronger relations. Hence it is that accurate judgment is not friendly to declamation, to copious eloquence, or to a comprehensive memory. Wit and memory, for the same reasons, are often conjoined, but solid judgment seldom united with either. The observation is trite, but our author's solution intirely his own, and extremely ingenious.

Another circumstance that influences the train of thought, is the sense of order and arrangement implanted on the human mind, which our author distinguishes from the relation objects bear to each other. This is applicable only to things of unequal rank, the mind having a natural tendency to descend from the principal subjects to its accessaries and ornaments. Our sense of order is more conspicuous with respect to natural operations; for it always coincides with the order of nature. The mind pursues a body in motion through its natural course; it descends with a river or with rain, and ascends with flame and smoke. The same observation holds with respect to the chain of historical narration; but it is otherwise in matters of science. Here we proceed from effects to causes, from particulars to generals, and his lordship inquires into the cause of this difference in matters apparently similar. We must confess the solution is not altogether satisfactory to our apprehension. The reader may judge for himself.

‘ In a historical chain (says lord Kaymis) every event is particular, the effect of some former event, and the cause of others that follow. In such a chain, there is nothing to bias the mind from the order of nature. Widely different is the case of science, when we endeavour to trace out causes and their effects. Many experiments are commonly reduced under one cause; and again, many of these under some one still more general and comprehensive. In our progress from particular effects to general causes, and from particular propositions to the more comprehensive, we feel a gradual dilatation or expansion

of



of mind, like what is felt in proceeding along an ascending series, which is extremely delightful. The pleasure here exceeds what arises from following the course of nature; and it is this pleasure which regulates our train of thought in the case now mentioned, and in others that are similar. These observations, by the way, furnish materials for instituting a comparison betwixt the synthetic and analytic methods of reasoning. The synthetic method descending regularly from principles to their consequences, is more agreeable to the strictness of order. But in following the opposite course of the analytic method, we have a sensible pleasure, like mounting upward, which is not felt in the other. The analytic method is more agreeable to the imagination. The other method will be preferred by those only who with rigidity adhere to order, and give no indulgence to natural emotions."

In the next place his lordship applies these reflections to the art of criticism, as a specimen of their utility, and shews the defects in several of the finest classic writers, arising merely from want of due attention to order, and a gradual transition to subjects of a different nature. After all, our author must confess, on a due attention to his own feelings, that a sudden transition produces a wonderful effect upon the passions, which would be entirely lost, had the poet prepared the reader for the new subject. He need only consult the beautiful elegies of the late Mr. Hammond, to be convinced of this truth. Shakespear, and even Seneca the tragedian, afford manifold instances to this purpose; and perhaps some of the passages referred to by his lordship can only be considered as blemishes in a strictly philosophical view.

Having begun in the first chapter to evolve the principles of the fine arts, by considering the sensitive part of human nature, he proceeds in the second with the same enquiry, and accurately defines the terms *emotion* and *passion*; the first being only a simple feeling, and the second a feeling accompanied with desire. An *emotion*, he defines in general to be a feeling antecedent to, and the cause of *passion*, which he manifests by a variety of instances, that shew how deeply he has examined our sensations. He makes action dependent on an emotion, accompanied with desire, or, what is the same thing, on *passion*; and this action must be either ultimate, guided neither by reason nor reflection; or it must be performed as the means to some end, and consequently deliberately. In this latter case only it is that action can be said to have a *motive*; whence the passions, as the causes of action, come to be distinguished into *instinctive* and *deliberative*; the former of these admitting of a subdivision into external and internal, denominated *appetites* or *passions*, according to their operation.

From the preceding definitions, his lordship proceeds to determine what passions are selfish, what social, it being the motive which renders a passion either the one or the other. He illustrates the subject by a variety of instances, makes some passions partake both of a selfish and social view, and concludes, in opposition to those philosophers who deny all motives to action but what arise from self-love, that man is endued with some passions directed entirely to the good of others, with some passions that center wholly in his own good, and with other passions of a mixed nature, that have both self and society for their object.

What his lordship reasons, in the 2d section of the second chapter, upon the causes of the emotions of joy and sorrow, is not very clear or determinate. According to him, these emotions in general have their origin in the sensibility of our nature, which in fact is leaving the question as it was before: but the section on the sympathetic emotions excited by virtuous actions, makes ample amends. The feeling consequent on seeing a virtuous action performed by another, he is at a loss whether to term emotion or passion, because though it involves desire, it has no object. ‘Let any man attentively consider his own heart when he thinks warmly of any signal act of gratitude, and he will be conscious of this feeling, as distinct from the esteem or admiration he has for the grateful person. It merits our utmost attention, by unfolding a curious piece of mechanism in the nature of man. The feeling is singular in the following respect, that it involves a desire to perform acts of gratitude, without having any particular object; though in this state the mind, wonderfully disposed toward an object, neglects no object upon which it can vent itself. Any act of kindness or good-will that would not be regarded upon another occasion, is greedily seized; and the vague feeling is converted into a real passion of gratitude. In such a state, favours are returned double.

‘Again, a courageous action produceth in a spectator the passion of admiration directed upon the author. But beside this well-known passion, a separate feeling is raised in the spectator; which may be called *an emotion of courage*, because while under its influence he is conscious of a boldness and intrepidity beyond ordinary, and longs for proper objects upon which to exert this emotion.’

This feeling he terms the *sympathetic emotion of virtue*, and calls it an admirable contrivance of nature, by which good example directs the heart, and adds to virtue the force of habit. Such feelings as these never fail to produce some effect; they are in a slight degree an exercise of virtue, at least mentally, if they shew not externally. The frequent reiteration compen-

fates for the deficiency of strength, and by due culture this feeling often produced, may establish a settled habit of virtue. — ‘ With respect to education, what a commodious avenue is here opened to the tender minds of young people !’

The subsequent section explains the manner in which the relations between external objects, generate emotions and passions, and how these feelings, whether transient or accompanied with desire, are productive of other emotions and passions. The author’s opinion is, that an agreeable object makes every thing connected with it appear agreeable ; and for this reason, that the mind gliding easily through related objects, carries along the idea of objects that impressed it agreeably, which it blends with the idea of the present object, rendering it more agreeable than when considered separately and singly. Thus the lover extends the affection he bears his mistress to every object around her ; the most insignificant motion, the most trifling part of her dress, to him is endearing and charming. From this principle a variety of difficulties are solved ; and particularly why we value ourselves upon any meritorious action performed by a friend or relation. In a word, the author runs through a number of instances of passions communicated from one object to another, and assigns the reasons in such a way as must appear satisfactory to every man capable of reflecting duly upon his own sensations.

In the 5th section the ingenious philosopher assigns the causes, and explains the nature of the passions of *fear* and *anger*, as far as they are *instinctive*, and unaccompanied with desire that excites to action ; in which case they fall in with the general system laid down in the preceding pages.

The subject of the next section hath in vain employed the pens of some of the most ingenious modern critics and philosophers. Here the author endeavours to explain in what manner fiction operates on the mind like the real presence of objects, and how the description in writing, or representation on the stage of any interesting event, shall affect the reader or spectator as if he had been actually present at the transaction. His theory will appear from the following extract :

‘ By the power of memory, a thing formerly seen may be recalled to the mind with different degrees of accuracy. We commonly are satisfied with a slight recollection of the chief circumstances ; and, in such recollection, the thing is not figured as present nor any image formed. I retain the consciousness of my present situation, and barely remember that formerly I was a spectator. But with respect to an interesting object or event which made a strong impression, the mind sometimes, not satisfied with a cursory review, chuses to revolve every circumstance. In this case, I conceive myself to be



a spectator as I was originally ; and I perceive every particular passing in my presence, in the same manner as when I was in reality a spectator. For example, I saw yesterday a beautiful woman in tears for the loss of an only child, and was greatly moved with her distress. Not satisfied with a slight recollection or bare remembrance, I insist on the melancholly scene. Conceiving myself to be in the place where I was an eye witness, every circumstance appears to me as at first. I think I see the woman in tears and hear her moans. Hence it may be justly said, that in a complete idea of memory there is no past nor future. A thing recalled to the mind with the accuracy I have been describing, is perceived as in our view, and consequently as presently existing.'

Past time makes a part of an incomplete idea. When we recall any thing in so distinct a manner that the idea of it is present to us, we imagine ourselves actual spectators ; but the delusion vanisheth upon the first reflection on our present situation. Two internal acts, both of them exertions of memory, are clearly distinguishable. When I think of an event as past, without forming any image, it is barely reflecting or remembering that I was an eye-witness. When I recall the event so distinctly as to form a complete image of it, either by words, painting, or representations on the stage, I perceive it ideally, as passing in my presence ; and this ideal perception is an act of intuition, into which reflection enters not more than into an act of vision. But real presence, vouched by eye-sight, commands my belief, not only during the direct perception, but in future reflection upon the object. However, the idea of memory and of speech produces fainter emotions than the original or real perception. Our sympathy notwithstanding is in the same manner engaged, and it signifies not whether the relation be true or false, provided images are called up to engage our passions, and banish reflection on our present situation. When ideal presence is complete, (says the author) we perceive every object as in our sight ; and the mind, totally occupied with an interesting event, finds no leisure for reflection of any sort. This reasoning, if any one hesitate, is confirmed by constant and universal experience. Let us take under consideration the meeting of Hector and Andromache in the sixth book of the Iliad, or some of the passionate scenes in king Lear. These pictures of human life, when we are sufficiently engaged, give an impression of reality not less distinct than that given by the death of Orho in the beautiful description of Tacitus. We never once reflect whether the story be true or feigned. Reflection comes afterward, when we have the scene no longer before our eyes. This reasoning will appear in a still clearer light, by opposing ideal presence to ideas raised by a cursory narrative ;

narrative; which ideas being faint, obscure, and imperfect, occupy the mind so little as to solicit reflection.'

Upon this *ideal presence* of objects is founded that extensive influence which language hath over the heart; an influence which, more than any other means, strengthens the bond of society, and attracts individuals from their private system to exert themselves in acts of generosity and benevolence. Without it the finest speaker or writer would in vain attempt to move our passions: our sympathy would be confined to objects that are really present, and language would lose entirely that astonishing power it possesseth of making us sympathize with beings removed at the greatest distance of time and place.

Such is our author's ingenious theory, which it is almost impossible to render intelligible in an abstract, or indeed by fewer words than he has used. From this he deduces many useful rules in criticism, of which the subsequent may serve as a specimen: 'In a historical poem representing human actions, it is a rule, that no improbable incident ought to be admitted. A circumstance, an incident, or an event, may be singular, may surprise by being unexpected, and yet be extremely natural. The improbability I talk of, is that of an irregular fact, contrary to the order and course of nature, and therefore unaccountable. A chain of imagined facts linked together according to the order of nature, find easy entrance into the mind; and if described with warmth of fancy, they produce complete images, including ideal presence. But it is with great difficulty that we admit any irregular fact; for an irregular fact always puzzles the judgment. Doubtful of its reality we immediately enter upon reflection, and discovering the cheat, lose all relish and concern. This is an unhappy effect; for thereafter it requires more than an ordinary effort, to restore the waking dream, and to make the reader conceive even the more probable incidents as passing in his presence.

'I never was an admirer of machinery in an epic poem; and I now find my taste justified by reason; the foregoing argument concluding still more strongly against imaginary beings, than against improbable facts. Fictions of this nature may amuse by their novelty and singularity: but they never move the sympathetic passions, because they cannot impose on the mind any perception of reality. I appeal to the discerning reader, whether this be not precisely the case of the machinery introduced by Tasso and by Voltaire. This machinery is not only in itself cold and uninteresting, but is remarkably hurtful, by giving an air of fiction to the whole composition. A burlesque poem, such as the *Lutrin* or the *Dispensary*, may employ machinery with success; for these poems, though they assume the air of history, give entertainment chiefly by their pleasant

pleasant and ludicrous pictures, to which machinery contributes in a singular manner. It is not the aim of such a poem, to raise our sympathy in any considerable degree; and for that reason, a strict imitation of nature is not required. A poem professedly ludicrous, may employ machinery to great advantage; and the more extravagant the better. A just representation of nature would indeed be incongruous in a composition intended to give entertainment by the means chiefly of singularity and surprize.'

The second part begins with distinguishing pleasant and painful emotions and passions, from agreeable and disagreeable. Agreeable and disagreeable are qualities of the objects of perception; pleasant and painful are qualities of the feelings arising from this perception. When a passion is termed pleasant or painful, we refer to the actual feeling; when termed agreeable or disagreeable, it is considered as an object of thought or reflection. Hence arise rules for determining what feelings are pleasant or painful, and what are agreeable or disagreeable, some of which are exhibited by our author, and illustrated by a variety of examples.

In the third part, our author considers it as a peculiar providence, that the existence of emotions and passions does not continue uninterrupted until their present state is altered by some operating cause. On the contrary, they resemble motion, which ceases when the cause is withdrawn. An emotion may subsist indeed by means of an idea, but it is in a more languid degree. The moment another thought enters the mind, the emotion vanishes. This observation he applies to emotions and passions of every kind; and these accordingly are so intimately connected with perceptions and ideas, as not to have any independent existence. The investigation of this point is extremely curious; but the reader must be left to consult the chapter for farther satisfaction, it being impossible to give an analysis, or to quote the whole.

In part fourth, the author considers those passions and emotions which exist at the same instant of time, and from thence deduces a number of remarks extremely useful to the art of criticism, and the great design of unfolding the principles by which we ought to judge of the elegant arts. In general, this part especially evinces the delicate feelings, the refined observation, and the perfect acquaintance of the author with the principal objects of taste.

In the fifth part Lord Kaymis demonstrates the influence of the passions in forming our belief and opinions to gratify our inclinations, the utility of which observation to criticism he explains by pertinent examples. The remark he likewise extends to the method of computing time and place, which we often  
adjust



adjust to our will, in direct contradiction to reality. When we are denied access to the moon or sun, or artificial means, we measure time by the number of perceptions that have passed through the mind in a certain interval, and thus we reckon it long or short, agreeable to the nature of those perceptions. What our author observes upon the measure of space without relation to time, we must confess is by much too subtle for our apprehension, and as it may likewise prove so to many of our readers, we shall leave the curious to consult the original, from the 212th to the 217th page of the first volume.

It is finely observed in the sixth part, that emotions bear a great resemblance to the causes which excite them. A constrained posture uneasy to the person himself, is disagreeable to the spectator; and this observation is equally applicable to emotions raised by inanimate objects, and to those which are excited by the qualities, actions, and passions of sensible beings. Part the seventh is employed in demonstrating how the passions and emotions are wisely adjusted and tempered by nature for the good of individuals and of society; with which he concludes the general theory of the passions; a theory more correct, satisfactory, beautifully planned, and ably executed than any we ever before perused, though sometimes obscured by refinement and subtlety. He professes that it is not his intention to write a regular treatise upon the passions; yet he gives explications that may be applied to them all, in determining their nature, causes, gratification, and effects.

In chapter third our author proceeds to examine such attributes, relations, and circumstances as are chiefly employed in the fine arts to raise agreeable emotions; beginning with single objects, and first with beauty, as the most distinguished of all the qualities belonging to single objects. This term is confined entirely to objects of vision, and is divided into *intrinsic* and *relative*, such as is found in objects without relation to any other object, and such as is founded on some relation to other objects. The former is ultimate, and a perception of sense merely; the latter is accompanied with an act of understanding and reflection; for we perceive not the relative beauty of a fine instrument or engine, until we be made acquainted with its use and destination. Why utility should make the object appear beautiful is explained on a principle of human nature mentioned before. The beauty of the effect is by an easy transition of ideas transferred to the cause, and is perceived as one of its qualities. Here the beauty of figure as arising from regularity, uniformity, proportion, order, and simplicity, together with the combinations of the principles of beauty are examined; but we are left in the dark with respect to the reasons why an object appears beautiful by means of these particulars. However,

we meet with a great number of pertinent ingenious reflections on the fine arts, which cannot but afford both pleasure and instruction. The reader may chuse to see his sentiments upon this curious question, Whether beauty be a primary or only a secondary quality of objects? 'The question is easily determined with respect to the beauty of colour; for if colour be a secondary quality existing no where but in the mind of the spectator, its beauty must be of the same kind. This conclusion must also hold with respect to the beauty of utility, which is plainly a conception of the mind, arising not merely from sight, but from reflecting that the thing is fitted for some good end or purpose. The question is more intricate with respect to the beauty of regularity. If regularity be a primary quality, why not also its beauty? That this is not a good consequence, will appear from considering, that beauty, in its very conception, refers to a percipient; for an object is said to be beautiful, for no other reason but that it appears so to a spectator. The same piece of matter which to man appears beautiful, may possibly to another being appear ugly. Beauty therefore, which for its existence depends upon the percipient as much as upon the object perceived, cannot be an inherent property of either. What else then can it be, but a perception in the mind occasioned by certain objects? The same reasoning is applicable to the beauty of order, of uniformity, of grandeur. Accordingly, it may be pronounced in general, that beauty in no case whatever is a real quality of matter. And hence it is wittily observed by the poet, that beauty is not in the countenance, but in the lover's eye. This reasoning is undoubtedly solid: and the only cause of doubt or hesitation is, that we are taught a different lesson by sense. By a singular determination of nature, we perceive both beauty and colour as belonging to the object; and, like figure or extension, as inherent properties.'

With respect to the final causes of beauty, they admirably illustrate the wisdom and goodness of providence. A perception of beauty in external objects is necessary to attach us to them, and prompts to industry by raising a desire to possess things that are beautiful. It joins with utility in exciting us to embellish our houses and enrich our fields; but these are slight effects, compared with the connections which are formed among individuals in society, by this singular mechanism.

In the chapter on grandeur and sublimity, the author shews that elevation and magnitude affect us with similar emotions, and they sometimes concur to make a complicated impression; but the emotions they excite are clearly distinguishable, not only in the internal feeling, but in the external expression. A great object dilates the breast, and makes the spectator endeavour to enlarge his bulk. An elevated object inclines the spec-

tator

tator to stretch upwards, and stand a-tiptoe. The author is of opinion, that magnitude and sublimity are real qualities of objects that produce their effects independent on beauty ; and he insists that they are emotions not only distinct from all others, but in every circumstance pleasant. Yet it would be wrong to conclude from hence, that the opposite qualities of littleness and lowness produce painful emotions ; in fact, they neither give pleasure nor pain, and are in a manner perfectly indifferent. Our author further observes, that grandeur and sublimity are frequently allied ; whence it is that the one term is frequently put for the other. An increasing series of numbers produceth an emotion similar to that of mounting upwards ; and for that reason is commonly termed an *ascending series*. The same is observed of a series gradually decreasing, which, for that reason is called a *descending series*. We talk familiarly of going *up* to the capital, and *down* to the country. From a lesser kingdom we talk of going up to a greater ; whence the *Anabasis*, in the Greek language, where one travels from Greece to Persia. These observations lead to the figurative sense of the terms grandeur and sublimity, as applicable to the fine arts ; and here it appears, that the figurative is immediately derived from the proper sense. Every emotion that resembles an emotion of grandeur or elevation, is called by the same name. Generosity is said to be an elevated emotion ; firmness of soul, superior to misfortune, is termed *magnanimity*. Sentiments, and even expressions, are characterized in the same manner. An expression or sentiment that raises the mind, is denominated *great* or *elevated* ; and hence the sublime in poetry. The following observation will be found just as well as useful :

‘ In order to have a just conception of grandeur and sublimity, it is necessary to be observed, that within certain limits they produce their strongest effects, which lessen by excess as well as by defect. This is remarkable in grandeur and sublimity taken in their proper sense. The strongest emotion of grandeur is raised by an object that can be taken in at one view. An object so immense as not to be comprehended but in parts, tends rather to distract than satisfy the mind. In like manner, the strongest emotion produced by elevation is where the object is seen distinctly. A greater elevation lessens in appearance the object, till it vanish out of sight with its pleasant emotion. The same is equally remarkable in figurative grandeur and elevation, which shall be handled together, because, as observed above, they are scarce distinguishable. Sentiments may be so strained, as to become obscure, or to exceed the capacity of the human mind. Against such licence of imagination, every good writer will be upon his guard. And therefore it is of greater importance to observe, that even the true sublime may be carried beyond



yond that pitch which produces the highest entertainment. We are undoubtedly susceptible of a greater elevation than can be inspired by human actions the most heroic and magnanimous; witness what we feel from Milton's description of superior beings. Yet every man must be sensible of a more constant and pleasant elevation, when the history of his own species is the subject. He enjoys an elevation equal to that of the greatest hero, of an Alexander or a Cæsar, of a Brutus or an Epaminondas. He accompanies these heroes in their sublimest sentiments and most hazardous exploits, with a magnanimity equal to theirs; and finds it no stretch to preserve the same tone of mind for hours together, without sinking. The case is by no means the same in describing the actions or qualities of superior beings. The reader's imagination cannot keep pace with that of the poet; and the mind, unable to support itself in a strained elevation, falls as from a height; and the fall is immoderate like the elevation. Where this effect is not felt, it must be prevented by some obscurity in the conception, which frequently attends the description of unknown objects.'

Next the author has set down as a capital rule for reaching the sublime, to place in view those parts or circumstances only which make the greatest figure, keeping out of sight every thing low or trivial; and he illustrates it by apposite examples, and shews where some of the finest classic writers have deviated from the rule. Another rule which regards the sublime in writing, is to avoid all general and abstract terms. Images, which are the soul of poetry, cannot be raised in any perfection, otherwise than by introducing particular objects: consequently general terms, that comprehend a number of particulars, must destroy the strength of the picture. The emotion raised by a single expression can only be momentary, and therefore, altho' such expression may be really sublime, it cannot produce so extraordinary an effect, as when the rise of the emotion is gradual, and the result of reiterated expression. This our author renders manifest by instances. Another remark equally just is, that the same strictness of regularity and order is not required in great as in small objects. In viewing the face of nature, the mind is so enchanted with shining objects, as to neglect slight beauties or defects. When the emotion of grandeur is raised to its height by a survey of the greatest objects, order and regularity are almost totally disregarded; and yet we question, whether this emotion be not sometimes excited in consequence of this very order and regularity, which tend greatly to magnify the object, by placing every part in the most just and conspicuous point of view. Hence it is, that our author is forced to confess with Longinus, with respect to works of art, that order and regularity ought to be governing principles. We

shall conclude this head with quoting two or three more remarks that deserve particular attention. It is our author's observation, that no means can be more successfully employed to sink or depress the mind, than grandeur or sublimity. By the artful introduction of an humbling object, the fall is great in proportion to the former elevation. He likewise remarks, that the false sublime, and especially that species of it known by the name of bombast, is the vice of a mean genius, being a serious endeavour, by a strained description, to raise a low or familiar subject above its rank. We will venture, however, to affirm, that the bombast sometimes arises from a too heated imagination, and the instances which our author quotes from Dryden, a poet of a truly sublime genius, are so many proofs in favour of our opinion.

In the chapter on motion and force, this author enters into the peculiarities which render motion the most agreeable; and whether the mind receives the most pleasing impressions from quick or slow, strait or winding, ascending or descending motion? As to rest, he determines that circumstance to be perfectly indifferent. The distinction made between force and motion is extremely accurate. The impressions they make are different, and the emotions raised by each resemble their several causes. In viewing a moving body, it feels as if the mind were carried along; but the emotion raised by force exerted, feels as if force were exerted within the mind. Besides the agreeable impression made by motion, considered simply, and in the abstract, motion and force are both agreeable by their utility, when employed as means to accomplish some beneficial purpose; hence there is a relative beauty or pleasure in motion. The author treats of novelty, and the effects produced on the mind by the unexpected appearance of objects, in the sixth chapter. He observes, that novelty produceth instantaneously an emotion which totally occupies the mind, and for a time excludes all other objects. 'The soul (says he) seems to meet the strange appearance with a certain elongation of itself; and all is hushed in close contemplation.' He ought rather, perhaps, to say, that every faculty is suspended upon the first rise of the emotion. Novelty he distinguishes into *wonder*, *admiration*, and *surprise*, all which are different emotions. Novelty, wherever found, is the cause of wonder: *admiration* is directed upon the operator of any thing wonderful. *Surprise* is that emotion produced by the sudden breaking in of an object, without the preparation of any connection. It may be raised by the most familiar object, as when one accidentally meets a friend who was reported to be dead. An Indian in Britain, would be much surprised to meet an elephant feeding at large in the fields; but the creature to which he was accustomed, would not excite his wonder. On the

the other hand, an elephant in India will not surprize a traveller who goes purposely to see him ; and yet the novelty of the animal will raise his wonder. His lordship leaves it doubtful, whether the emotions raised by novelty be pleasant or painful ; and yet we think it no difficult matter to prove, that the emotion of surprize is certainly painful, while those of wonder and admiration carry with them a certain degree of pleasure. With respect to these two last emotions he seems to be of this opinion, from what he advances upon the principle of curiosity and its operations. As to surprize, he thinks it has no invariable character, but assumes that of the object which raises it.

In treating of risible objects it is his lordship's opinion, that it would be impossible to lay down general rules for distinguishing such objects, because their quality of risible depends on the disposition of the spectator. For the same reason we may say, that no general rules can be given to determine what is ugly or beautiful, grand or little, as these properties appear different to different beholders. He observes, that no object is risible but what appears slight, little, or trifling ; but how shall we transfer this remark to the qualities of sensible beings ? He distinguishes objects that cause laughter, into two kinds—risible or ridiculous ; the first exciting mirth only, the latter some degree both of mirth and contempt.

Having discussed the qualities of single objects peculiarly connected with criticism, he proceeds to treat of the relations of objects, beginning with the relations of resemblance and contrast. Here he observes, that our gratification consists in discovering differences among things apparently similar, and resemblance where difference seems to prevail. Hence he proceeds to remark on the error of logicians, orators, and poets, the former of whom make distinctions where no solid difference exists, and the former draw similies without any just resemblance. He gives instances of the bad effects of this in argument and writing, and at the same time demonstrates its beauty when conducted with judgment and discretion. He refers the effect of contrast, or unusual resemblance upon the mind, to *surprize*, but in its slighter more pleasant operation ; and also to that principle in human nature, which stimulates the mind to complete every work that is begun. Surprize first operates, and then this principle, eager for gratification, forces upon the mind a conviction that the resemblance or contrast is complete. This may be a very ingenious solution ; but we must confess to us it appears, a little obscure. He concludes his reasoning upon this subject, with two very just remarks upon resemblance and contrast. When the first is too intire, it loses the effect, however different in kind the things compared may be ; but the observation holds only with respect to works of art. With respect



pect to contrast, emotions make the greatest figure when contrasted in succession, but neither immoderately slow nor too precipitate. Hence he determines a very important question concerning emotions raised by the fine arts. What ought to be the rule of succession. Whether ought resemblance to be studied or contrast?

We come now to the last chapter in this volume, where he treats of uniformity and variety; first, examining a train of perceptions as directed by nature, and enquiring into the variations it is susceptible of from different causes; and then how far it is subjected to the will. He demonstrates, that the rate of succession of our perceptions, may be retarded by insisting upon one object, and propelled by dismissing another before its time; yet these voluntary mutations have limits beyond which they cannot be extended without painful efforts. The power of the will over the train of perceptions, as to variety and uniformity, is in some cases very great, in others very inconsiderable. A train composed altogether of external objects, depends entirely on the place we occupy, and admits of no variety but by change of place. A train composed of ideas of memory is still less in our power; but a train of ideas, suggested by reading, may be varied at will, provided we have sufficient materials. Next lord Kaymis considers a train of perceptions with respect to pleasure and pain; whence he explains the effects produced in the mind by variety and uniformity. We shall only quote the following critical remark arising from the principles laid down in this chapter.

‘ In every sort of writing intended for amusement, variety is necessary in proportion to the length of the work. Want of variety is sensibly felt in Davila’s history of the civil wars of France. The events are indeed important and various: but the reader languisheth by a tiresome uniformity of character; every person engaged being figured a consummate politician, governed by interest only. It is hard to say, whether Ovid disgusts more by too great variety or too great uniformity. His stories are all of the same kind, concluding invariably with the transformation of one being into another. So far he is tiresome with excess in uniformity. He also fatigues with excess in variety, by hurrying his reader incessantly from story to story. Ariosto is still more fatiguing than Ovid, by exceeding the just bounds of variety. Not satisfied, like Ovid, with a succession in his stories, he distracts the reader by jumbling together a multitude of unconnected events. Nor is the Orlando Furioso less tiresome by its uniformity than the Metamorphoses, though in a different manner. After a story is brought to a crisis, the reader, intent upon the catastrophe, is suddenly snatched away to a new story, which is little regarded so long as the mind is

occupied with the former. This tantalizing method, from which the author never once swerves during the course of a long work, beside its uniformity, hath another bad effect; it prevents that sympathy which is raised by an interesting event when the reader meets with no interruption.

We hope the reader will, by this time, be satisfied of the merit of the production before him, even from our imperfect analysis; and that we have not misemployed his time by extending the article to an unusual length. It is seldom we meet with a work deserving of so much trouble; we must therefore beg his excuse, should we make the practical remarks, deduced from the preceding theory, the subject of another article. Without some previous knowledge of the author's principles, his critical observations would be obscure and insipid; and we found it impossible to convey an intelligible idea of the doctrine in a less compass.

[*To be continued in our next Number.*]

ART. V. *Medical Observations and Inquiries.* Pr. 6 s. 8vo.  
Johnston. [*Concluded.*]

THE fourteenth article consists of extracts from several letters sent by Dr. Whytt, professor of medicine in the university of Edinburgh, to Dr. Pringle in London, relating to the use of the sublimate, in the cure of phagedænic ulcers. From these instances we find, that the efficacy of this medicine is not confined to the Lues Venerea; but extends in a very eminent degree, to ulcers of the most unfavourable appearance. It hath likewise been found that in those patients who take the solution, the mouth is not so apt to be affected while they walk abroad and use some exercise, as when they are confined to the house, for, in this last case, the secretion of the skin and kidneys is not so copious.

What follows is a Latin letter from baron Van Swieten to Dr. Silvester, concerning the effects of the same remedy, with which he removed an opacity of the cornea in two cases: one of a man who had laboured under this disorder several years, who was cured of his blindness and the venereal distemper at the same time; the other of a young gentleman, whose cornea in both eyes became opaque, in consequence of an ill-cured ophthalmia. The baron observed, that as the cornea grew more pellucid from the use of the sublimate, the chrySTALLINE humour in both eyes became more opaque; nevertheless, he persisted in giving the medicine, and in eighteen months the cure was completed. He was, however, sometimes obliged to  
intermit,

intermit, on account of the ophthalmia, which, as often as it recurred, he removed by bleeding, bathing, and an artificial diarrhœa procured by a decoction of tamarinds, &c. It must likewise be observed that he continually bathed the eyes with the Spiritus Mindereri.

The next article contains an account of the Oleum Ricini, commonly called Castor Oil, and its effects as a medicine, especially in bilious disorders by Dr. Thomas Frazer, of Antigua. This plant is called by Sir Hans Sloane in his history of Jamaica, *Ricinus Americanus fructu racemoso hispido*; it is the *Nhambu Guacu* mentioned in Piso's natural history; the *Ficus Infernalis* of the Spaniards and Portuguese; the *Palma Christi* of Du Tertre, Frezier, and Labat; and indeed the very same with the European *Ricinus* growing in Spain and Candia. The oil expressed from the seeds of this plant is given in obstinate constipations, particularly in the dry belly-ach, with great success as a lubricating medicine which blunts the acrimony of the juices, softens the fæces, and stimulates the intestines to perform their office. It is given to the amount of a table spoonfull every hour until the purpose is answered. It is also administered in the form of an oleosaccharum, as well as by way of glyster; and the operation is equally mild and effectual.

The seventeenth article is the history of a violent scorbutic case in a young lady, cured by Mr. Pugh, who seems to have succeeded in the usual way, by prescribing an antiscorbutic electuary, with a liberal use of the juice of water-creffes, whey, and Seville oranges.

The next article treats of the external use of the Peruvian bark, by Dr. Samuel Pye, who in children thought this method might succeed, when the medicine could not be taken internally. Accordingly we have here twelve cases, in which the cure evidently appears to have been effected by quilting a quantity of the bark in powder, in a linnen waistcoat, and applying it to the patient's body. The contrivance is more ingenious than neat, and we doubt not will meet with the approbation of the druggists in general.

The succeeding observation by Dr. George Macaulay is that of a pregnant woman cured of a lues venerea by the solution of the corrosive sublimate. The patient was of a thin delicate habit: the symptoms were very severe; the solution was used externally as well as internally; and the cure was confirmed by a decoction of the sarsaparilla. At the conclusion of this case, the same gentleman informs us that he had cured another pregnant woman by the same method.

In the next article, by Dr. Bond of Philadelphia, we find two remarkable instances of a confirmed scrophula, cured by the Peruvian bark.



The twenty-first article, communicated by Dr. Brocklesby, describes a malignant fever which prevailed at Senegal in the year 1759; a fever which could not bear evacuation, but yielded to a decoction of the bark, with the camphorated julep and spirit of vitriol.

The next is a very curious account of a fistula in each testis, cured by Mr. Ingham, surgeon. Though both testicles were laid open, and a large portion of the epididymis extirpated, the parts were healed; the function of the testis was restored, and the patient continues to have emissions as strong and copious, as ever they were before the accident which produced the fistula.

The twenty-third, by Mr. Thomas Kirkland, surgeon at Ashby de la Zouch, recommends, after amputation, in scorbutical habits, as soon as the digestion is complete, the application of pieces of fine sponge upon the stump, the wound being first covered with thin layers of dry lint. This application prevents the return of acrid matter into the blood, by imbibing the thinnest part of that matter from the lint, while the remaining part becomes too thick to be absorbed. The efficacy of this expedient is illustrated by a remarkable case, which will not fail to operate on the conviction of the reader.

The two following are cases of a confirmed ascites, cured by tapping, in consequence of nature's discharging by the stomach and intestines, great quantities of a dark-coloured liquor, tasting like a decoction of rotten straw. The first is communicated by Dr. Alexander Mackenzie; the other is the case of one of the members of the medical society.

The twenty-fifth article, by the same Dr. Mackenzie, describes a remarkable separation of part of the thigh-bone; and Dr. Hunter inserts, as a supplement to this article, an account of a diseased tibia, shewing that a *callus* will supply the place of a bone, and preserve the length and firmness of a limb, when the greatest part of the original bone is become useless, or thrown out by exfoliation.

In the following article, Mr. Matthew Turner, surgeon at Liverpool, gives an account of his having destroyed a great number of ascarides by tobacco-fumes, introduced at the anus, by means of the tube contrived for that purpose, and described by Heister in his surgery, Plate XXXIII. Figure 13.

The twenty-seventh article consists of a letter from Dr. Thomas Dickson, physician to the London hospital, giving three cases in which he cured an incontinence of urine by the application of blisters to the os sacrum. The medical world is much indebted to this ingenious gentleman for having introduced a method which bids so fair for being efficacious in one of the most deplorable distempers incident to the human frame. His

three cases are reinforced by a fourth, communicated by Mr. James Wolfey, surgeon and man-midwife in Ratcliff Highway.

In the next article, a physician in the country, describes a singular case of the separation of the ossa pubis; and this is illustrated by a curious anatomical description of the symphysis of these bones, by Dr. William Hunter.

We have afterwards some judicious observations on dislocations of the shoulder-bone, by Mr. Thomson, surgeon to the London hospital, including anatomical remarks that occurred in dissecting two bodies, in which that bone had been dislocated.

The next is the extract of a letter from Mr. Lambert, surgeon at Newcastle upon Tyne, to Dr. Hunter, giving an account of a new method of treating an aneurism, which was no other than this: An artery being wounded by a lancet in bleeding, was laid bare. Two ligatures, one above the orifice, and one below, were passed under the artery, that they might be ready to be tied at any time, in case the method proposed should fail. Then, a small steel pin, rather more than a quarter of an inch long, was passed through the two lips of the wound in the artery, and secured by twisting a thread round it, as in the hare-lip. This operation succeeded in every respect, and is undoubtedly preferable to the usual method of tying up the artery, which in a great measure destroys the circulation in the limb. We apprehend the surgeon might have spared the patient the pain of passing the two threads above and below the wound in the artery, as this might have been omitted until the new method had failed.

Passing over the case of a phagedænic ulcer cured by the sublimate and sarsaparilla, and the history of an extra-uterine fœtus, which constitute the two following articles, we come to an useful paper, containing an account of a new method for reducing shoulders, without the use of an ambe, even though they have been several months dislocated, and the common methods of reduction have proved ineffectual; by Mr. White, surgeon to the Manchester infirmary. This gentleman concluded, from the nature of the articulation, from the disposition of the acromion and coracoid processes, and of the strong, broad ligament stretched between them, that the luxation of this joint is scarce possible, when the arm makes an acute angle with the trunk of the body; that this accident must happen, either when the arm makes an obtuse angle therewith, or more probably when it is raised so high, as to be nearly in an erect position. In consequence of this inference, he proceeds in the following manner:

‘ Having screwed an iron ring into a beam at the top of the room, I fixed one end of my pullies to it, and fastened the other to the dislocated arm by ligatures about the wrist, placing the arm in an erect position. In this manner I drew up my patient till his whole body was suspended; but that too great a force might not be sustained by his wrist, I directed, at the same time, two other persons to support his arm above the elbow. I now attempted to conduct the bone into its place with my hands, when feeling it to give way, and hearing it snap, I concluded it must have returned into its socket, and ordered him to be taken down as carefully as possible.

‘ I found the bone had only somewhat changed its situation, the head of it having approached nearer to the axilla. This, however, gave me hopes that I was right in my conjectures, that it had passed through a laceration of the bursal ligament, but that it was now brought back, and might be reduced by any of the common methods of operation; I accordingly tried the heel in the arm-pit, and the bone returned into its place with the greatest facility. My patient in a few weeks recovered the perfect use of his arm, and has not since suffered from it the least inconvenience.’

He favours us with two other cases, in which the same method succeeded; and, in the next article, communicates a very curious account of a locked jaw, and other spasmodic symptoms, occasioned by a wound in the fourth finger of the left hand. This wound was supposed to be cured, and appeared so inconsiderable when first discovered by Mr. White, that neither the patient, nor his friends, could believe it was the cause of his disorder. All the antispasmodic medicines, including opium given in large quantities, proving ineffectual, he was at length permitted to take off the last phalanx of the finger affected, and upon this amputation, the disorder gradually disappeared.

What follows is another case by Dr. Dickson, of a man cured of an incontinence of urine, by the application of a blister to the os sacrum.

The concluding article contains a series of judicious and interesting observations on a particular species of aneurism, by Dr. Hunter, which the practitioner in surgery cannot too carefully peruse.

This work is adorned with four well-executed copper-plates, for illustrating different subjects treated of in the course of the book; which, on the whole, we will venture to recommend as a very curious and useful collection.



ART. VI. *Letters on Religious Retirement, Melancholy, and Enthusiasm.* 8vo. Pr. 2s. Payne.

AT a time when the Whitfield's, the Madan's, the Romaine's, the Jones's, and the rest of our fashionable *fanatics*, are endeavouring to corrupt the pure stream of Christianity, and to make us a nation of ridiculous *enthusiasts*, every sensible and well-meant endeavour to bring men back into the road of reason and common sense, has doubtless a claim to a favourable reception. It was therefore with pleasure we heard, that Mr. Langhorne, whose abilities we were already sufficiently convinced of, had entered the lists against them. The performance before us is a short but spirited confutation of several of the erroneous tenets industriously propagated by many of our new *sectaries*, with regard to *religious retirement, melancholy, and enthusiasm*. As many of the fair sex have been drawn aside by the affected piety and pretensions of our new *saints*, the author of these letters has, with great propriety, addressed them to an imaginary correspondent, whom he calls Cleora, and to whom he endeavours to point out the absurdity of a total separation from the world, an indulgence in excessive sorrow, and irrational devotion. He observes to her with regard to *solitude*, that though it is generally said to be the *nurse of devotion*, yet that the devotion which is entirely mental may in time degenerate into spiritual pride; it is by mixing in the business of life, and the connections of society only, that we feel our weakness, and it is by humility alone that piety can subsist.

The Divine Goodness could never intend, that wretchedness should be annexed to piety; and it were impious to suppose, that he delights in the torment of his creatures. The ridiculous severities practised in the church of Rome, do not less blaspheme the perfections of the Almighty, than they reproach the reason of those deluded or designing people that maintain them. The voice of religion is the voice of joy; *her ways are the ways of pleasantness, and all her paths are peace*. Would the Almighty, whose principal aim is the welfare of his creatures, have appointed them a rule of life inconsistent with their happiness? Could the unenlightened heathens pronounce virtue to be its own reward; and shall not we, *to whom life and immortality is brought to light*, find a pleasure in the practice of it proportionably greater?

Our holy religion, perhaps, has not suffered more from the attacks of open violence, than from the folly or treachery of her own professors: when she is disguised in a gloomy and forbidding aspect, charged with penal severities, and excluded from innocent pleasures; every man who consults his own happiness,

ness, would rather shun her as a *phantom*, than seek her as a *friend*. How different is the picture which the amiable and eloquent apostle gives us of her! He represents her, what she really is, as a perpetual source of joy—*Rejoice*, says he, *evermore*; and again I say, *rejoice*—Nay, when involved in almost all the calamities that nature could suffer, or tyranny inflict, the hopes of religion still support him, and make him superior to every distress: *I am filled with comfort*, says he, *I am exceeding joyful in all our tribulation*: In our outward circumstances indeed, *we are as men dying*; but, *behold, we live! as sorrowful, yet always rejoicing; as having nothing, and yet possessing all things*.

The following letter will give our readers an idea both of the author's manner and intention in this performance.

'In the earlier part of my life (says he) I had the happiness to be acquainted with Eleanora. You know her, my friend: it was impossible to live within her circle, and not know Eleanora; the collected and expressive sweetness of her aspect, and the tender sensibility of her heart, made her universally beloved and admired.

'This amiable person, about the age of nineteen, became a prey to the monster *Superstition*. She had been induced by a maiden aunt to go several times to a conventicle. I observed her cheerfulness abated, and imputed the change to want of health; till one evening, when I visited her, and, thinking to divert her melancholy humour, ventured to ask her for a song—She started at the proposal, and—"What (says she) would you have me sing? enough has been given to vanity"—'Twas in vain that I represented to her, the innocence of such an amusement—in vain that I told her, it was necessary for the mind to suspend its attention, and vary its pursuits; that it could not be more agreeably or more innocently relaxed than by music; and that even the exercises of devotion, by being too assiduously repeated, would become languid and unaffecting.

'Eleanora continued to encourage a kind of stupifying melancholy, while her good aunt and her fanatic teacher, mutually blessed each other for having, as they termed it, *brought a soul to a sense of her sins*. That heaviness which hung upon her heart, they told her was *the first fruits of the spirit*; and that to endeavour to divert it, would be *fighting against God*: that she must wait, with patience, *till the great work was wrought in her*; and that she should soon experience the impulse of the spirit, *in the blessed assurance of her salvation*. In short, with this and such like cant, did they almost turn the head of this pious young lady—She waited in vain for those extraordinary convictions and sensations, which they told her she must feel, or be a *reprobate*; for that, *without experience, no one should see the Lord*.

‘ At length her melancholy affected her constitution ; and she languished away in the bloom of life, a sacrifice to *fanaticism*.’

We doubt not but the Eleanora, whom our author here mentions was no *ideal*, but a *real* personage. Many an unhappy woman has, we believe, within these few years met with the same fate, and fallen a sacrifice to *fanaticism*.

In the sixteenth letter Mr. Langhorne very sensibly remarks, that ‘ though our enthusiasts seem very much averse to popery, yet they hold some of the worst doctrines of it—I speak not now of their uncharitableness, their indiscriminate condemnation of all who differ from them—But what falls under the article we are now considering, is, their pretence to a plenary inspiration, which is only another name for infallibility, one of the rotten pillars of the Romish church. All the difference is, that instead of one pope, these find a thousand, in their ignorant teachers, whom they consider as so many gods ; while their crude and undigested preachments are looked upon as oracles.’

But the prettiest part of this little performance is, in our opinion, the *sixth* letter, which is a kind of genealogical tale, agreeably told, and conveying, at the same time, some very profitable instruction. As it is very short, we shall give it our readers in the author’s own words :

‘ Religious *Melancholy* was the daughter of *Enthusiasm* and *Superstition* ; she was nursed, by her mother, in the cell of a Dominican convent ; and her only food was bread and water. As the parents had no other view for their daughter, than the inheritance of immortality, she was never instructed in human learning ; for it was a maxim with them, that Ignorance is the mother of Devotion, and that enlightened reason serves only to cavil against the impulses of heaven. From her mother, *Melancholy* inherited gloominess and fear ; and from her father, disordered and unequal passions, flights, raptures, and reveries—She spent her days in mortification, and her nights in terror ; for she was taught to believe, that her devotion would be acceptable to God, in proportion as it was distressful to herself. From that persuasion, she passed the greatest part of her life in penal austerities : but, as she was the child of *Enthusiasm*, she was sometimes visited with a gleam of fanatic joy, which shone through the gloom of her cell ; and, during those intervals, she asserted that she was in heaven. Those intervals, however, as they were too powerful for a mortal mind, were very short and very rare ; her exhausted spirits were afterwards reduced to the lowest languor ; and she, who, the last moment, was exulting in the ecstasies of heaven, was now aghast on the brink of hell.

‘ Such



‘ Such was the life of Religious Melancholy ; till the benevolent Father of Nature, pitying her undeserved miseries, and weary of her preposterous devotion, delivered the innocent wretch from that being she had received in vain.’

We could wish, upon the whole, that the ingenious author had entered a little more deeply into his subject, and been more full and explicit in his observations, as the matter which he treats is, we think, at present, of the utmost consequence. We are sorry at the same time to observe (but we attribute it to the ingenious art and mystery of the *bookseller*) that this pamphlet, which, fairly printed, would not make above one sheet of our *Review*, is, by a division into *twenty* letters, with large and convenient *blank spaces* at the end of each, swelled into *eighty-seven* pages, merely to *eke out* the performance to a proper length. These are artifices which an author *suffers* for, and a bookseller *enjoys*.—So true is an excellent poet’s observation, that

“ What authors lose, their booksellers have won,  
So pimps grow rich, while gallants are undone.”

ART. VII. *The Art of Short Hand Improved : Being an universal Character, adopted to the English Language ; whereby every Kind of Subject may be expressed or taken down in a very easy, compendious, and legible Manner, either in public or private.* By David Lyle, A. M. 8vo. Pr. 10s. 6d. Millar.

**I**N a former article upon Taplin’s Short Hand (vol. XI. p. 250) we observed the utility of this art is so obvious and universal, that we were astonished the properties of a perfect short hand had never been duly considered, and that this useful art had never been brought to any fixed or ultimate degree of perfection. At the same time we took the liberty to inform the public of the performance now under consideration: we promised to delay our most material remarks till it should appear ; and therefore we shall be a little more full upon the subject.

If we consider the end and use of short hand, we shall easily find, that the most perfect system can be no other than this, viz. The shortest intelligible method of writing. Now in order to find out such a method, it must be necessary to consider the nature of alphabetic writing in general, and how far it can be shortened without impairing its intelligibility.

Alphabetic writing consists of certain marks or characters, each of which has been agreed upon to signify an articulate sound ; and when joined together, they represent a sound generally consisting of so many articulations as there are characters joined together ; these have also been agreed upon to signify an idea or thought ; and this is called a word or sentence.

But

But as the art of writing in our language is pretty ancient, besides the imperfect and careless use of an alphabet at first, innovations and alterations have gradually crept into it, some of them for the better, but perhaps as many for the worse. Hence it has happened, that we have some characters which signify more sounds than one, and, on the contrary, some sounds which may be expressed by different characters; and for others we have properly none at all.

This is an imperfection in writing, which cannot easily be remedied: and even though such an improvement were, in time, brought about; yet such is the mutability of things, and our passion for novelty so strong, that it would not remain long in this perfect state. This being the case with long hand-writing, it must be absolutely necessary, in order to obtain a perfect short hand in the English language, to neglect long hand characters, and the manner in which sounds are signified by them, intirely; and in the first place, to find out as many of the shortest, simple, and compound characters, as shall be necessary to represent the principal simple and compound sounds, generally made use of; secondly, to appropriate the simplest and easiest written, and joined characters, to signify the simplest and most frequently used sounds, in the most proper manner with regard to joining; and, thirdly, to abridge the whole as much as possible, leaving it still intelligible, according to the nature of our language. This we take to be the plan for framing a perfect short hand; and it is precisely the same with that which Mr. Lyle has delineated in his preface, and executed in his work. From hence we may observe, that not only every language must have a short hand peculiar to itself; but that, as a language changes with regard to the use of sounds, its short hand, like a dictionary, ought also to be altered. In the English language, however, such an alteration would not now seem to be necessary once in a century, unless some great revolution should happen among the people.

The book is dedicated to the earl of Bute. The preface begins with some observations on the external signs of our thoughts, and the speediest and most perspicuous methods of signifying them in writing, and contains the plan and manner of the author's composing his alphabets, and of adapting them to the purpose of writing, which, as we observed, seem to us to be the most rational of any thing of the kind that can be conceived, an extremely proper introduction to the art, and a thing which has never before, that we know of, been attempted in any book published on this subject. The scheme of articulate sounds, however, which is drawn up with a very nice attention to, and description of their formations, after the manner of the systematic

systematic writers, particularly in the Latin language, will not, we are afraid, be understood by every reader.

The work itself is remarkably methodical ; a circumstance which has been very much neglected by writers on this subject, as well as most others. There is a great variety of characters, which are equally simple and distinct ; and though this may discourage the learner at first view, yet after they are acquired, it is a great advantage to make the writing short and intelligible. The small distinctions between the direct and reversed characters, will occasion mistakes in beginners ; but this, in such a variety of characters, cannot be avoided ; and even in long hand alphabets we see the same perplexity has taken place, where there is no necessity for it, particularly between the b and d, the p and q, in the Roman character, which always puzzle children when they begin their letters.

The shortest, and easiest written, and joined characters, are very judiciously chosen to signify the most simple and most frequently used and combined sounds ; and at the same time they are contrived so as to have as few words as possible, consisting wholly of strait or curve lines, but of a convenient mixture of both. There are some of the sounds which might be signified by other characters, without any very sensible inconvenience ; but this we must own would only be an alteration, perhaps, for the worse, instead of an improvement. The method of expressing all the vowels is conformable to the general plan, and what has never been thought of by any other writer on the subject. The nice variety will occasion some difficulty to the learner ; but this will be compensated by the pleasure attending it : and we do not think that any difficulty will arise from the drawing of lines upwards, which this method sometimes requires, as we see this is very practicable in writing music ; nor do we think that this nicety will be in the least inconvenient, as the vowels are so seldom expressed. The distinction between the proper and improper joining, we think extremely useful, and indeed the only means which can be thought of to distinguish between appellatives and proper names, and terms of art, which have always been very troublesome in short hand. For the truth is, with regard to alphabets in general in short hand, they are chiefly useful in composing characters for words or sentences, and to help the memory ; therefore short hand can never be written expeditiously, till these become as familiar as the common characters for number ; and to have these words properly writ out, is the great use of his specimens and dictionaries. With regard to any other advantages which this performance has over others, we must refer the reader to the author's preface, and his own explanation.



Upon the whole, we think that not only the plan of this work is the best that can be conceived, but that it is executed in the most masterly manner; and therefore we recommend it to be learned by the British youth, and to be perused by all men of letters.

ART. VIII. *Anecdotes of Painting in England; with some Account of the principal Artists; and incidental Notes on other Arts; collected by the late Mr. George Vertue; and now digested and published from his original MSS. by Mr. Horace Walpole. 2 Vols. 4to. Pr. 1l. 10s. Bathoe.*

THESE anecdotes, may, for aught we know, be of consequence to meer antiquarians, who, as the author observes, are contented with bare information, without being very solicitous about the nature of that information, provided it be derived from a remote æra; but, with regard to the British connoisseur who feels for the honour of his country, they will only serve to mortify his pride, by shewing how late the progress of taste hath been in this kingdom, and how few of the natives have distinguished themselves by their genius for painting. At the same time, it must be owned that the ingenious editor hath interspersed many judicious remarks of his own, together with many amusing particulars, and rendered the work as entertaining as the dryness of the subject would permit.

These two volumes in quarto are adorned with a frontispiece and a good number of heads, some of which are well engraved. The paper is good; but we cannot bestow great commendation on the printing, though it was executed under the author's eye at Strawberry-hill. The book, we imagine, might have been as well printed on Garlick-hill, Tower-hill, Ludgate-hill, or any other hill within the bills of mortality.

It is dedicated to the baroness dowager Hervey of Ickworth, a lady who has long been admired for the elegance of her accomplishments and the goodness of her disposition; and is ushered in by a sensible preface, in which the reader will find much entertainment. Mr. Walpole, however, seems to be a little heterodox in some of his opinions. He thinks the production of the arts is independent of protection. 'Who (says he) countenanced the arts more than Charles I.—But want of protection is the apology for want of genius: Milton and Fontaine did not write in the bask of court-favour.—A poet, or a painter, may want an equipage or a villa by wanting protection: they can always afford to buy ink and paper, colours and pencils. Mr. Hogarth has received no honours, but universal admiration.'"

tion."——All the world knows that in the reign of the first Charles, this kingdom was overspread with a thick gloom of the most illiberal superstition, which the influence of that monarch's taste and munificence had not time nor power to dissipate: besides, the attention of people in general, was at that period strongly engaged by objects of a more interesting nature. The nation was in a ferment from the moment that Charles ascended the throne, though fifteen years elapsed before it produced a civil war. This interval was surely no season for the production of the liberal arts. They may spring up in a cold climate; but an uninterrupted storm will certainly destroy them. They depend more upon the protection of the public than upon the generosity of the prince; and the public of those days had a puritanical aversion to painting, as an implement of popish idolatry.——Genius will, no doubt, sometimes burst through all obstacles, by virtue of its own internal vigour: but we may lay it down as a self-evident proposition, that genius will always open and diffuse itself in proportion to the care with which it is cherished and protected. By protection, we mean such indulgence as constitutes that ease of circumstances which facilitates the birth of talent. Though Milton and Fontaine did not write in the bask of court-favour, (by the bye, *bask* is no substantive) they never knew indigence, nor were they entirely without protection.—Milton was appointed Latin secretary to Oliver Cromwell: Fontaine had a pension from Mr. Fouquet superintendant of the finances; and afterwards lived above twenty years in the house of Madame de la Sablière, where he was treated with the utmost delicacy of regard and attention; in the same manner as the late Mr. Gay, whose talent was congenial with that of Fontaine, enjoyed the most happy asylum in the Queensberry family. We believe there are very few instances in this country, of a poet, or a painter, deriving an equipage or villa from the liberality of protection. These are superfluities at which few men of genius aspire: all that they require is an exemption from the cares and troubles of life, that they may cultivate their talents without interruption. That Mr. Hogarth has received no honours and enjoyed no patronage, will be an eternal reproach upon the government by which he was neglected. It is well for that inimitable artist, that the public had taste and generosity to discern and encourage the merit which a Gothic ad———n overlooked. This hath likewise been the stay and consolation of other men of genius, who might otherwise have starved in prison, like Cervantes, while their works were read with universal applause. Here are some other observations which we think exceptionable, but have not room to discuss. Mr. Vertue had taken great pains, it seems, to prove that painting existed

in England, before the restoration of it in Italy by Cimabue, who lived in the thirteenth century; and without all doubt, he might have demonstrated this proposition, if any merit, or even the denomination of *art*, can be given to that sort of painting used in England during the reign of Henry III. It appears from the records, that in this king's reign a certain painter had twenty shillings for painting the Exchequer Chamber. Another was ordered to paint the king's chamber in Winchester castle, with the same histories and pictures with which it had been formerly painted. There is a third precept for painting in the king's round chapel at Woodstoke, the majesty of the Lord, the four evangelists, St. Edmund and St. Edward. Among other mandates of the same kind, there is one from which the editor conjectures that oil-colours were used in England, long before John ab Eyck is said to have discovered that method.—“*Liberate de Thesauro nostro Odoni Auri-fabro et Edwardo filio suo centum et septemdecem solidos et decem denarios pro oleo, vernici, et coloribus emptis, et picturis factis in camerâ reginæ nostræ apud Westm. &c.*” But this does not imply that the oil was used in painting. What sort of figures were painted in those days may be guessed from the frontispiece, taken from an antient window in the church of Bexhill in Suffex, representing Henry III. and queen Eleanor, who have scarce the appearance of human creatures. Among these orders, it appears that painting on glass was already practised in this kingdom; and here is a curious passage, shewing that the art of brewing wines was likewise understood, and exercised for the king's use.—“*De potibus delicatis ad opus regis faciendis.*”

We are in doubt about the propriety of this expression: ‘The lions in the arms of England were originally leopards,’ which seems to imply an actual metamorphosis.

Henry III. though a weak and worthless prince, was certainly a munificent encourager of artists; and Mr. Vertue has discovered that the shrine of Edward the Confessor, erected in this reign, was the work of Peter Cavallini, a celebrated Roman sculptor.

In the reigns of the two first Edwards, there were Greek enamellers in England. Bishop Wickham's crozier at Oxford is a curious piece of workmanship. There are two different portraits of Richard II. one in Westminster-abbey; the other at Wilton, in the collection of the earl of Pembroke. These, together with a picture of Henry IV. are painted in oil. Mr. Walpole seems to think that John ab Eyck learned this art in England; and he gives us, from Sandrart, an account of the manner in which they painted before this art was discovered. There is a portrait of Henry V. on board at Kensington; and  
our



our author has favoured us with a plate engraved from a curious old altar-piece, in the collection of Mr. West secretary of the treasury. It is painted with oil-colours, on several boards joined, four feet three inches high, by four feet six wide.

‘ On the left-hand is the king in dark purple robes lined with ermine, the crown on his head. He is kneeling before a desk on which is a missal, and the sceptre and globe. Behind him on their knees are his three brothers, Thomas duke of Clarence; John duke of Bedford; Humphrey duke of Gloucester. They are dressed in robes like the king’s, and wear golden coronets: over them is a tent, striped with white and gold, on which are red roses crowned; and the valance of the same colours with red roses and portculiffes. A small angel flying holds the top of the tent. The queen is opposite, under another tent exactly in the same manner, except that there is no sceptre on her desk. Behind her are four ladies dressed like her and with coronets. The two first are probably Blanche dutchess of Bavaria, and Philippa queen of Denmark, the king’s sisters; who the other two are is more difficult to decide, as they are represented with dishevelled hair, which in pictures of that time is a mark of virginity. It has been supposed that the two elder were the wives of the dukes of Clarence and Bedford, and the two younger their sisters; but this clashes with all history and chronology. Blanche and Philippa were both married early in their father’s reign: and to suppose the two younger ladies the brides of Clarence and Bedford would be groundless, for Margaret Holland, the wife of the former, was a widow when he married her. As all the portraits are imaginary, it does not much signify for whom the painter intended them. A larger angel standing, holds the cloth of the two tents together. On a rising ground above the tents is St. George, on a brown steed, striking with his sword at the dragon, which is flying in the air, and already pierced through the forehead with a spear, on which is a flag with the cross of St. George. Cleodelinde, with a lamb, is praying beneath the dragon. On the hills are Gothic buildings and castles, in a pretty taste.

‘ This curious picture, after it was taken from Shene, was in the Arundelian collection, and was sold at Tart-hall in 1719.’

Speaking of Henry VI. Mr. Walpole says, ‘ In my possession is a remarkable piece, which so many circumstances affix to the history of this prince, that I cannot hesitate to believe it designed for him, though I imagine it was painted after his death. It is the representation of his marriage. There are eleven figures, of which all the heads are well painted: the draperies are hard and stiff. The king in rich robes, but with

rude dishevelled hair, as are all the men, stands before the portal of a magnificent church, giving his hand to the queen, who is far from being a lovely bride, and whom the painter seems satirically to have insinuated by the prominence of her waste not to have been so perfect a virgin as her flowing hair denotes. Kemp, archbishop of York, and afterwards of Canterbury, and one of her chief counsellors, is performing the marriage rites by holding the pallium over their conjoined hands. It is remarkable that the prelate wears thin yellow gloves, which are well represented. Behind the king, in a robe of state, stands the duke of Gloucester, and seems reproving a nobleman, whom I take for the marquis of Suffolk. Behind the queen is a lady in a kind of turban or diadem, probably designed for her mother, the titular queen of Naples and Jerusalem. Beyond her, another in a widow's dress, opposite to whom is a comely gentleman. This pair I conclude is Jaqueline, duchess of Bedford, widow of duke John, and her second husband. Our historian says, that pretty suddenly after the duke's death, she married Sir Richard Widville, a goodly young knight. They were the parents of Elizabeth, queen of Edward IV. On the fore ground, opposite to the marquis of Suffolk, stands a noble virgin, whom I take for Margaret of Richmond, mother of Henry VII. one of the charges against the marquis of Suffolk was, that he endeavoured to marry his son to this lady Margaret, a princess of the blood. Near the archbishop is a cardinal, who is certainly Winchester, the king's great uncle. The face is very like the image on his tomb at Winchester; nor can one account for his not performing the ceremony, but by his dignity of prince of the blood, which did not suffer by the ministration of an inferior prelate. Behind the queen of Naples is an abbess, and at a distance a view of a town, that must be Tichfield, from whence the queen was led to be married at Southwick. Besides the seeming pregnancy of the queen, there is another circumstance, conclusive for this picture being painted after the death of Henry. Round his head is the nimbus, or glory: an addition that was as posterior to his marriage, as the painter seems to intimate the queen's fruitfulness was anterior to it. Round the hem of the queen's robe are some letters, which are far from being so intelligible as the other incidents. The words are involved in the folds; what appear, are *Vol salv Regin m*—one knows that *Salve Regina mater cœlorum* is the beginning of a hymn—but I know not what to make of *Vol*—the painter probably was no Latinist—and indeed the first letter of *Regina*, he has drawn more like to a *B* than an *R*. On the abbess's girdle is *Vel ave*—as little to be decyphered as her majesty's *Vol*.

The uncouth manners of those days are extremely well delineated in the two following anecdotes :

‘ Thes be the parcels that Will. Seburgh citizen and pentour of London hath delivered in the month of Juyll the xv yeer of the reign of king Harry the sixt, to John Ray, taillour of the same citee, for the use and stuff of my lord of Warwyk.

‘ Ferst, cccc pencels bete with the raggidde staffe of silver, pris the pece *vd.* 08*l.*—6*s.*—00*d.*

‘ Item, for the peynting of two paveys for my lord, the one with a gryfon stondyng in my lordis colours rede, white and russet, pris of the pavys 00—06—08.

‘ Item, for the other pavys peyntid with black and a raggid staffe bete with silver occupying all the felde, pris 00—03—04.

‘ Item, one coat for my lordis body, bete with fine gold, pris 01—10—00.

‘ Item, for a grete stremour for the ship of xl yerdis length, and viii yerdis in brede, with a grete bere and gryfon holding a raggid staffe, poudrid full of raggid staves; and for a grete crosse of St. George, for the lymmyng and portraying 01—06—08.’

‘ Isabel, countess of Warwick, in 1439, bequeathed her tablet with the image of our lady to the church of Walsingham, and it is even mentioned that this tablet had a glass over it. I cannot pass over this magnificent lady without taking a little notice of some other particulars of her will. She was daughter and at length sole heiress of Thomas le Despenser earl of Gloucester, widow of Richard Beauchamp earl of Worcester, and afterwards by dispensation married to his cousin that potent and warlike peer, Richard Beauchamp earl of Warwick. Their portraits on glass with others of their lineage were long extant in the church at Warwick. Her great templys with the baleys sold to the utmost, she gave to the monks of Tewksbury, so that they grucht not with her burial there, and what else she had appointed to be done about the same. To our lady of Walsingham, her gown of green alyz cloth of gold with wide sleeves, and a tabernacle of silver like in the timbre to that over our lady of Caversham, and ordered that her great image of wax, then at London, should be offered to our lady of Worcester. To the abbey of Tewksbury she gave her wedding-gown, and all her cloaths of gold and cloaths of silk without furs, saving one of russet velvet which she bestowed on St. Winifrede. But having thus disposed of her wardrobe for the use of the saints, she seems to have had very different thoughts about her self, ordering that “ a statue of her should be made all nakyd with her hair cast backward, according to the design and model that one Thomas Porchalion had for that purpose.”

This



This extreme prohibition of all covering, I suppose, flowed from some principle of humility in this good lady, who having divested herself of all vain ornaments in favour of our lady and St. Winifrede, would not indulge her own person even in the covering of the hair of her head. And it looks, by the legacy to the monks above, as if she had some apprehensions that they would not relish or comprehend the delicacy of such total rejection of all superfluities.'

The most valuable artists of that age were the illuminators of manuscripts, who shewed some taste in their animals, fruits, and foliage. Henry himself seems to have had no taste for the arts; nor does it appear that any was possessed by his queen Margaret, tho' her father, Rene of Anjou, king of the two Sicilies, &c. was counted the best painter of his day. This art was as little cultivated during the succeeding reigns of Edward IV. and Richard III. though there are portraits of these princes still extant; and our author has obliged us with a ludicrous extract, relating to a curious piece of workmanship, taken from a book belonging to the church of St. Mary Ratcliffe, at Bristol.

• Memorandum,

• That master Cummings hath delivered the 4th day of July in the year of our lord 1470 to Mr. Nicholas Bettes vicar of Ratcliffe, Moses Couteryn, Philip Bartholemew, and John Brown, procurators of Ratcliffe before said, a new sepulchre well-gilt, and cover thereto, an image of God Almighty ryfing out of the same sepulchre, with all the ordinance that longeth thereto; that is to say,

• A lath made of timber and iron work thereto;

• Item, thereto longeth *Heaven*, made of timber, and stained cloth;

• Item, Hell, made of timber and iron work, with devils; the number, thirteen;

• Item, Four knights armed, keeping the sepulchre, with their weapons in their hands, that is to say, two spears, two axes, two paves;

• Item, Four pair of angel's wings, for four angels, made of timber and well-painted.

• Item, The fadre, the crown and visage, the bell with a cross upon it well-gilt with fine gold;

• Item, The Holy Ghost coming out of heaven into the sepulchre;

• Item, Longeth to the angels four chevelers.'

In the reign of Henry VII. John Mabuse, born at Maubeuge in Hainault, painted many pieces in England; and, in particular, a picture representing the marriage of Henry, now in Mr. Walpole's possession. A plate of it, engraved by Grig-

nion, is inserted in this work, together with a head of the painter, of whom the following merry incident is related.

‘The marquis de Vèren took him into his own house, where he drew the Virgin and Child, borrowing the ideas of their heads from the marquis’s lady and son. This was reckoned his capital piece. It afterwards passed into the cabinet of M. Frosmont.

‘While he was in this service, the emperor Charles V. was to lodge at the house of that lord, who made magnificent preparations for his reception, and among other expences ordered all his household to be dressed in white damask. Mabuse, always wanting money to waste in debauchery, when the tailor came to take his measure, desired to have the damask, under pretence of inventing a singular habit. He sold the stuff, drunk out the money, and then painted a suit of paper, so like damask, that it was not distinguished, as he marched in the procession, between a philosopher and a poet, other pensioners of the marquis, who being informed of the trick, asked the emperor which of the three suits he liked best: The prince pointed to Mabuse’s, as excelling in the whiteness and beauty of the flowers; nor did he till convinced by the touch, doubt of the genuineness of the silk. The emperor laughed much—but, though a lover of the art, seems to have taken no other notice of Mabuse; whose excesses some time after occasioned his being flung into prison at Middleburgh, where however he continued to work.’

Henry VIII. encouraged the arts, through ostentation. He endeavoured to tempt Raphael and Titian into his service: some Italian performers actually arrived in England. Lucas Cornelli was appointed his majesty’s painter: but Hans Holbein was far superior to all the other artists he employed. His father was a painter of Augsburg; but he himself was born at Basil, where he contracted a friendship with Erasmus, who recommended him to Sir Thomas More. He worked near three years in that gentleman’s house at Chelsea, and was afterwards introduced by him to king Henry, who allotted to him an apartment in the palace, with a salary of two hundred florins; and he was paid for his pictures besides. He drew the king several times, and all his queens, together with many other portraits, which are still extant and well known.

‘After the death of Jane Semour, Holbein was sent to Flanders to draw the picture of the duchess dowager of Milan, widow of Francis Sforza, whom Charles V. had recommended to Henry for a fourth wife, but afterwards changing his mind, prevented him from marrying. Among the Harleian MSS. there is a letter from Sir Thomas Wyatt to the king, congratulating his majesty, on his escape, as the duchess’s chastity was  
a little

a little equivocal. If it was, considering Henry's temper, I am apt to think that the dutchess had the greater escape. It was about the same time that it is said she herself sent the king word, "That she had but one head; if she had two, one of them should be at his majesty's service."

'Holbein was next dispatched by Cromwel to draw the lady Anne of Cleve, and by practicing the common flattery of his profession, was the immediate cause of the destruction of that great subject, and of the disgrace that fell on the princess herself. He drew so favourable a likeness, that Henry was content to wed her—but when he found her so inferior to the miniature, the storm which really should have been directed at the painter, burst on the minister; and Cromwell lost his head, because Anne was a *Flanders mare*, not a *Venus*, as Holbein had represented her.'

Mr. Walpole has given a long list of Holbein's performances, interspersed with critical remarks, which are equally judicious and entertaining; and likewise favoured the public with a print of this artist, extremely well engraved, by Chambers.

Among other foreign artists entertained by Henry VIII. was Pietro Torregiano, a celebrated sculptor of Florence, who executed the monument of Henry VII. for which he had a thousand pounds. This Torregiano, who was a strange, turbulent fellow, had been the rival of Michael Angelo Buonaroti, whose nose he had flattened with a blow of his fist: he had likewise bore a captain's commission in the army, before he arrived in England, where he was employed by Henry. In a voyage he made from thence to his own country, in order to engage other artists, he bragged every day (says Cellini) of his playing the Hector among those brutes the English—*ed ogni Giorno ragionava delle sue bravure con quelle bestie de quelli Inglesi*.—At length he quitted England and settled in Spain, where he was accused of heresy, imprisoned in the inquisition, tried and condemned. The execution was respited; but he became melancholly mad, and starved himself to death at Seville. Hitherto England produced but a few obscure artists, whose names are scarce worthy of being transmitted to posterity.

Mr. Walpole takes occasion to make a comparison between the Grecian and Gothic architecture, in which we think, he is rather too favourable to the latter stile.

'The pointed arch, that peculiar of Gothic architecture, was certainly intended as an improvement on the circular, and the men who had not the happiness of lighting on the simplicity and proportion of the Greek orders, were however so lucky as to strike out a thousand graces and effects, which rendered their buildings magnificent, yet genteel, vast, yet light, venerable and picturesque. It is difficult for the noblest Grecian



temple to convey half so many impressions to the mind, as a cathedral does of the best Gothic taste—a proof of skill in the architects and of address in the priests who erected them. The latter exhausted their knowledge of the passions in composing edifices whose pomp, mechanism, vaults, tombs, painted windows, gloom and perspectives infused such sensations of romantic devotion; and they were happy in finding artists capable of executing such machinery. One must have taste to be sensible of the beauties of Grecian architecture; one only wants passions to feel Gothic. In St. Peter's one is convinced that it was built by great princes—In Westminster abbey, one thinks not of the builder; the religion of the place makes the first impression—and though stripped of its altars and shrines, it is nearer converting one to popery than all the regular pageantry of Roman domes. Gothic churches infuse superstition; Grecian, admiration. The papal see amassed its wealth by Gothic cathedrals, and displays it in Grecian temples.'

To account for the different effects produced by these different performances, we would observe, that this veneration is created rather by the ideas of superstition, religion, and mortality annexed to the Gothic pile, than to the taste of the building itself. Without all doubt, the solitude, the gloom, the melancholy monuments of the dead, the characters of the worthies there interred, and the interesting recollection of ancestry, by some of whom that very pile was built, added to the vastness of the edifice itself, must generate a pleasing horror in the mind, which is not felt in surveying a work of a different nature. In our opinion therefore, there cannot be a fair comparison made of the two styles, but between two palaces of the Grecian and Gothic architecture, where the imagination and judgment are uninfluenced by adventitious ideas; and we are apt to believe that the beauties of Grecian architecture will at once recommend themselves to every unprejudiced beholder, by their own intrinsic merit; whereas the Gothic must be introduced to the approbation, through the canal of passions which real beauty could never be supposed to inspire.—At the same time, we must allow with our author, that the Gothic style is susceptible of general magnificence, and partial beauty.—The editor thinks the Gothic style, in point of delicacy, lightness and ornament, seems to have been at its perfection about the reign of Henry IV. as may be seen by the tombs of the archbishops of Canterbury. That cathedral he recommends preferably to Westminster for ornaments. The fret work in the small oratories at Winchester, and the part behind the Choir at Gloucester, would furnish beautiful models. The windows in several cathedrals offer graceful patterns; for airy towers almost of filigrane, there are none to be compared with those of Rheims.—He tells us  
that

that the Grecian architecture was introduced in England piecemeal in the reign of Henry VIII. plaistered upon Gothic, so as to form a barbarous mixture, and this mungrel species lasted till late in the reign of James. Hans Holbein designed the porch at Wilton, which is of this bastard sort. There was one John of Padua, an Italian architect, in Henry's service; but his works are not particularized. Under Edward VI. and Mary, the arts were at a low ebb; yet Antonio More, a native of Utrecht, came over and drew Mary, together with many other portraits, for which he was liberally rewarded. He followed her husband Philip into Spain, and had a strange adventure with that monarch. Philip, in a familiar jocular manner, flapping him one day on the back pretty roughly, More returned the jest with his hand-stick, and was banished for his presumption. He was a person of a noble carriage, lofty disposition, and lived magnificently in his own country: a print of him, done by Chambers, is in this collection, together with one of Joas van Cleve, an artist of Flanders, who likewise resided in England at this period, and died frantic with mortified pride. Among the painters of this reign Mr. Walpole ranks Edward Courtney, the last earl of Devonshire of that house, who in his confinement amused himself with painting: here is a portrait of him by Sir Antonio More, engraved by Chambers.

Though Elizabeth had neither taste for painting, nor munificence to encourage artists, several foreign painters sojourned in England during her reign, particularly Lucas de Heere, Cornelius Ketel, Frederic Zuccherro, Marc Garrard, and Henry Cornelius Vroom; none of these were first-rate painters, tho' many of their portraits are still preserved and valued; and their heads are engraved for this performance. England, however, gave birth to some men of genius at this juncture. Nicholas Hilliard, jeweller and goldsmith to queen Elizabeth, had some merit as a painter in miniature, and drew the first personages of the age; but he was greatly excelled by Isaac Oliver, who painted that famous head of Mary queen of Scots, which was in Dr. Mead's collection; and was in all respects a great master.

Among other painters of this time, our author mentions Sir Nathaniel Bacon, knight of the Bath, a younger son of the keeper, and half-brother to lord Verulam. Some of his works are preserved at Culford, where he lived, and at Gorhambury, which was his father's seat. Prints of these three artists are also inserted in the first volume.

The second part of these anecdotes, we must defer till another occasion.

ATR. IX. *Poems.* By Robert Lloyd, A. M. 4to. Pr. 10s. 6d.  
Davies.

MR. Lloyd's poems, which have been so often *puffed* and *repuffed*, *coming out*, and *coming out*, and *coming out*, are at length *published*. His subscribing *creditors* were indeed grown so impatient, that if he had not made his *payments* good, his name would soon have been in the literary *gazette* as a poetical *bankrupt*. He has paid however at last ten shillings in the pound, having presented them with about *half* a volume of *original* poems, the other half being filled with works which had made their appearance some time ago, and which are here republished to put us in mind, that

such things were,

And were most precious to us.

If a club of gentlemen, notwithstanding, were to sit down to a *half guinea* ordinary, they would think it rather ungenteeled in the landlord to cover half the table with *stale* dishes, which they had dined on, and paid for the week before; but poets claim a right, it seems, of levying contributions of this kind, which, in other men, would be called an arbitrary and oppressive conduct. Food enough, however, remains in Mr. Lloyd's *Poems*, for the moths and critics, and such vermin (here Mr. Lloyd we are beforehand with you) to feed upon; and therefore to our breakfast, as Harry says, "with what appetite we may."

The subject of most of the poems which are contained in this volume, is that which of all subjects is most agreeable to a writer, and on which indeed he generally writes best, namely—*Himself*. The *author's apology*, his *letter to George Colman, Esq.*; an, *epistle to a friend*, and the *law student*, as they form the greatest, are likewise the most agreeable part of this collection: they seem to be penned (for the reason abovementioned) from the *heart*, and, as the Italians express it, *con amore*. Those poets who are entirely destitute of genius and parts, even though they do write about themselves, and consequently exert all the little talents they have, are notwithstanding extremely dull; but this is far from being Mr. Lloyd's case: for though the principal end and design of almost every thing in the book before us is manifestly either to vindicate his own conduct, acquaint us with his own taste and judgment, or find fault with those of others; though the whole consists either of the most extravagant panegyric on his friends, or the bitterest satire, on such as he terms his enemies, he has, notwithstanding, by dint of real genius and merit, so contrived as to make it entertaining.

The *Critical Reviewers*, who have come in for no small share of abuse from him, have, notwithstanding, candour and im-

partiality



partiality enough to see the merit of a foe, and to acknowledge, that in many parts of these poems we meet with a happy turn of thought and expression, with great facility of numbers: at the same time we would advise him, as friends, to be aware of vanity, and not

To run a muck, and tilt at all he meets;  
to temper his poetical warmth with a little common discretion, and not to imagine that Lloyd and Co. are the only poetical merchants, whose notes will pass in the literary world.

The *author's apology*, which is the first poem, contains an account of his leaving *Westminster-school*, where he was an *usher*, for *Parnassus*, and the banks of *Helicon*, which, to be sure, are rather more agreeable places. His reflections on the employment of a pedagogue, are extremely just, and not without humour.

‘ ——— Oh ! ’tis a service irksome more  
Than tugging at the slavish oar.

‘ Yet such *his* task, a dismal truth,  
Who watches o’er the bent of youth;  
And while a paltry stipend earning,  
He sows the richest seeds of learning,  
And tills *their* minds with proper care,  
And sees them their due produce bear,  
No joys, alas ! his toil beguile,  
His *own* lies fallow all the while.

“ Yet still he’s in the road, you say,  
Of learning.”—Why, perhaps, he may.  
But turns like horses in a mill,  
Nor getting on, nor standing still :  
For little way his learning reaches,  
Who reads no more than what he teaches.

“ Yet you can send advent’rous youth,  
In search of letters, taste, and truth,  
Who ride the highway road to knowledge  
Through the plain turnpikes of a college.”  
True.—Like way-posts, we serve to shew  
The road which travellers shou’d go ;  
Who jog along in easy pace,  
Secure of coming to the place,  
Yet find, return whene’er they will,  
The *post*, and its direction still :  
Which stands an useful unthank’d guide,  
To many a passenger beside.’

The simile of the *way-post* is well hit off, and prettily expressed. What he says about *Latin verses*, which have immortalized

talized so many *Eton and Westminster* poets, is extremely arch, and at the same time no less true; and the following lines might stand very well by way of motto to the *Musæ Anglicana* or *Lusus Westmonasteriensis*,

‘ A mere mechanical connection  
Of favourite words,—a bare collection  
Of phrases,—where the labour’d cento  
Presents you with a dull memento,  
How Virgil, Horace, Ovid join,  
And club together half a line.  
These only strain their motley wits  
In gathering patches, shreds, and bits,  
To wrap their barren fancies in,  
And make a classic Harlequin.’

Mr. Lloyd has a better right to speak thus of Latin verses than most men, because he knows by experience what sort of stuff they are made of, and has himself given us some very elegant ones at the end of this volume, which we suppose were made when he was at Westminster-school. We shall pass over our author’s *hymn to Apollo*, and his *epistle to* \* \* \*, as there is very little in them. In the *epistle to J. B. Esq;* there are some pretty lines, where he complains,

‘ That modern rules obstruct perfection,  
And the severity of taste  
Has laid the walk of genius waste.

‘ Had Shakespeare (says he) crept by modern rules,  
We’d lost his witches, fairies, fools;  
Instead of all that wild creation,  
He’d form’d a regular plantation,  
A garden trim, and all inclos’d,  
In nicest symmetry dispos’d,  
The hedges cut in proper order,  
Not e’en a branch beyond the border:  
Now like a forest he appears,  
The growth of twice three hundred years,  
Where many a tree aspiring shrouds  
Its airy summit in the clouds,  
While round its root still love to twine  
The ivy or wild eglantine.’

We do not much admire the fable of the *Satyr and Pedlar*, nor has the second *epistle to J. B.* or the *ode spoken on a public occasion*, much to recommend them; and, but that they serve, like the poems already published to swell the volume, might as well have been omitted.

The familiar epistle to *George Colman, Esq;* begins with these lines, which have great ease and nature in them :

‘ Friendship with most is dead and cool,  
A dull, inactive, stagnant pool;  
Yours like the lively current flows,  
And shares the pleasure it bestows.  
If there is ought, whose lenient pow’r  
Can sooth afflictions painful hour,  
Sweeten the bitter cup of care,  
And snatch the wretched from despair,  
Superior to the sense of woes,  
From friendship’s source the balsam flows.  
Rich then am I, possess of thine,  
Who know that happy balsam mine.

‘ In youth, from nature’s genuine heat,  
The souls congenial spring to meet,  
And emulation’s infant strife,  
Cements the man in future life.  
Oft too the mind well-pleas’d surveys  
Its progress from its childish days;  
Sees how the current upwards ran,  
And reads the child o’er in the man.  
For men, in reason’s sober eyes,  
Are children, but of larger size,  
Have still their idle hopes and fears,  
And Hobby-horse of riper years.’

The rest of it is all about *dear self*.

‘ Howe’er the river rolls its tides,  
The cork upon the surface rides.  
And on ink’s ocean lightly buoy’d,  
That cork of vanity is *Lloyd*.’

The *Law-student*, another epistle to Mr. Colman, is, we think, one of the best things in this collection : in this he addresses his *Pylades* on leaving Christ-church and fixing at Lincoln’s-Inn, and assures him that law and poetry are incompatible, because

‘ Wheree’er the muse usurps despotic sway,  
All other studies must of force give way.  
Int’rest in vain puts in her prudent claim,  
Nonsuited by the powerful plea of fame.  
As well you might weigh lead against a feather,  
As ever jumble wit and law together.  
On Littleton Coke gravely thus remarks,  
(Remember this, ye rhyming Temple Sparks!)

“ In



" In all our author's tenures, *be it noted,*  
 " This is the fourth time any verse is quoted."  
 Which, 'gainst the Muse and verse, may well imply  
 What lawyers call a *noli prosequi*.

At the conclusion of it he advises his friend to pursue his law studies, in the following spirited lines :

' —Stick close, dear Colman, to the Bar!  
 If genius warm thee, where can genius call  
 For nobler action than in yonder hall?  
 'Tis not enough each morn, on Term's approach,  
 To club your legal threepence for a coach;  
 Then at the Hall to take your silent stand,  
 With ink-horn and long note-book in your hand,  
 Marking grave serjeants cite each wise report,  
 And noting down sage dictums from the court,  
 With overwhelming brow, and law-learn'd face,  
 The index of your book of common-place.

' These are mere drudges, that can only plod,  
 And tread the paths their dull forefathers trod,  
 Doom'd thro' law's maze, without a clue, to range,  
 From *second Vernon* down to *second Strange*.  
 Do Thou uplift thine eyes to happier wits !'

He then concludes by paying some pretty compliments to our eminent lawyers.

' O for thy spirit, Mansfield ! at thy name  
 What bosom glows not with an active flame ?  
 Alone from Jargon born to rescue Law,  
 From precedent, grave hum, and formal saw !  
 To strip chican'ry of its vain pretence,  
 And marry Common Law to Common Sense !

' Prat ! on thy lips persuasion ever hung !  
 English falls, pure as Manna, from thy tongue :  
 On thy voice truth may rest, and on thy plea  
 Unerring Henley found the just decree.

' Henley ! than whom, to Hardwick's well-raised  
     fame,  
 No-worthier second royal George could name :  
 No lawyer of prerogative ; no tool  
 Fashioned in black corruption's pliant school ;  
 Form'd 'twixt the People and the Crown to stand,  
 And hold the scales of right with even hand !

' True to our hopes, and equal to his birth,  
 See, see in Yorke the force of lineal worth !

But

‘ But why their sev’ral merits need I tell ?  
Why on each honour’d sage’s praises dwell ?  
Wilmot how well his place, or Foster fills !  
Or shrewd sense beaming from the eye of Wills ?’

The first book of the *Henriade* is, in general, well translated; we could wish, that, for Mr. Voltaire’s honour, and his own, he would take the pains to go through the whole poem, and give it to the public. The familiar *Epistle* to an *Apothecary*, and the *Tale*, which come immediately after the translation of the *Henriade*, are, in our opinion, but very indifferent; it might seem invidious in us to point out or dwell upon their faults, we shall therefore pass them entirely over. The prologue intended to have been spoken on his majesty’s birth-day, and the *Latin Verses* above mentioned, conclude this work.

We have taken no notice of the *Cit’s Country-box* †, the *Epistle* to Mr. Garrick, the *Actor*, the two *Odes*, the *Epistle* to C. Churchill, the fable of Genius, Envy and Time, *Arcadia*, and some other little poems here inserted, because they have all been published, and consequently remarked on some time ago, and are only reprinted and put into this collection to make up the volume, which indeed without this addition could never have fairly entitled the author to ten shillings and sixpence.

ART. X. *Tales from Fontaine; the first Satire and first Epistle of Horace; and a Letter to a Friend, on his repining at old Age.*  
8vo. Pr. 1s. 6d. Nourse.

FONTAINE was one of the most original, easy, and agreeable writers that France has to boast of. There is such a simplicity in his narration, such a purity in his diction, such elegance and variety in his numbers, as must endear his works to every reader of taste; but the more excellent an author is, doubtless, the more difficult must be the task of a *translator*. That irregular metre which *Fontaine* is so happy in, has never, as we remember, been well imitated by any English author, except by *Vanbrugh* in his comedy of *Æsop*, though it is certainly much better adapted to tales and fables, than the Hudibrastic, or any other kind of verse which our modern fabulists and story-tellers have made use of. The author of the performance now before us, whoever he is (for that is a secret we are not yet let into) seems to be quite unequal to the task which he has undertaken, as we cannot form any idea of the merit of *Fontaine*, from this very poor and contemptible translation

† This poem is printed in the *Connoisseur*, and is not without merit.

(or rather burlesque) of him. This unmeaning versifier has neither taste nor genius, and seems to be totally ignorant both of the French language and his own.

Prefixed to these *poems* (if so they may be called) is an epistle from the bookseller to the reader in most miserable rhyme, which begins thus:

‘ The courteous reader’s probably in doubt,  
Curious to know how this same thing came out :  
To clear myself, and set the matter right,  
Sincerely I declare how I came by’t.’

Then follows a ridiculous *rigmo-roll* story about an officer which, for the honour of the said bookseller, we will not here repeat; but proceed to a few *short* extracts from the work itself, to which, lest our readers should think them too long, we will add the original also, by which they will at once see the merit of the French writer, and the unsuccessful attempt of the English translator.

Fontaine’s *Calendrier des Veillards*, taken from Boccace, is one of the best and most entertaining of his tales. The translator has called it *The Calendar of Old Fellows*, which is scarce intelligible, instead of the *Old Man’s Almanack*: but to pass over the impropriety of the title, let us see what justice he has done to the tale itself. Mr. Fontaine sets out thus:

“ Plus d’une fois je me suis étonné  
Qui ce qui fait la paix du mariage  
En est le point le moins considéré;  
Lorsque l’on met une fille en menage,  
Les pere & mere ont pour objet le bien  
Tout le surplus ils le comptent pour rien,  
Jeunes tendrons à Veillards appartiennent,  
Et cependant je voi qu’ils se soucient  
D’avoir chevaux à leur char attelés,  
De même tailles, & même chiens couplés;  
Ainsi des bœufs, qui’ de force pareille  
Sont toujours prits; car ce seroit merveille  
Si sans cela la charruc alloit bien.  
Comment pourroit celle du mariage  
Ne mal aller, étant un attelage  
Qui bien souvent ne se rapporte en rien?  
J’en vas conter un exemple notable.”

Those who know any thing of the French language, which is now almost universally understood amongst us, will observe that there is in this proæmium, a *curiosa felicitas*, a happiness both of sentiment and expression, which few modern writers have ever attained to, and which our translator, as we shall see by the following lines, had not the least idea of.

‘ I’ve



‘ I’ve been astonish’d, many a time,  
In marriage, that the main design,  
Which can alone prevent debate,  
Or make peace in a marry’d state,  
From parents thoughts seems quite discarded ;  
And naught, but money, is regarded.

‘ A daughter lovely, young, and gay,  
They’ll wed to one—If rich, that’s gray ;  
Yet take great heed, when beasts they pair,  
To match them with peculiar care——  
Dogs, horses, of proportion’d force,  
Together draw or run the course ;  
Oxen, when yok’d, are par’d with skill,  
Or else the plough would go but ill ;  
And not to heed must be a joke  
Who’re join’d to drag the marriage yoke ;  
For matters then must go but ill,  
When one will pull, and one stand still ;  
The truth of what I here maintain  
The following tale will best explain.’

To pass over the villainous rhyme in the two first lines of *time* and *design*, which certainly, like Quinzeca and his wife, were never meant to come together, what is become of *lorsque l’on met une fille en menage*, or, *Jeunes tendrons à Veillards appartiennent*, which are not so much as mentioned in the translation. The archness of the *attelage*, *qui bien souvent ne se rapporte en rien*, is intirely omitted by our *doer into English*, who, not understanding the force or humour of the original, puts us off with

‘ —— not to heed must be a joke,  
Who’re join’d to drag the marriage yoke.’

Indeed, Mr. translator, there is no *joke* in thus mangling one of the best authors we ever had ; but this gentleman, we suppose, being a great lover of his own country, he thought it an honour to murder a Frenchman.

A little further on in this tale, Mr. Bookseller’s friend presents us with the following delightful strains :

‘ Bartholomée the lady’s name,  
For truth is all at which I aim ;  
I hate your wicked jokes and gibes  
To wound one through another’s sides ;  
I tell a fact, and cry beware,  
Remember this, and have a care ;  
I hope I’ve not been in the wrong  
To clear this point, let’s now go on.

'The lady, brought that instant in;  
 She starts as at some frightful thing,  
 Then stands surpriz'd, and takes a view  
 As of some monster strange and new;  
 He seems to her as much unknown,  
 As one just from the torrid zone.

'Alas! Quinzeca cries, you see  
 Plainly in this her modesty;  
 Poor thing! she's bashful, now you're here,  
 Asham'd to let her joy appear:  
 Did not your presence give a check,  
 Her arms had been around my neck;  
 Boldness is what she never knew,  
 On which the corsair straight *withdrew*.'

With which words we will *withdraw* also, having too much charity for our readers to trouble them with any more extracts from this most contemptible performance; to the author of which we recommend the following celebrated epigram, formerly made on a brother *dull-man*:

"Read the commandments, Sir, translate no further,  
 For there 'tis written——*thou shalt do no murder*."

ART. XI. Longsword Earl of Salisbury: *An Historical Romance*. 2 Vols. Pr. 5 s. Johnston.

WE are indebted to the author of this work for the introduction of a new and agreeable species of writing, in which the beauties of poetry, and the advantages of history are happily united. The story of this *romance* (as he modestly entitles it) is founded on real facts, and without doing any great violence to truth, pleases the imagination, at the same time that it improves the heart. The language, though adorned and elevated, is yet chaste and correct, and the liberty of now and then adopting an obsolete word or phrase, in which the author has very sparingly indulged himself, diffuses over the whole a very pleasing air of antiquity. The sentiments are exactly conformable to those exquisite notions of gallantry and honour which prevails in the age of his hero. The spirit and manners of the times are strictly preserved in the characters, which are singular and lively, strongly marked, and invariably supported. The descriptions are beautifully luxuriant, but never gratify the fancy at the expence of the writer's judgment. The events, tho' frequent, are not perplexed; and, without deviating from probability, are very powerfully interesting. The conduct resembles that of an epic poem; and had it the advantage of measure, we should not scruple to call it by that name.

The

The following extract may perhaps justify the character here given of this work. It is a complete story in itself, containing the adventures of a female attendant on the countess of Salisbury, and, we presume, cannot fail of affecting every reader of the least sensibility.

“ Happier days have I beheld ; and better fortune have I experienced. I had a husband, lady, brave and honest : a son too, trained to arms, and exercised in deeds of war.—But heaven was pleased to take them from me.

“ Our residence was in the neighbourhood of Nottingham, where we lived in peace, removed from the cares of greatness, and the bitterness of distress. My husband was loving ; Edmund our only child, the delight of our eyes, and comfort of our advancing years. Though bred to arms, he was mild and gentle, and though nurtured in the humble vale of life, he was brave and generous. Even from his infant years, he had conceived an affection for the daughter (she too the only child) of a neighbouring Franklin, which grew with their ripening age ; nor was condemned or controuled. The fond parents beheld this youthful pair of lovers with secret joy ; and hoped, in them, to transmit their names and little inheritances to succeeding times. They were betrothed, and but waited for the holy benediction to crown their wishes ; when war and tumult began to rage in England. John was then our king ; he had submitted, and was reconciled to the holy father. He had attempted to recover his dominions in France ; but, abandoned by his discontented nobles, he returned to his kingdom, full of vexation and revenge. Ah, lady, little doth the high-born courtier or the powerful lord conceive of that weight of misery which public dissentions heap upon the lowly subject ! The king marched like an enemy thro’ the land, spoiling and ravaging the estates of his wayward barons. He arrived at Nottingham ; where my lord of Canterbury, at length, prevailed to stop his unfriendly progress. He continued here for some time ; his followers, secure in his protection, and enriched by his bounty, little regarded the severe limits which laws prescribe. Gay revellers they ; who, full of mirth and disport, beguiled the time in song and dance with courtly dames. One of these glittering minions of royal favour perchance cast his wanton eyes on Edyth, the maid betrothed to my son. Accursed be the hour, in which he discovered, and was enamoured with her beauty ! He courted her in gentle guise, with fair semblance of respect and decent love : he dazzled her with the view of costly gifts ; he promised much, he sighed often, and sometimes wept ; but all-fruitless were his endeavours to conquer the integrity of this honest maiden. Yet, not entirely displeased at his flattering arts, she listened without terror or abhorrence, whilst yet his



purpose was not directly avowed ; and sometimes, yielding to his courtesy, suffered him to lead her forth, and to amuse her ear with tales of courtly pleasures and splendor. The jealous anxiety of Edmund ever watched their steps at wary distance : 'till at length, when this incautious maid had been conducted to a secret path, when she suddenly found her helpless innocence at the mercy of a luxurious courtier ; when he boldly prest his suit, and attempted to force her, trembling and dismayed, to his wicked purpose, her piercing shrieks soon summoned a faithful deliverer to her side. Edmund, mad with rage and jealousy, fatally smote the ravisher ; and carelessly leaving him weltering in blood, conveyed away his Edyth, who had fainted with terror and surprize, and safely deposited his heart's dear treasure in her father's dwelling.

“ An event like this was not to be concealed : nor did the unhappy youth, now mad with passion, and deaf to the calls of prudence, fear to avow his bloody deed freely and publicly. Soon was the body discovered ; and soon was Edmund seized, and torn from his frantic mistress. An armed band hurried him away, with loud and tumultuous denunciations of vengeance ; when happily the king, now returning from the chase, descried the rout, and dispatched an attendant to demand the cause of such disorder. Of this he was instantly informed ; and curious to learn the occasion of such a presumptuous violence upon his officer, to view the man who even boasted of his outrage, he ordered the criminal to be brought before him. My son was now led forward ; and as he prepared to cast himself at the feet of his liege, the fiery beast which the king bestrode, frightened at the tumult, began to start and rear up with ungovernable wildness. The attendants instantly alighted ; but before they could support their falling master, Edmund had burst like lightning from the hands of his guards, broke his fall, and remounted him. This zeal and vigour were beheld with wonder, and secret applause. The king himself was by no means unaffected by the incident. His looks grew less severe ; and in a tone, not angry, but majestically grave, he demanded to know who he was, and what had prompted him to this act of blood. My son kneeled before him, modest but not abject ; and with an ingenuous plainness and freedom, related the unhappy cause that had provoked him to this outrage : his love to the betrothed maid ; the arts and treachery to which she had been exposed ; the horrid attempt of violation ; and his own fatal encounter with the king's officer. In a word, he acknowledged the crime, and with decent boldness declared himself resigned to the punishment, and prepared to yield up his forfeit life. The king listened with attention, and in the natural and unaffected narrative saw the full proof of all that had been alledged. With a sudden warmth

warmth he swore by the foot of God, (his usual oath) that his servant had deservedly met his fate ; that Edmund was a brave youth, and merited not only pardon, but reward ; and that henceforward he should be his soldier. The witnesses of this scene were not slow to applaud the sentiments of their sovereign. They vied with each other in their praises of my son, whose youthful breast was but too susceptible of their impressions. How happy did we then esteem ourselves, when we saw our child rescued from destruction, graced with the royal favour, and entrusted with an honourable command ! To us he paid his filial duty ; then flew to the beloved Edyth, to comfort her sorrow, and revive her spirit, confounded and depressed by the late event. Of her, he took a tender leave, with assurances of invariable fidelity, and passionate vows of speedy return to complete his happiness ; then departed to perform the duties of his new charge. But we were not as yet totally bereft of our darling object ; some intervals he found for brief, yet frequent visitings ; to delight us with the accounts of his advancing fortune. So completely was he now possessed with the thoughts of war and honour ; so elevated and transported by the view of courtly splendor, and the gay promises of youthful ambition ; that love seemed to hold but a second place within his mind : and the sighs and half-suppressed tears of Edyth, sometimes confessed her jealous fear of his estrangement. He saw, and chid her unjust suspicions : to allay them, he proposed that the holy father should instantly unite their hands. Their nuptials were sudden ; and their conjugal endearments, alas ! too soon interrupted by our son's necessary attendance on his royal master.

“ The land was now threatened with all the calamities of civil war. A second time had the bold barons put on their armour, and collected their vassals against John. My husband, altho' he had already suffered in their cause, yet still adhered with an obstinate integrity to that side which he deemed the great bulwark of his country. He earnestly prest young Edmund to abandon the service of a prince whose favour was precarious ; suddenly and capriciously bestowed ; and as suddenly and capriciously withdrawn. But he was heard with reluctance and aversion. He urged the solid comforts of honest poverty and contentment ; he called it shameful (forgive me, lady, if his homely sentiments offend) to unite with rapacious foreigners, and to embue his hands in the blood of countrymen and brethren. His son was still unmoved, and to all his arguments opposed one plea, his forfeit life, and the vast debt of gratitude he owed the king. A father's authority was then exerted. He was commanded, upon his filial obedience, to attend on the confederated lords ; the terrors of divine vengeance were denounced on his undutiful obstinacy. He hesitated ; but the flattering prospects of ambition at length prevailed.

prevailed. He forgot the submission due to a parent's authority ; full of gay hopes, and impatient of controul, he hastened away to serve his liege lord, whilst my husband, irritated at his disobedience, pronounced something like a curse upon his unhappy son, and followed the standard of William de Albini the commanding baron.

“ Through the course of these unhappy contests, Edmund encreased in honour; and still more and more approved his active valour. It is too well known with what shameful disregard to the protection of their adherents, the barons suffered a number of the most faithful to their cause to be shut up within the castle of Rochester, and to be sorely pressed by the royal army, while they themselves rioted in London. In a fatal hour, Edmund was commanded to the siege of this castle.—O lady ! a few words are sufficient for the rest of his sad story. How doth the dreadful remembrance pierce my afflicted heart ! Many deeds of manhood did he achieve ; and oftentimes did he repel the desperate valour of the besieged. At the head of a small party, he at length ventured too rashly to approach the castle walls, and was suddenly encountered by a larger body of the enemy. The contest was obstinate and bloody : but his associates were borne down by numbers, and left him, as they yielded, singly engaged with a soldier, whose sword threatened destruction. They rushed upon each other, they closed, they redoubled their deadly blows, ’till at length, a well directed stroke from the arm of Edmund fell upon the front of his antagonist, cleft his beaver, and uncovered his wounded head. Edmund started ! stood aghast ; uttered some confused sounds of horror ! How can I speak it !——The ill fated youth—O for ever accursed be the authors of every civil strife !—had smote his father.

“ My husband, stunned and faint, was sinking down ; when Edmund seized him in his arms, and gently laid him upon the earth. He kneeled before him, in all the bitterness of anguish and distraction. His lamentations were loud and wild ; and earnestly did he implore for pardon ; and bitterly did he curse his own fatal error. The languid eyes of his father were fixed kindly upon him ; his faltering voice spoke forgiveness. And now was Edmund preparing to bind up his wound, and to convey him to some place of safety and relief, when the noise of tumult and rout grew loud. He turned his head hastily, to learn the cause ; and, in that fatal moment, received a shot from a cross-bow full in his brain. The son sunk down by the side of the bleeding father ; the routed, and the pursuers (a party of the royal army who had come to the support of their associates) trampled upon their bodies. Edmund had at once expired with a groan. My husband lived but to relate the dreadful story.

“ Thus,



“ Thus (said Elinor) in one accursed hour, was I bereft of all my comfort. The calamity was too great for my weak heart to bear. The relation instantly confused my brain, and deprived me of reason. Long did I continue in a melancholy insensibility to my distress; and perhaps, heaven was kind in thus afflicting me. When time, and a brother's tender care, had at length restored my disordered senses, I learned, that the wretched Edyth had been seized with the pangs of untimely childbirth, had with pain and sorrow given her lifeless burden to the light, long languished in sickness and grief; and was at length retired to a religious house, there to end her wretched days. And there were they soon ended. I myself had been despoiled of all my possessions, by the fury of civil war, in which both parties were equally incensed against my husband or my son. Rescued from death, and supported by the kindness of my brother, the vassal of lord Raymond; him have I followed, and by his means have I been placed here; ready to obey our lord in all humble and honest duties: but we have not yet learned to be the base instruments of oppression.”

## FOREIGN ARTICLES.

ART. XII. *Recueil de Medailles de Rois, qui n'ont Point encore été Publiées, ou qui sont peu connues.*

THIS elegant quarto does honour to the arts of Paris. It is a collection and description of such of the French king's medals, as had not before been published, or were but little known: some of them, indeed, have been exhibited, but very incorrectly, and on others, which are very obscure, the editor has made some curious remarks, the better to ascertain the events they were designed to perpetuate. The study of medals is not only amusing, but important. We are agreeably entertained in comparing the features of antient kings and heroes with their characters, as they have been delineated by cotemporary historians. We are able to derive from an accurate examination of medals, an intimate acquaintance with the different habits, customs, laws, and religion of former nations; sometimes to throw new light upon historical events, and correct the errors of chronology. The work now before us is printed on fine paper, with a fair large type; and the two and twenty plates, representing the figures of the medals, described, are extremely well engraved. The first exhibits Alexander I. king of Macedonia, ancestor to Alexander the Great; divers medals of Archelaus I. Perdiccas, and Philip II. In the second we find some of Alexander the Great; Demetrius, and Lyfima-

chus. In the third we have Philip, the son of Demetrius; Perseus; Aresbus, and Pyrrhus, kings of Epirus; Mostes, king of Dalmatia; Manunius, king of Dyrrachium; Aleus, king of Tigæa; and a sovereign of Crete, supposed to be Minos. The fourth plate contains Audoleon, king of Pæonia; Scutes III. and Cotys V. kings of Thrace; Sauromates I. II. and III. and Eupator, kings of Bosphorus. The next is enriched with several medals of the Ptolemeys, kings of Egypt, and one of *Berenice Satoris*. Cleopatra II. Cleopatra the Last; Ptolemy IX. of Egypt; Magas, and another sovereign of Cyrenaica; Juba; Cleopatra, and Ptolomey, sovereigns of Mauritania, are exhibited in the sixth copper-plate. The seventh contains some ascribed to Seleucus Nicator; Antiochus Soter; and some other monarchs of Syria. In the eighth are represented several heads of Antiochus II. deus; Seleucus II. Callinicus; Antiochus Hierax; Seleucus III. Araunus; and Antiochus III. magnus. In the ninth we find Seleucus IV. Philopator; Antiochus IV. deus Epiphanes Nicephorus, &c. Antiochus V. Eupator; Demetrius I. deus Philopator Soter; and Alexander I. Theopator Evergetis Epiphanes Nicephorus. The tenth, and four following, exhibit many other Syrian medals, which we have not time to particularize. The fifteenth gives us some medals struck by the kings of Arminia, Bactriana, and Partia. In the sixteenth are some of the kings of Osrhænum, and Judea. The next is filled with those belonging to the kings of Pergamus and Bithynia: the eighteenth, with the kings of Pontus: the nineteenth, with those of Galatia and Cebyrus: the twentieth, with the sovereigns of Cappadocia, &c. The next contains a few that are unknown; and the last exhibits some medals of remarkable personages, such as Æneas, the son of Anchises; Xenophon, the physician, the favourite of Claudius; Tius, a pontiff of Miletum; the nymph Cyrene; and Procla, supposed to have been the daughter of Clodius, Aurelius Proclus, a magistrate of Thyatera.

On the whole, this performance abounds with judicious critical remarks, and very ingenious conjectures, and, in our opinion, will make a valuable addition to the antiquarian's library.

ART. XIII. *Le Chevalier D'Oliveyra, brulé en Effigie comme Hérétique comment et pourquoi?*

*Anecdotes et Reflexions sur ce Sujet, données au Public par Lui-même.*

IT appears that this unfortunate gentleman has, for conscience sake, forsaken his own country, and sacrificed every other consideration to the interest of his immortal soul. Having some years ago renounced the errors of popery, and afterwards published a pathetic address to his countrymen, on occasion of the

dreadful earthquake which destroyed great part of Lisbon, he has been lately condemned, unheard, by the inquisition, and burned in effigy as an heretic. In the little piece before us, we find an account of the chevalier's family, and his own conduct; of the strange and cruel proceedings to which he has been exposed; together with many sensible reflections upon the subject of religion. As he is a sincere convert to the Protestant faith, and a gentleman in distress, who hath chosen England for his asylum, we recommend him to the protection and hospitality of a people, distinguished by their generous compassion to all the children of distress.

## Monthly CATALOGUE.

Art. 14. *A Sermon preached at the Temple Church, on Sunday, November 15, 1761, upon Occasion of the Death of the Right Rev. Father in God, Dr. Thomas Sherlock, late Lord Bishop of London; who departed this Life on the 18th of July last, in the Eighty-fourth Year of his Age. By Samuel Nicolls, LL D. Master of the Temple, Rector of St. James's, Westminster, and Chaplain in Ordinary to his Majesty. 4to. Pr. 6d. Whiston.*

AS this sermon was written and published merely with the design of doing honour to the memory of a late illustrious prelate, we shall pass over every part of it, but that which relates to the principal subject, concerning whom the following extracts may perhaps be agreeable to our readers.

‘He (Bp. Sherlock) was made master of the Temple very young, upon the resignation of his father; and was obliged to apply himself closely to business, and take infinite pains to qualify himself for that honourable employment: which he effectually did in the course of a few years, and became one of the most celebrated preachers of that time. Thus did he labour early in the word and doctrine, and approve himself a workman that need not be ashamed; thoroughly furnished, and bring out of his treasure things new and altogether inimitable. And thus, before he was forty years old, was he possessed of a set of as fine compositions, as this age, or any other age or nation, has ever produced: I mean those discourses lately published; and I speak it with more confidence, because the world has set to its seal that this is true.

‘In this station he continued many years, preaching constantly, *rightly dividing the word of God*, and promoting the salvation of souls. For his preaching was with power; not only in the weight of his words and argument, but in the force and energy with which it was delivered. For though his voice was



not melodious, but accompanied rather with a thickness of speech, yet were his words uttered with so much propriety, and with such strength and vehemence, that he never failed to take possession of his whole audience, and secure their attention. This powerful delivery of words so weighty and important, as his always were, made a strong impression upon the minds of his hearers, and was not soon forgot. And I doubt not but many of you still remember the excellent instruction you have heard from him, to your great comfort.

‘ About this time also it was, that he published his much-admired discourses upon the *use and intent of prophecy*, which did so much service to the cause of Christianity, then openly attacked by some daring unbelievers.

‘ Upon the accession of his late majesty to the throne, he was soon distinguished; and, with another truly eminent divine \*, advanced to the bench; where he sat with great lustre for many years; in matters of difficulty and nice discernment serving his king and country, and the church over which he presided, with uncommon zeal and prudence. Indeed such was his discretion and great judgment, that all ranks of persons were desirous of knowing his opinion in every case: and by his quick and solid judgment of things he has been able to do great good to many individuals, and very signal services to his country. For indeed he had a vast and capacious mind, taking at once into his comprehension the whole of things, and forming a settled judgment of them at one view, by a kind of intuition. And as this made him very capable of giving advice, so it was sure to bring him much trouble of that sort: which he cheerfully submitted to, resolving the doubts, and answering the cases of those that consulted him both at home and abroad.

‘ All this time, while he was thus taken up in the business of the station to which he was advanced, he yet continued to preach to his congregation during term; and in the vacation constantly went down to visit and to reside in his diocese: where he spent his time in the most exemplary manner; in a decent hospitality; in repairing his churches and houses, wherever he went; in conversing with his clergy, and in giving them and their people proper directions, as the circumstances of things required: and this he has done in a course of charges, composed with that knowledge of men and of things, as will do him equal honour with any other of his discourses, whenever they shall be published.

‘ And thus did this great man lay himself out for the public good; always busy, always employed, so long as God gave him

health and strength to go through those various and important offices of life, which were committed to his care.

‘ But now, though his mind and understanding remained in full vigour, infirmities of body began to creep very fast upon him. And then it was that he declined, when offered him, the highest honours of this church, because he was sensible, thro’ the infirmities he felt, he should never be able to give that personal attendance, which that great office requires. And this also induced him afterwards to accept the charge of this diocese wherein we live, because his business would be at home and about him, and would require no long journeys, for which he found himself very unfit. And certain it is, that for the first three or four years he applied himself closely to business, and made one general visitation of his diocese in person: nay he extended his care to the parts abroad, and began a correspondence there, which would have been very useful to the church, if his health had permitted him to carry it on: but about that time it pleased God to visit him with a very dangerous illness, from which indeed he recovered, but with almost the total loss of the use of his limbs: and soon after his speech failing him, he was constrained to give over the exercise of his function and office, and was even deprived of the advantages of a free conversation.

‘ But though he was thus obliged to provide for the ministerial office, yet he still took care himself of the dispatch of business. For the mind was yet vigorous and strong in this weak body, and partook of none of its infirmities. He never parted with the administration of things out of his own hands, but required an exact account of every thing that was transacted. And where the business was of importance and consequence enough, he would dictate letters, and give directions about it himself. Under all his infirmities, his soul broke through like the sun from a cloud, and was visible to every eye. There was dignity in his aspect and countenance to the very last. His reason sat enthroned within him, and no one could approach him without having his mind filled with that respect and veneration that was due to so great a character. *My Father, my Father, the chariot of Israel, and the horsemen thereof!* We have lost a troop, a whole army, in him.’

‘ His learning was very extensive: God had given him a great and an understanding mind, a quick comprehension, and a solid judgment. These advantages of nature he improved by much industry and application; and in the early part of his life had read and digested well the antient authors both Greek and Latin, the philosophers, poets, and orators; from whence he acquired that correct and elegant stile, which appears in all his compositions. His knowledge in divinity was obtained from  
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the study of the most rational writers of the church, both ancient and modern : and he was particularly fond of comparing scripture with scripture, and especially of illustrating the epistles and writings of the apostles, which he thought wanted to be more studied, and of which we have some specimen in his own discourses. His skill in the civil and canon law was very considerable ; to which he had added such a knowledge of the common law of England as few clergymen attain to. This it was that gave him that influence in all causes where the church was concerned, as knowing precisely what it had to claim from its constitutions and canons, and what from the common law of the land.\*

Such is Dr. Nicolls's portrait of the great and learned bishop Sherlock. Whether this limner has done him justice must be submitted to the determination of the public : the features may, in our opinion, be like, and the outlines tolerably just ; but surely there is not that strong expression, and warmth of colouring, which so noble a subject demanded. We intirely acquiesce, to say the truth, in the \* doctor's own opinion of this performance. A Praxiteles only is able to draw a Venus, and none but an Apelles should paint an Alexander.

Art. 15. *Papers relative to the Rupture with Spain. In French and English. Published by Authority. 8vo. Pr. 3s. Owen.*

From the perusal of these papers we have formed the following opinions : That Spain had no intention to break with England, when the negociation between Great Britain and France was brought upon the carpet : that Spain had some right to expect the English settlers should quit the Rio Tinto near the Rincon of the Mosquito shore in America, in consequence of his Catholic majesty's repeated assurance, that, in this case, the English should be allowed to cut logwood, without molestation, in the bays of Honduras and Campeachy, until that privilege should be discussed by treaty between the two nations : that Spain, in hopes of obtaining some advantages in traffic, was prevailed upon by France, to communicate through her channel the memorial concerning the Catholic king's pretensions, which gave so much umbrage to the British ministry : that Spain being jealous and afraid of the conquests atchieved by the English arms in America, piqued at the refusal she had sustained with respect to the settlement on Rio Tinto, or Black

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\* ' And now (says he, in the last page of this sermon) upon a review of the whole, I am truly concerned to find, how little I have been able to say upon this great subject, which may do any justice to his character,'

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Water ; affronted by the lofty manner in which her memorial had been rejected, and her pretensions declared inadmissible, attached by inclination to the French king, importuned and misled by the ministry of Versailles, and encouraged with the hope of success, by a persuasion that the finances of England were exhausted, at length resolved upon a rupture : that the Spanish minister dissembling the intention of his court, had cajoled the British ambassador with general promises, and artful professions, until the Assogues arrived from the West Indies with the treasure, and the ports of Spain put in a posture of defence : that his Britannic majesty's conduct with respect to Spain, at this delicate conjuncture, was such as reflected honour on his crown and councils, as displays an equal spirit of firmness and moderation.

Art. 16. *Observations on the Papers relative to the Rupture with Spain, laid before both Houses of Parliament, on Friday the twenty ninth Day of January, 1762, by his Majesty's Command. In a Letter from a Member of Parliament, to a Friend in the Country.* 4to. Pr. 1s. Nicoll.

The author of this pamphlet endeavours to prove, that essential papers relative to this rupture have been suppressed: He says, Mr. P——t pressed with honest zeal the laying before the public, every paper relative to the six years negotiation with Spain. Had this proposal been complied with, the atrocious calumnies so industriously circulated, of his aversion to peace, and his endeavours to perpetuate and encrease the war, had been laid open to mankind, &c. The design of this piece seems to be a vindication of the late m——r; and it must be owned, that many circumstances here touched upon turn out in favour of his conduct: yet the author ascribes all the success of the war by the lump, to well suggested plans contrived and executed under that m——y, without however demonstrating, that the plans were well laid, or, indeed, proving they were at all suggested by the m——r. We might, perhaps, with more reason ascribe every individual achievement to the reigning prince: but the most brilliant and important of them all were, God knows, owing to good fortune, and the extraordinary spirit of enterprize and resolution in the officers and troops, which we will venture to say existed independent of any minister whatsoever. That there was a connection between France and Spain, previous to the last negotiation, is certainly true: that Spain was jealous of England, is equally true; and perhaps she had engaged to declare for France, provided Great Britain should reject certain proposals of peace, which she might have deemed equitable: but we are still of opinion, that  
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all the intimation which the court of London had received, relating to those engagements, was not sufficient to precipitate a rupture without further explanation: nor do we think, that such a step, adopted the very moment it was proposed by the late m——r, would have been attended with any advantage, which ought to preponderate against the observation of those forms prescribed in all civilized nations, in favour of the interests of humanity in general; if, indeed, any consideration ought to weigh against a regard for these regulations. The proposal of the late Mr. P—, was broached in council about the beginning of October, and the Spanish flota had arrived in the bay of Cadiz, in the course of the preceding month. Two ships richly laden, arrived afterwards in the month of October; but even they must have been safe before directions could have been sent to intercept them. There are many curious particulars in this pamphlet, which seems to have been written by some person of shrewd parts, and extraordinary intelligence.

*Art. 17. An authentic Account of the Proceedings of their High Mightinesses, the States of Holland and West-Friesland, on the Complaint laid before them by his Excellency Sir Joseph Yorke, his Britannic Majesty's Ambassador at the Hague, concerning Hostilities committed in the River Bengal. 4to. Pr. 2s. 6 d. Becket.*

In this remonstrance, the Dutch East India company have fairly turned the tables upon the English governors in that country. They affirm, that on the coast of Cormandel, and on the river Ganges, they had been exposed to sundry grievances and insults by the contending parties, as well as oppressed by the tyranny of the nabob of Bengal: that in order to protect their commerce, and preserve their factories in these parts of the East Indies, some troops were sent from Batavia to the coast of Cormandel, where they landed accordingly, and a few were designed for their settlements in Bengal: that the commanding officer had particular orders to avoid all cause of offence, either to the French, English, or the nabob: that the Dutch governors had always adhered to the most scrupulous neutrality: that they had, at the hazard of their lives, peremptorily refused to join the former nabob against the English; and afterwards treated the officers of the English company, when in distress, with the utmost tenderness and humanity; that though they had the right of a free navigation in the river Ganges by an express firman of the mogul, and the undoubted privilege by the law of nature and nations, to visit their own settlements without controul, the officers of the English company had interrupted this navigation, arrested and detained their

their vessels, imprisoned, insulted, and robbed their people: that therefore by these and other acts of hostility here specified, the English were the aggressors: that all the friendly remonstrances of the Dutch council, were treated with insolence and contempt: that their having recourse to arms at last, was merely an act of self preservation and defence: that the English, instead of observing the treaty of friendship subsisting between the two nations, and assisting the Dutch company occasionally, according to the dictates of friendship and christian humanity, had taken all opportunities to express their animosity towards the subjects of the states general, and even concluded a treaty with the nabob, Aly Khan, by which they obliged themselves to assist him against all his enemies whatsoever, without restriction; an engagement by which they eventually renounced all the treaties subsisting between England and other powers, which might at any time fall under the displeasure of the said nabob; and likewise set at nought the firman of the mogul, the foundation of their commerce in that country; inasmuch as they provisionally espoused the cause of the subject against his sovereign.

With respect to the double victory obtained over the Dutch ships and forces by water and land, which was so much magnified in the English news papers, they declare, that instead of seven large ships, including four of the line, they had no more than four small ships engaged; that the complement of the whole, did not amount to two hundred men; whereas, that of the English, exceeded twice that number, over and above their great superiority in the weight of their metal; and that the English troops on shore owed their success entirely to their artillery, an advantage of which the Dutch were entirely destitute. Finally, they complain that they were compelled by the strong hand, to subscribe such terms of accommodation as the English and nabob thought fit to impose. In a word, this account is authenticated by such original papers, as, we apprehend, it will be found difficult to invalidate.

Art. 18. *A Continuation of the Address to the City of London.*  
8vo. Pr. 1s. 6d. Davis.

We have made shift to toil to the end of this address, of which we shall say nothing more, but that we think it might have been very well spared. Were we to enter into a particular discussion, we should probably increase the spleen of the author against the Critical Review, which he has honoured with some notice in his postscript; an honour we could not have expected from a person who professes to entertain such an opinion of our obscurity. We have now endeavoured to return the  
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compliment, by mentioning the second part of the address to the city of London, which, but for this intimation, might perhaps never emerge from oblivion.

**Art. 19.** *The Musical Lady. A Farce. As it is acted at the Theatre-Royal in Drury-Lane. 8vo. Pr. 1s. Becket.*

This is no bad satire upon that ridiculous affectation of taste and delicacy, which one often meets with in characters, which, in other respects, are intitled to some regard.

Young Mask is a needy adventurer, whose extravagancies have brought him in disgrace with his father, a covetous, rich, old hunk in the country, and exhausted all his resources except one, which is a fortune-hunting scheme, to be executed on the person of Sophy, a young lady, far gone in the folly of affecting a taste for Italian music. The first appearance of Mask is a diverting picture of a modern Templar, surrounded by duns, and confined by poverty in empty chambers. ‘Was ever poor fellow (says he) in such a distressed situation?—a woman of fortune ready to run into my arms—and without money, cloaths, or clean linen, to pay her a visit.’ However, he is luckily supplied by his friend Freeman, and prosecutes his plan with success.

Sophy is introduced in a ludicrous dialogue with lady Scrape, concerning a quarrel between two Italian musicians, Staccato and Caprice, in which quarrel the two ladies interest themselves on different sides, with all the zeal of the warmest partisans, as if the dispute was of the utmost consequence to the nation.

The second act opens with Mask cajoling Sophy, in the character of a great connoisseur in music, just arrived from Italy. This part he performs with so much art and success, intermingling flattery and courtship, bombast and importunity, that she at length consents to give him her hand, on condition that they shall set out for Italy, immediately after marriage.

While they are coupled at church, Old Mask comes to the Temple, and finds out the distresses of his son, against whom he inveighs with all the bitterness of paternal indignation, and meeting with Freeman, swears he will leave him to misery and ruin. But he changes his note, when he understands his son is married to a lady with a fortune of thirty thousand pounds. He then launches out in encomiums on his genius and spirit, declares he will make a handsome settlement, and accompanies Freeman to the house of Sophy, where he finds every thing prepared for a concert in the hall. When the bride and bridegroom return from church, the old gentleman, by his bluntness, discovers that his son knew nothing at all of music, or Italian, and that he never was out of England. The son  
pleads

pleads guilty to the charge : the lady is mortified to find she has been deceived, but soon recollects herself ; bears her disappointment with a good grace, and solemnly renounces her own pretensions to the gusto.—In a word, all parties are pleased, and the old man is gratified with a country dance. To this piece is prefixed a facetious prologue, written by Mr. Garrick. The farce itself is not destitute of wit, humour, and character ; but there is little variety, and no change of fortune in the conduct of the drama.

Art. 20. *Observations on the present State of the Widows and Orphans of the Protestant Clergy of all Denominations, in Great Britain and Ireland. With the Outlines of a Scheme for the Relief of such of them as stand in Need of it. To which is annexed, a brief Account of the Widows Fund in the Church of Scotland.* 8vo. Pr. 1s. Henderfon.

This scheme, calculated for the benefit of the widows and children of dissenting clergymen, and written by a native of North Britain, as we perceive by some Scotch idioms, is a hint taken from the fund called the Widows Fund, in the church of Scotland ; an institution well adapted for the purposes, and confirmed by act of parliament.

Provision of this kind to be established in different communities, civil as well as ecclesiastical, would not only answer the humane ends here proposed in favour of the widow and fatherless, but also encourage a greater number of individuals, to contract the matrimonial engagement, of consequence promote population, which has for some time declined in those kingdoms.

Art. 21. *Rules for the Choice of Husbands. Addressed to all the unmarried Ladies of Great Britain. To which is subjoined, a List of such Gentlemen as are at this Time properly qualified to enter into the happy State of Matrimony.* By Diana Philips, Matron, &c. 8vo. Pr. 1s. Williams.

This prurient performance seems to have been produced by some superannuated retainer to a Covent-Garden temple of Venus.

Art. 22. *Four Genuine Letters, which lately passed between a noble Lord, and a young Woman of Fashion. To which is added, a Letter from a Lady to Miss ———. With a copious Preface, setting that Affair in a true Light.* By a Friend of the Earl of ———. 4to. Pr. 2s.

Whether these letters be genuine or spurious, it is not of consequence to enquire. At any rate the editor might have thought

of a less exceptionable scheme for raising a little money, than that of gratifying the malice of the public, by exposing the infirmities and domestic disquiets of private families.

Art. 23. *A Charge to the Poets.* By William Whitehead, Esq; Poet Laureat. 4to. Pr. 1s. Dodfley.

We heartily wish the authority of Mr. Whitehead, the good humour, good sense, and agreeable verses so conspicuous in this exhortation, may prove effectual in appeasing the mutual animosities of the *genus irritabile vatum*. We wish he may persuade them to do justice to themselves, and to one another; to hear their rivals praised, without being stung with envy, and their own works censured, without being provoked to rage and recrimination; to be contented with their lot, whatsoever it may be, without complaining of neglect; and to comfort themselves in their distress with this reflection, that though they may be exposed to indigence and contempt during their natural lives, their fame will find justice in the decision of posterity.

At least you'll find, thus stoic-like prepar'd,  
That verse and virtue are their own reward.

This, no doubt, is a very judicious, fatherly, and seasonable charge; though some starveling bard, who can scarce glean a wretched subsistence on the bleak common of Parnassus, will be apt to shake his head, and say, 'Ah, master Whitehead, how fluently a man philosophises on abstinence, when his stomach is well stored with capon and claret !

Art. 24. *The Proceedings and Sentence of the Spiritual Court of Inquisition of Portugal, against Gabriel Malagrida, Jesuit, for Heresy, Hypocrisy, false Prophecies, &c. &c. Faithfully translated from the original Portuguese.* 4to. Pr. 2s. Marsh.

To us who live in a country blessed with freedom of thought and ample toleration of conscience, the sentence passed upon this unhappy fanatic must appear extraordinary. Father Malagrida was condemned to be strangled publicly with a rope, and to have his body burnt and reduced to ashes for having written certain visions, and pretended to work miracles, which plainly evinced that his intellects were disordered.

Art. 25. *The Battle of the Players; in Imitation of Swift's Battle of the Books. In which are introduced the Characters of all the Actors and Actresses on the English Stage; with an impartial Estimate of their respective Merits.* By the Author. 8vo. 1s. Richards.

With a little more common sense and decency this writer might pass in the crowd of authors.



Art. 26. *A New Estimate of Manners and Principles: or, a Comparison between Ancient and Modern Times, in the three great Articles of Knowledge, Happiness, and Virtue. Part III. Of Happiness; in which some Principles of Mr. Rousseau are examined.* 8vo. Pr. 2s. 6d. Millar.

In the ninth volume of the Critical Review, p. 289, the reader may peruse our sentiments on the first and second parts of this *New Estimate*. There the author endeavoured to prove, that we moderns are, beyond all doubt, more knowing than the ancients; whence he infers in the present publication, that we are more virtuous and happy. Should the premises be granted, the conclusion may do well enough in a college declamation; but we fear it will not always hold in practice, as it may be questioned, whether virtue and happiness are always the necessary handmaids of knowledge. Perhaps the very contrary may be demonstrated, not only in particular circumstances, but with respect to the world in general. Does it appear that nations who have carried the arts of life and human knowledge to the highest perfection, are by any means more brave, more generous, more virtuous, or more happy, than others where science hath scarce penetrated the frontier, or is yet in an incipient state? Doth not knowledge, the mother of the mechanic arts, beget luxury, which serves to emasculate the mind, and plunge whole kingdoms headlong in vice and corruption? Accordingly do we not find, that corruption in particular, so prolific of every other vice, hath risen in proportion to the commerce, the riches, and the luxury of nations? The truth is, either side of the question will admit of specious arguments, and the subject is well enough adapted to the talents of an academical rhetor.

The apology prefixed contains divers strokes of humour, and a very judicious recommendation of the study of our mother tongue, at the two great seminaries of the kingdom, where, unhappily, all exercises are performed in the Latin language, which can prove serviceable in life only to a few of the members. The ridicule thrown upon the excessive reverence shewn for Greek and Latin, is certainly not ill-founded; but we wish the writer had considered, that notwithstanding the mother tongue is almost intirely neglected at the universities, there appears no great reason to blame the younger students for giving too close attention to the more learned languages. A Tully, or Demosthenes, may indeed grace the desk, but seldom have we seen the leaves of those divine writers soiled by reiterated turning.

The treatise concludes with strictures on Mr. Rousseau's Discourse on the Origin and Foundation of the Inequality among Mankind, of which we lately gave an account; and it must

be confessed that some of them are just and pertinent, though, upon the whole, the author appears to Rousseau as a dwarf climbing up the knees of a colossus.

Art. 27. *The Life and Amours of Count de Turenne, originally wrote in French by the Author of the Jews Letters.* 12mo. Pr. 2s. Williams.

The original narrative of the count de Turenne's gallantries is so destitute of merit, that we need say nothing of the translation. The man who could sit down to naturalize so indifferent a performance is beneath the censure of the Reviewers.

Art. 28. *King David Vindicated from a late Misrepresentation of his Character. In a Letter to his Grace the Archbishop of Canterbury.* By Thomas Patten, D. D. late Fellow of C. C. C. now Rector of Childrey, Berks. 8vo. Pr. 2s. Rivington.

The Rev. Dr. Patten pleads, in apology for this critique upon a performance entituled, *The Life of the Man after God's own Heart*, that the silence of more able advocates for the Jewish monarch, hath devolved the task upon him. Surely he must have seen Dr. Chandler's Defence of King David, at least, before the publication of this letter; in which case we cannot think he has fairly measured his own with that gentleman's merit.

Art. 29. *The Necessity of Water-Baptism. Part. II.*

This is the second part of an attack upon Mr. Fothergill, or rather, as the author alledges, a defence of the first part from the misrepresentations of that gentleman. For our own parts we could wish, that part of the element in dispute were applied to moderate the heat of the reverend combatants, and wash out those stains left on the sacred function, by the virulence and acrimony of wrong-headed enthusiasts, and narrow-minded bigots.

Art. 30. *A Treatise on the King's Evil, setting forth a new Theory on that Disease; and a new Method of curing indurated and ulcerated Glands of the Neck, &c.* By T. Durant, Surgeon; London. To which are added, several Cases cured by the Author. 8vo. Pr. 1s. Waller.

We learn from this performance, that all the methods of practice hitherto laid down for the cure of the king's evil, are ineffectual; and that Mr. T. Durant, surgeon, in Fetter-Lane, is no empiric, although he keeps to himself the secret of certain specific remedies, which will infallibly remove and eradicate the most

most inveterate species of this distemper. There is something mysterious, however, in what he says in his preface: 'Proficients in physic may also be the better for this treatise; a sure way being chalked out to them to cure this distemper, according to the proverb, *verbum sapienti*.' How the distemper is to be cured according to the proverb, we should be glad to know: perhaps the words *verbum sapienti*, are used as a charm, as we have seen some cabalistical characters applied to the wrists in agues. Be that as it may, Mr. Durant assures us, that his practice is established on sound theory. We will take his word for it; and by way of a Rowland for his Oliver, remind him of another proverb, *Vir sapit qui pauca loquitur*.—Should we say any more he might turn our own battery upon us, and reply, *Vir loquitur qui pauca sapit*.

Art. 31. *An Epistle from Lady Jane Gray to Lord Guilford Dudley. Supposed to have been written in the Tower, a few Days before they suffered.* 4to. Pr. 1s. Doddsley.

There is nature, sentiment, and pathos, together with a good share of poetical merit in this performance, which the author has inscribed to lady Hervey of Ickworth.

Art. 32. *Horace's First Satire Modernized, and addressed to Jacob Henriques.* 4to. Pr. 1s. Cooke.

*Quid rides?*

*Pray Gentlesfolks forbear your Scoffing.*

SWIFT.

We have found much entertainment in this burlesque, which abounds with humorous strokes, tho' the measure sometimes halts for it, and certain rhymes indicate the Hibernian pronunciation, *e. g.*

'To return to our soldier, our plowman, and trader,  
Not forgetting their worthy companion the pleader—

— incessant in toil, all around see her scrape,  
Then bear off the burden, to add to her heap.

— to a \* gossling these figures might call for explaining,  
But with half an eye, Jacob, you'll spy out my meaning'—

We are moreove a little scandalized at this wag's representing the patriot, Jacob Henriques, as a covetous, old, rich curmudgeon; whereas it is well known, that all this honest Hebrew's wealth consists in his public virtue, his knowledge in political arithmetic, and his seven blessed daughters.

\* Quære, Whether does he mean by *gossling*, a green goose, or a certain worthy a——n of L——n?



Art. 33. *The Rosciad of C-v-nt-G-rd-n. By the Author. 4to.*  
Pr. 1s. 6d. Gretton.

There is some ambition in this puny champion's attempt to wield the club of the Herculean Ch——ll: but, alas! finding his strength was not sufficient to raise it from the ground, he brandishes a light wooden javelin,

———— *telumque imbellè, sine ictu*  
*Conjecit*————

The author of the C—t G—n Rosciad is a poor babbler in the pack, that opens at random, without a nose to scent the game, without teeth to offend his prey.

Art. 34. *The Four Farthing-Candles. A Satire. Inscribed to A——— D———, Esq; 4to. Pr. 1s. Morley.*

By the four farthing-candles are typified a constellation of satirists, who have lately blazed in our poetical hemisphere, and probably shook, from their malignant tails, some baleful influence on this author or his friends. One of the four, however, is no more than an humble sattelite, cold and bleak, and barren, that revolves round the Saturnian planet Ch——ll. We suppose this is the person whom our author celebrates as the manufacturer of a new Rosciad, sheltered under Ch——ll's protection——

‘ Thus from the village where aloof  
A cottage rears its humble roof,  
Of dirt and clay compos'd, a shrine,  
To gentle goddess Cloacine;  
Close by its side devoted stands,  
There plac'd by careful Clodpole's hands,  
Lest the first storm, that frowns on day,  
Should blow the tottering pile away.’

We would advise the author of the Four Farthing-Candles, whosoever he is, to desist from the unequal contest; for in flinging dirt he will find himself no match for some of the formidable heroes whom he has ventured to attack, or if he was, he would be soiled even by his victory.

Art. 35. *An Epistle to the Author of the Four Farthing Candles. By the Author of the Rosciad of C-v-nt-G-rd-n. 4to. Pr. 6d. Gretton.*

The four farthing candles afford a tolerable blaze of light, with some warmth; but this, in comparison, is a dull, melancholy rush light, that scarce serves to distinguish the meagre repast of a *farthing pye*.

Art.

Art. 36. *The Exhortation. A Poem. 4to. Pr. 1s. Woodfall.*

*Quocirca vivite fortes.*

HOR.

From the exordium of this poem, the author seems to think the nation wanted another *Tyrtæus* to animate her drooping spirits, and in this character he has stepped forth :

‘Rouze, rouze Britannia ! quick dry up thy tears,  
Nor let exulting Gaul behold thy fears.’——

Britain has had very little cause of late to whimper ; nor do we remember to have seen any marks of her despondence. Had it been necessary to give her a fillip, this poem would, no doubt, have produced a proper effect : for to give a higher zest to this exhortation, the author has squeezed in the praises of the dead, as well as of the living heroes, whether natives or allies of Great Britain. The poetry is not amiss, and yet we cannot recommend it as the production of a capital genius.

Art. 37. *The Cub, at Newmarket. A Tale. 4to. Pr. 1s. Doddsley.*

We wish young Bruin had been licked into some form, before he shewed himself for the entertainment of the public : but, however, it is happy for him that he can make himself agreeable to those patrons on whose protection he seems more immediately to depend.

With respect to the tale, we will not pretend to point out its beauties. The scope of it seems to be contained in these lines :

‘Your lordship here then may observe,  
That nonsense frequently will serve  
To set a table on a roar,  
And drive dull sadness out of door.’

There is, without all doubt, a diverting vein of nonsense—may, we will affirm, there are as many sorts of nonsense as of wit ; and surely he deserves some degree of praise who can adapt his nonsense to the taste of his company. How far this author is thus qualified to entertain the great, the reader may judge for himself, by perusing the *Cub at Newmarket*.

Art. 38. *Elegia scripta in Coemeterio Rustico Latine Reddita. 4to. Pr. 1s. Millar.*

This translation of Mr. Gray’s beautiful elegy is extremely well executed, and the dedicatory epistle to the poet, truly classical.

*Dr. Wilson's Remarks \* upon some Passages of the Critical Review, for October 1761. Art. V.*

THE account of my edition of Mr. Robins's Mathematical Tracts, which was published in the Critical Review for October last, contains several injurious reflections. How ill-grounded they are will readily appear by the following remarks, which I shall here subjoin to the passages themselves, extracted from that journal.

It is said there, page 267. *The learned editor has inserted nothing in this collection but what was before known to the public in detached pieces, except the preface;—together with an appendix,—*

REMARK 1. In this collection are many dissertations written by Mr. Robins, which had never been published; as is mentioned in the title page, and more particularly in the preface. (a)

\* Our inserting the above remarks will shew that we are desirous of doing justice to the character of every gentleman who thinks himself injured by our criticisms; though we must confess we look upon this angry production of Dr. Wilson, as a stratagem to display his own erudition, and sound the praises of his friend Dr. Pemberton. After the most careful perusal of the article in our review on the doctor's edition of Mr. Robins's Mathematical Tracts, we are not able to discover that we have given him just cause of offence. We differed, it is true, with the doctor in certain opinions; we expressed our fear lest his learning might appear rather ostentatious and unseasonable to many readers; but we subjoined "that as to ourselves, we were satisfied with the instruction he offered, without being at all disgusted with his manner." Candor required that the doctor should have quoted these words in his remarks, unless he wanted to persuade the reader that the Reviewers were strongly prejudiced against his performance.

The publications of the month may be sufficient to convince Dr. Wilson how little leisure we have for altercation; however, we shall endeavour to make such strictures on his principal remarks, as will be sufficient to vindicate our own impartiality, and prove, that if the doctor is not capricious in his objections, at least, he regards his publication with the too indulgent eyes of a fond parent.

(a) We could wish the doctor had pointed out many dissertations in this collection which were not before known to the public. We have since cast our eye over the performance, and can assure the reader, that except a few inconclusive experiments on the resistance of the air, there is not a single piece in the collection, but has the date of its first publication in the margin.



Pag. 274. *Dr. Wilson has enriched his narrative with—a great number of learned remarks in geometry and physical knowledge,—. Many of these, however, may appear ostentatious and unseasonable, as every occasion is seized for introducing his reflections upon the ancient and modern geometry.*

REM. 2. In publishing the mathematical tracts of a friend, who in his life-time had constantly recommended the ancient geometry, in opposition to the opinion of many; I thought it not unseasonable to enlarge on that subject, and to confirm his sentiments by various authorities. (b)

Pag. 274. *We proceed now to the appendix, in which Dr. Wilson vindicates his friend. The first point he labours, is, to rescue his friend from the imputation of plagiarism, which he effects by leaving it a moot point whether his other friend, Dr. Pemberton, had not been the literary huffar, and Mr. Robins only the receiver of the plunder. The case is as follows: Dr. Simson of Glasgow had demonstrated that celebrated problem of Alhazen, 'To find the ray, which issuing from a given point, should be reflected by a spherical surface to the eye, in any given position,' long before the year 1729. About that time he began to teach it publicly in his class, and to give his pupils copies of it, as it afterwards appeared in his treatise on Conic Sections; and, in the year 1739, Mr. Robins made use of this demonstration as his own, in his severe critique upon Dr. Smith's Optics.*

REM. 3. The real state of the case undisguised is this. Mr. Robins, in his remarks on Dr. Smith's Optics, had taken occasion to demonstrate a construction, which Slusius had given for the solution of a certain problem of Alhazen. Dr. Simson, not till eleven years after, publishes in the second edition of his Conics a similar solution, and says: That he had been accustomed to explain it in his academical lectures ever since 1729, had even communicated it in writing, and that he had found it a length of time before; expressing a jealousy, that Mr. Robins, whose demonstration proceeded upon the same principles with his own, must have been informed of what he had done. And though it is here asserted, that Mr. Robins has published Dr. Simson's demonstration; Dr. Simson only says, that the demonstration in Mr. Robins was not much

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(b) Whether it was necessary to enlarge upon a point that is now universally received, is only a matter of opinion, upon which the doctor and the reviewers will not probably agree. And we fear the doctor will never be able to convince mankind, that a tedious critique on Barrow and Newton, and a panegyric on mathematics, could answer any other purpose than the gratification of vanity, by an ostentatious display of the hard names of authors quoted in the margin.

different from his own, but is very solicitous, for certain reasons, that it should not be thought the same. (c)

Pag. 275. In the second edition of *Simson's Conic Sections*, the doctor complains that Mr. Robins should have taken no notice of the method he came by this demonstration; 'Num eam ipse invenerat, aut aliunde acceperat;' and indeed insinuates, that he was less candid than might be expected from a gentleman, whose genius stood in no need of borrowed discoveries. This matter Dr. Wilson endeavours to clear up, by acquainting us, that Mr. Robins had the demonstration from Dr. Pemberton, but was not at liberty to use his name; and that the said Dr. Pemberton had considered the problem above eighteen years before, and had communicated it to Dr. Wilson when they were fellow-students at Paris. Without, however, calling the Doctor's veracity in question, we cannot help remarking, that it looks a little ostentatious in Mr. Robins to publish directly, as if it were his own, a demonstration which he had from another person, especially as the problem was of importance, and but imperfectly solved by the best mathematicians. He might at least have mentioned that it had been communicated to him by a friend, whose name he was not at liberty to make public. Another extraordinary circumstance is, that Dr. Pemberton should have kept by him for the space of eighteen years, a demonstration that reflects more honour on his genius than all the publications of his life, and at last suffer it to see the light as the work of another. The Doctor had not made so many important discoveries in geometry or physics, as to make light of a demonstration that distinguishes great depth and ability in both. He was daily communicating something to the public, either in his own name, or through the channel of the *Philosophical Transactions*, less deserving the public attention; whence we may fairly conclude, that

(c) Possibly the reader may think our state of the case at least as intelligible and undisguised as the doctor's. It is acknowledged that Dr. Simson demonstrated the problem, and taught it publicly in his class, long before it was published as his own by Mr. Robins; and this is all we have affirmed, not only upon Dr. Simson's testimony, but from our own knowledge; nor can we at all think it probable that Mr. Robins should be unacquainted with this solution, considering the intercourse between the countries. Be this as it may, certain it is, that the solution was not Mr. Robins's: Dr. Wilson acknowledges that he had it from Dr. Pemberton, and yet Mr. Robins leaves the world to ascribe the discovery to himself; whence he may be fairly taxed with ostentation, and claiming an unjust right to the fruits of his friend's genius.—Thus, in the issue, our candid remarker must either confess, that Mr. Robins had not the demonstration from Dr. Pemberton, or he must allow what we asserted that he was vain and ostentatious.

*Dr. Pemberton's claim must rest wholly upon his own and his friend's credit, which it is not our intention to dispute, though we think ourselves supported in this by strong presumptions.*

REM. 4. Thus whatever Dr. Simson has said in his own cause is to be admitted without any hesitation, while my veracity is to be impeached in the cause of another; and in a point, wherein I have no other interest than to vindicate a friend from a suspicion Dr. Simson had entertained of him, which I knew to be groundless; in doing which I have expressed myself in terms of the greatest respect towards Dr. Simson. (*d*)

At least Mr. Robins must not be discharged from Dr. Simson's suspicions, but by transferring the plagiarism to Dr. Pemberton, though of a most chimerical kind, the robbing Dr. Simson of an invention, without any design of giving himself the credit of it.

The proof is, that it is very extraordinary, that Dr. Pemberton should keep by him unpublished for so many years a demonstration of a problem of such importance and so much celebrated, and but imperfectly solved by the best mathematicians, requiring also such deep abilities in physics as well as mathematics, that the solution of it would have reflected more honour on his genius than all the publications of his life.

And to encrease the wonder, it is asserted, that Dr. Pemberton was daily communicating something to the public, either in his own name, or through the channel of the Philosophical Transactions. This distinction between Dr. Pemberton's own name, and the Philosophical Transactions, I leave this author to explain. But surely it was incumbent on him to shew, where Dr. Pemberton could, with any propriety, except in the Philosophical Transactions, have delivered a problem of this kind;

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(*d*) Have we any more than Dr. Wilson's asseveration in this case, and are not we at liberty to pay as much regard to Dr. Simson's suspicions, and to probability, as to the assertion of the remarker? We did not presume to question Dr. Wilson's veracity, but we intimated our surprize, that Mr. Robins should neither have mentioned Dr. Simson, nor Dr. Pemberton, though it is probable he knew what the former had done, and it is affirmed he borrowed the demonstration from the latter. As to transferring the plagiarism to Dr. Pemberton, the reader need only consult our words, quoted by Dr. Wilson, to be satisfied we had no such intention. On the contrary, it appears to us, from all that Dr. Wilson has advanced in this laboured remark, that Dr. Pemberton has not to this day solved, or even published, the problem.



and in those collections nothing had been inserted by Dr. Pemberton, since 1723, when in treating on the rainbow, a subject much more celebrated and of greater importance than this problem of Alhazen, he there employed the foundation of his solution of Alhazen's problem. (e)

Here it might be sufficient to ask, did not Dr. Simson keep his solution long to himself, and afterwards reserve it for his academical lectures, where he imparted it only to his scholars, for many years; not producing it to the public till 1750? Dr. Pemberton never had scholars to explain his inventions to; and if he was too remiss in regard to the public, the reason is very obvious, as it appears by his permitting it at last to come forth without any mention made either directly or by innuendo of himself, that he had not that exalted idea of it which this writer affects to entertain. (f)

But to be more particular, what the great importance of this problem is, farther than a curious mathematical speculation, or what those depths of philosophical knowledge are, which the solution of this problem requires, I am yet to learn; and as to its celebrity, it amounts to no more than this. Dr. Barrow had taken cognizance of the problem, as it came in his way in the

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(e) The reviewers will suffer the doctor to indulge unmolested in all that is waggish in the preceding paragraph; but they must be allowed to express their surprize at his want of apprehension, in desiring to know the difference between publications in Dr. Pemberton's own name, and through the channel of the Philosophical Transactions. Pray, Sir, have there been no anonymous papers ever published in the Transactions? If so, why might not a gentleman of such invincible modesty, as to suffer his discoveries to be claimed by another, likewise communicate anonymous papers to the society? As to the subject, more important than Alhazen's problem, upon which Dr. Pemberton was employed since the year 1723, we must confess ourselves totally in the dark, and will esteem it a favour if the doctor will oblige us with some information, as he seems to be deep in the secrets of that profound geometrician.

(f) Here our remarker gives up Mr. Robins intirely, being sedulous only about vindicating the reputation of Dr. Pemberton. It was our design to shew, that Dr. Simson had cause for complaint, and that either Mr. Robins ought to have mentioned Dr. Simson or Dr. Pemberton's name; or that the right to the solution must rest wholly upon Dr. Wilfon's assertion; in which opinion we must still remain, until more undeniable documents are produced.

course of his optical lectures ; where he gives Alhazen's solution of it, signifying that he had attempted to find out one more concise, but without success. This appears to have excited two great geometers, Huygens and Slufius, to attempt the problem, and since the Marquis de l'Hospital in his treatise of Conic Sections, &c. introduced it amongst his problems. (g)

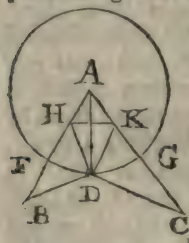
(g) Pray what more would Dr. Wilson desire than a solution of the problem by an analysis of the antient form, which he has been at so much pains to recommend in his preface? What can give greater importance to a problem, in pure geometry, than its having been imperfectly solved by the best mathematicians of the age? In vain does the remarker endeavour to depreciate the value of Dr. Simson's demonstration, while he is forced to acknowledge that it foiled the abilities of a Barrow, a Huygens, and a l'Hospital. A geometrical demonstration was the very thing sought, and this never was effected either by Slufius, Huygens, l'Hospital, or even by Dr. Pemberton ; the three former having only attempted it by an imperfect analysis, the several steps and progression of which were to themselves unsatisfactory. If Dr. Wilson had consulted the *mesolabum* of Slufius, he would have found that in his own opinion, the principles upon which he founded the calculation for his solution of Alhazen's problem, were imperfect ; for he has there given another in preference. It would be invidious to enter upon a strict examination of what progress Dr. Pemberton has made in the solution of the problem. Even his construction is ungeometrical, though his demonstration serves well enough for the purpose intended, which was very remote from a geometrical analysis of the problem in debate. And as to the solution of the second problem on the rainbow, by assigning the locus of the vertex of Dr. Simson's triangle, which the remarker quotes, it would have been as much to his purpose, had he transcribed a question out of the ingenious Mr. Cocker's Arithmetic. However, we could wish we had been made acquainted with the dates of all these vast discoveries. Now with respect to Dr. Simson, his analysis is equally simple and geometrical ; notwithstanding the opinion given by Mr. Robins, that in a problem so complicated this was impossible ; and as to the construction of the problem, it must be admired for its concise elegance, by every one capable of observing how closely the doctor has trod in the footsteps of the best ancient geometers. Be this as it may, it is nothing, to us whose business only it was to shew, that Dr. Wilson had by no means cleared up Mr. Robins's character from the imputation of plagiarism from Dr. Simson, or at least claiming for his own what belonged to Dr. Pemberton.

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These calculations produced several solutions, and at length that which Dr. Simson has exhibited; the hyperbola, by which the problem is here solved, being determined by Huygens from its asymptotes, and by Slufius from the same diameter as Dr. Simson, though the ordinates to that diameter are assigned by a different rule; so that Dr. Simson has in fact done nothing more than, by an analysis of the ancient form, attaining nearly to Slufius's solution, and from thence deducing a geometrical demonstration of it. Now who are the mathematicians whom the author would insinuate to have solved the problem less perfectly than Dr. Simson? Certainly none of these now named. It is indeed true, agreeably to Dr. Simson's own idea, that a problem is not perfectly solved, till the limits and determinations attending it are assigned: and thus neither Dr. Simson nor any one else has solved this problem perfectly, except Dr. Pemberton; from whom I have given the limits, whereby the number of solutions may be determined in all cases.

This Dr. Simpson gives not the least intimation of, though Dr. Pemberton in the forementioned problems on the rainbow (*Philosophical Transactions*, No. 375.) had set the example; and shewn the genuine method in solid problems of deriving, in imitation of Apollonius, their requisite determinations and limits from the general solution.

But, to conclude, it may perhaps facilitate the reader's apprehending what has been now said, if the problem be set down, which Dr. Simson, without introducing any deep philosophical speculation, reduces to a simple mathematical proposition, thus: The circle  $FG$ , whose center is  $A$ , being given in position, also two points  $B, C$  given in the plane of the circle; to find in the circumference the point  $D$  such, as  $BD, CD$  being drawn, they shall make equal angles with the semidiameter  $AD$ .

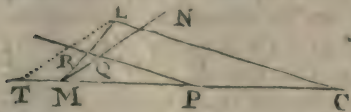


Now here,  $AH$  being taken (as Huygens and after him Slufius had done) a third proportional to  $AB$  and  $AF$ , also  $AK$  a third proportional to  $AC$  and  $AG$ , after the marquis de l'Hospital had taught, that  $HD$  and  $DK$  being drawn, the angles  $AHD, AKD$  were equal, and had also with the fore-said authors drawn the line  $HK$ ; Dr. Simson had the penetration to discern, that, this line dividing the equal angles  $AHD, AKD$ , the angles on each side would have the same difference, and consequently the point  $D$  would be the vertex of a triangle, as  $HDK$ , wherein the angles at the base,  $DHK, HKD$



HKD would have a given difference, the angles AHK and AKH, which have the same difference, being both given.

This now is the sublime discovery, which shews greater marks of genius than appears in all, that Dr. Pemberton has published in his whole life; for the other part of the solution, which is the assigning the locus of the vertex of this triangle, for which Dr. Simson has premised a distinct proposition, Dr. Pemberton had published six years before Dr. Simson had communicated his solution to any one. The second problem on the rainbow is solved by this very locus in this manner.



In the triangle,  $CML$ , in that proposition,  $CMN$  being an angle given, the angle  $NML$  is shewn to be equal to  $MCL$  (that is,

that the angle CMN is the difference between MCL and QML) and hence the line MC being bisected by the line PR drawn parallel to CL, the triangles PRM and RMQ will be similar, and the rectangle under PRQ equal to the square of RM, or RL; and thence it is concluded, that the point L is in an equilateral hyperbola, whose center is P, and that touches MN in the point M, by the intersection of which hyperbola and the circle of this proposition the point L is found.

Again it is immediately afterwards shewn, that LT drawn parallel to NM will be ordinately applied in the hyperbola to the diameter CM, and that the angle MLT is equal to MCL; but upon this angle Dr. Simson's analysis of the locus is entirely founded.

Here let me observe, that Dr. Pemberton did not confine himself to one form ; but as his original analysis furnished a very commodious demonstration in the trisection of a circular arch by this locus, so the other consideration is applied in demonstrating Slusius's solution of Alhazen's problem, as there more convenient.

Nor was he so captivated with his demonstration of Slusius's construction, as not to consider Huygens's also; of which I have accordingly added a demonstration, and farther have subjoined another solution of the problem, of a different form from any, which had been before exhibited.

Pag. 276. *All the French philosophers, he (Dr. Wilfon) says, have come into Mr. Robins's method of explaining Sir Isaac Newton's doctrine; in confirmation of which he quotes a passage from Mr. Bougainville, which, in our opinion, proves nothing more than that this writer does not understand the works of the great Newton, or the doctrines which he pretends to adopt. Le calcul de Newton est*

est indépendant de la réalité des quantités infiniment petites. Say you so, Mr. Bougainville! Cast your eyes on the tenth proposition of the second book of the Principia, and you will there see whether the calculus of Newton be independent of the reality of infinitely small quantities. (b)

REM. 5. Of the same opinion with M. de Bougainville was Mr. Maclaurin, who, at page 49 of his treatise on fluxions, says, *Sir Isaac Newton accomplished what Cavalierius wished for, by introducing the method of fluxions, and proposing it in a way that admits of strict demonstration, which requires the supposition of no quantities but such as are finite, and easily conceived. The computations in this method are the same as in the method of infinitesimals; but it is founded on accurate principles, agreeable to the ancient geometry. In it the premises and conclusions are equally accurate, no quantities are rejected as infinitely small, and no part of a curve is supposed to co-incide with a right line.* (i)

The absurd notion of infinitely small quantities much prevailing, Sir Isaac Newton, in opposition to it, published in 1704 the introduction to his treatise on quadratures, where having described his method of fluxions independent on such suppositions, he says, *In finitis autem quantitatibus analysin sic instituere, & finitarum nascentium vel evanescentium rationes primas vel ultimas investigare, consonum est geometriæ veterum: & volui ostendere quod in methodo fluxionum non opus sit figuras infinite parvas in geometriam introducere.* Again, in the preface to his Analysis, printed in 1711, it is said, *Hujus Geometriæ Newtonianæ non minimam esse laudem duco, quod dum per limites rationum primarum & ultimarum argumentatur, æque demonstrationibus apodicticis ac illa*

(b) This paragraph Dr. Willson has quoted, though he hath not thought proper to make any reply. We referred to a proposition in the Principia, as a proof that Bougainville did not understand the doctrines upon which he presumed to decide; and it was the remarker's business to have shewn that we were mistaken.

(i) Here Mr. Maclaurin speaks of the doctrine of fluxions, as it remained corrected by Newton before his death, and brought to its ultimate perfection. He doth not say that his fluxions were always independent on, and free from the consideration of infinitely small quantities; and if he had, even Mr. Maclaurin will appear to have been mistaken.—The same may be alledged of the subsequent extract, from D'Alembert, who considers only the improved and corrected doctrine of Newton, without regard to the opinions laid down in other parts of his works.

*veterum munitur; utpote quæ haud innitur duriusculæ illi hypothefi quantitatum infinite parvarum vel indivisibilium, quarum evanescencia obstat quo minus eas tanquam quantitates speculemur.* And afterwards, in 1715, when he had occasion to shew the advantages of his method above the differential one, he says in the Philosophical Transactions, No. 342, p. 205. *It is more natural and geometrical, because founded upon the primæ quantitatum nascentium rationes, which have a being in geometry, whilst indivisibles, upon which the differential method is founded, have no being either in geometry or in nature.* And he had before said, *we have no ideas of infinitely little quantities.*

However, M. de Bougainville is not the only French writer, I referred to, I show M. d'Alembert, (*whose name, our critic says, will be handed down with glory to posterity, when the memories of half the dabblers in geometry of the age will be forgot*) to have adopted the same opinion with M. de Bougainville. This appears from many places of his writings; in one he says: *Il (Newton) n'a jamais regardé le calcul différentiel comme le calcul des quantités infiniment petites, mais comme la méthode des premières et dernières raisons, c'est-à-dire la méthode de trouver les limites des rapports.* Encycloped. tom. iv. pag. 986.

Pag. 276. Our limits will not permit us to enter upon an intelligible review of this controversy; sufficient it is, that our learned editor wrests every expression of the best modern mathematicians, that bears any affinity to the sentiments of his author, into a direct approbation of his opinions, though possibly they might never have perused them; or else into an indirect hint that they borrowed of Mr. Robins.

REM. 6. I was very particular and exact in all my quotations, that it might easily be discovered, whether I had wrested them or not, from their genuine meaning. (k)

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(k) The reader must determine, from the perusal of the doctor's preface, whether we have accused him of partiality to his author without reason; and now we take our leave of the remarker, assuring him that we entertain no prejudice to his person, or partiality for Dr. Simson: that to us it is a matter of indifference whether he claims the solution to himself, or ascribes it to Mr. Robins, or Dr. Pemberton, provided the public enjoys any benefit that may result from it; that, to our apprehension, he has only rendered the point in dispute still more problematical; and that, had he required our reasons for believing that Dr. Simson alone has given an adequate solution of  
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The authors I quoted had read Mr. Maclaurin's treatise, in which Mr. Robins's method of explaining Sir Isaac Newton's doctrine is followed.

Pag. 276. *After some animadversions on d'Alembert,—for concurring in certain opinions with Bernoulli, in opposition to Sir Isaac Newton, or rather to Mr. Robins; he (Dr. Wilson) proceeds to a review of the controversy between Newton and Leibnitz,—Every sciolist has consulted the Commercium Epistolicum, and the papers relative to this controversy in the Philosophical Transactions, which are alone sufficient to vindicate the honour of the immortal Newton.*

REM. Mr. d'Alembert's very words are, *On trouve dans le 1. tome des Oeuvres de M. Jean Bernoulli, un memoire où l'on remarque avec raison que Newton s'est trompé, quand il a cru que la difference seconde de  $x^n$ , en supposant  $d$   $x$  constante, est  $n. (n-1) x^{n-2} dx^2$  au lieu qu'elle est  $n. (n-1) x^{n-2} d x^2$*

&c. Encycloped. tom. iv. p. 988.

I have endeavoured to vindicate Sir Isaac Newton from such objections, as have been made since the publication of the Commercium Epistolicum and of papers not contained in the Philosophical Transactions.

I have moreover not only vindicated him from other objections besides those relating to the invention of fluxions; but have also shewn, that the doctrine, he has substituted in the place of the crude ideas of indivisibles, was brought by him to its last perfection by gradual steps, which I considered as a point of no small importance; for want of being apprized of this his defenders have been intangled with needless difficulties in attempting to justify expressions in his former writings, which he himself has at length condemned.

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the problem, we would readily grant him that satisfaction, were we not afraid of distracting our printer, and incurring the ridicule of our discerning readers, by garnishing our page with any more unnecessary diagrams.



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# THE CRITICAL REVIEW.

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For the Month of *April*, 1762.

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## ARTICLE I.

*Elements of Criticism. In Three Volumes. 8vo. 15 s. Millar.*  
[Continued.]

IN the preceding article we had occasion to admire the genius of this excellent writer; we are now astonished with the variety of his reading, the novelty of his reflections, and the propriety of his decisions. To rescue criticism from the shackles of authority, fix its basis on nature, and disclose those principles which ought to govern taste, by the strict laws of philosophy, is an attempt that certainly merits the acknowledgments of the learned. Lord Kaymis hath clearly demonstrated, to our apprehension, from a beautiful investigation of the passions, what objects will necessarily excite certain feelings and emotions; whence he deduces an infallible rule for judging of works of art, by referring to the effects they produce. By these means he hath been enabled to point out a great variety of beauties and blemishes, in the most celebrated writers of ancient and modern ages, which either passed unnoted, or were misunderstood by former critics. Hence he has united philosophy with taste, exhibited a just standard of fine composition, and shewn what is beautiful, fit, and becoming in the arts, with the same precision as if he had been treating of ethics. His lordship begins the second volume with some remarks on congruity and propriety, both which arise from the relations that connect objects together. Among connected objects, we require a degree of congruity proportioned to the degree of the relation. He very ingeniously observes, that although congruity is so nearly allied to beauty, as to be deemed a species of it, yet they differ so essentially as never to coincide. Beauty, like colour, is placed on a single subject, congruity upon a plurality. A thing beautiful in itself may, with relation to other things, produce the strongest sense of incongruity. He distinguishes

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between congruity and propriety, by calling the former the genus, of which the latter is a species, explains their several qualities, as also their effects on the mind, by a variety of instances.

In the eleventh chapter, the author enquires into the origin and effects of dignity and meanness, which he proves to be founded upon that natural sense implanted in the mind of man of his superiority over other beings; a principle which we express by the term *dignity*. By this account, dignity and meanness are a species of propriety and impropriety; whence it results, that the former is not a property of any disagreeable, nor the latter of any agreeable passion. In the course of this enquiry his lordship answers the question, why generosity and courage are more valued, and bestow more dignity, than good-nature, or even justice, though the latter contribute more to public and private happiness?

‘Human virtues (says he) like other objects, obtain a rank in our estimation, not from their utility, which is a subject of reflection, but from the direct impression they make on us. Justice and good-nature are a sort of negative virtues, that make no figure unless when they are transgressed. Courage and generosity producing elevated emotions, enliven greatly the sense of a man’s dignity, both in himself and in others; and for that reason, courage and generosity are in higher regard than the other virtues mentioned. We describe them as grand and elevated, as of greater dignity, and more praise-worthy.’

The chapter on ridicule is replete with just observation, and fine criticism. The distinction made between risible and ridiculous objects sets both in a clear point of view; the former produceth an emotion of laughter merely; the latter being improper, as well as risible, produceth a mixt emotion of derision and contempt. The author’s remarks on humour are not less just, though somewhat peculiar; and his reflections on the long agitated question, whether ridicule be a just test of truth, deserve to be quoted.

‘The question stated in accurate terms (says he) is, whether the sense of ridicule be the proper test for distinguishing ridiculous objects from those that are not so? To answer this question with precision, I must premise, that ridicule is not a subject of reasoning, but of sense or taste. This being taken for granted, I proceed thus. No person doubts that our sense of beauty is the true test of what is beautiful, and our sense of grandeur, of what is great or sublime. Is it more doubtful whether our sense of ridicule be the true test of what is ridiculous? It is not only the true test, but indeed the only test. For this is a subject that comes not, more than beauty or grandeur, under the province of reason. If any subject, by the influence



fluence of fashion or custom, have acquired a degree of veneration or esteem to which naturally it is not intitled, what are the proper means for wiping off the artificial colouring, and displaying the subject in its true light? Reasoning, as observed, cannot be applied. And therefore the only means is to judge by taste. The test of ridicule which separates it from its artificial connections, exposes it naked with all its native improprieties.

‘But it is urged, that the gravest and most serious matters may be set in a ridiculous light. Hardly so; for where an object is neither risible nor improper, it lies not open in any quarter to an attack from ridicule. But supposing the fact, I foresee not any harmful consequence. By the same sort of reasoning, a talent for wit ought to be condemned, because it may be employed to burlesque a great and lofty subject. Such irregular use made of a talent for wit or ridicule, cannot long impose upon mankind. It cannot stand the test of correct and delicate taste; and truth will at last prevail even with the vulgar. To condemn a talent for ridicule because it may be perverted to wrong purposes, is not a little ridiculous. Could one forbear to smile, if a talent for reasoning were condemned because it also may be perverted? And yet the conclusion in the latter case would be not less just than in the former; perhaps more just, for no talent is so often perverted as that of reason.’

Lord Kaymis examines wit in three different points of view, either as it consists in exciting ludicrous images, in making ludicrous combinations of things that have scarce any natural relation, or as it resides in the expression merely. The two former consist in the thought, and are the more genuine wit, though sometimes disgusting, when introduced into serious compositions, which admit neither of ludicrous images, nor ludicrous combinations. Here is one instance from Shakespear, of a ludicrous image. Falstaff says, speaking of his taking Sir John Colevile of the Dale,

‘Here he is, and here I yield him; and I beseech your grace, let it be book’d with the rest of this day’s deeds; or, by the Lord, I will have it in a particular ballad else, with mine own picture on the top of it, Colevile kissing my foot: to the which course, if I be inforc’d, if you do not all shew like gilt twopences to me; and I, in the clear sky of fame, o’er-shine you as much as the full moon doth the cinders of the element, which shew like pins’ heads to her; believe not the word of the noble. Therefore let me have right, and let desert mount.’

The other branch of wit in the thought, he traces through various ramifications. 1st. Where fanciful causes are assigned that have no relation to the effect.

‘The trenchant blade, toledo trusty,  
 For want of fighting was grown rusty,  
 And ate into itself, for lack  
 Of some body to hew and hack.  
 The peaceful scabbard where it dwelt,  
 The rancor of its edge had felt :  
 For of the lower end two handful,  
 It had devoured, ’twas so manful ;  
 And so much scorn’d to lurk in case,  
 As if it durst not shew its face.’

2dly. Where a kind of fanciful reasoning takes place, as

‘*Pedro*. Will you have me, lady ?

‘*Beatrice*. No, my lord, unless I might have another for working days. Your grace is too costly to wear every day.”

3dly. Where there is a ludicrous junction of small things with great, as if they were of equal importance.

‘One speaks the glory of the British queen,  
 And one describes a charming Indian screen.”

4thly. Where there is a junction of things apparently opposite, as—‘I would have given her a coal-pit to keep her in clean linen ; and her finger should have sparkled with one hundred of my richest acres.’

5thly. Where premisses promise much and perform nothing—  
 ‘With a good leg and a good foot, uncle, and money enough in his purse, such a man would win any woman in the world, if he could get her good will.’

In the same manner he treats verbal wit, or wit in the expression, under a variety of different heads, allowing it only a secondary place, rejecting it in serious composition, and shewing how faulty some of the best writers have been in this particular.—Mr. Pope admits the following line into his elegy to the memory of an unfortunate lady :

‘Cold is that breast which warm’d the world before.’

In the next chapter, which treats of custom and habit, our author observes, that these have such an influence upon many of our feelings, that we must attend to their operations, if we would become acquainted with human nature. We could wish he had undertaken the analysis he recommends, as we fear the subject will hardly ever fall into better hands. The distinction he makes is nice, and shews how closely his lordship hath attended to the meaning of words, in which he is remarkably accurate through the whole course of his theory. Custom he refers to the action, habit to the actor : by the former is meant a reiteration of the same act ; by the latter, the effect that custom has on the mind or body. It is a kind of paradox, that  
 man,

man, as a sensible being, should be in a high degree affected with novelty, and yet equally affected with custom; yet our author justly observes, that these frequently take place, not only in the same person, but even with relation to the same subject. When new it is enchanting; familiarity renders it indifferent; and custom, after a longer familiarity, renders it again desirable. We could wish his lordship had condescended to give us a solution of so curious a problem; but he contents himself with facts, which rather prove the truth of his remark, than account for it. Another observation made by lord Kaymis, is no less curious. 'To introduce a habit, frequency of acts is not alone sufficient: length of time is also necessary. The quickest succession of acts in a short time, is not sufficient; nor a slow succession in the longest time. The effect must be produced by a moderate soft action, and a long series of easy touches removed from each other by short intervals. Nor are these sufficient without regularity in the time, place, and other circumstances of the action.' What a narrow inspection has this ingenious writer into human nature! As it would not be possible for us to favour our readers with the infinity of pretty remarks diffused through every part of this chapter, we must refer them to the work itself, in the perusal of which they will find the most rational and elegant entertainment, united with solid instruction and improvement; but we cannot quit the subject without taking notice of one observation, peculiarly ingenious. It respects the gradual changes that are made in forming habits. 'Moderate pleasures (says our author) are augmented gradually by reiteration, till they become habitual; and then they are at their height: but they are not long stationary; for from that point they gradually decline till they vanish altogether. The pain occasioned by the want of gratification runs a very different course. This pain encreases uniformly, and at last becomes extreme, when the pleasure of gratification is reduced to nothing.' A little after lord Kaymis confesses that the efficient cause of the power of custom over men has eluded his keenest search, but he is extremely full and explicit with respect to the final cause. Towards the close of the chapter he examines the authority which custom ought to have over our taste in the fine arts; and endeavours to establish a standard, for judging how far the lawful authority of custom may be extended, and within what limits it ought to be confined. The subject is illustrated by these curious critical remarks.

'Human sacrifices, the cruellest effect of blind and groveling superstition, wore gradually out of use by the prevalence of reason and humanity. In the days of Sophocles and Euripides, the traces of this savage practice were still recent; and the Athenians, through the prevalence of custom, could without dis-



disgust suffer human sacrifices to be represented in their theatre. The *Iphigenia* of Euripides is a proof of this fact. But a human sacrifice, being altogether inconsistent with modern manners, as producing horror instead of pity, cannot with any propriety be introduced upon a modern stage. I must therefore condemn the *Iphigenia* of Racine, which, instead of the tender and sympathetic passions, substitutes disgust and horror. But this is not all. Another objection occurs against every fable that deviates so remarkably from improved notions and sentiments. If it should even command our belief, by the authority of genuine history, its fictitious and unnatural appearance, however, would prevent its taking such hold of the mind as to produce a perception of reality. A human sacrifice is so unnatural, and to us so improbable, that few will be affected with the reception of it more than with a fairy tale. The objection first mentioned strikes also against the *Phædra* of this author. The queen's passion for her stepson being unnatural, and beyond all bounds, creates aversion and horror rather than compassion. The author in his preface observes, that the queen's passion, however unnatural, was the effect of destiny and the wrath of the gods; and he puts the same excuse in her own mouth. But what is the wrath of a heathen god to us Christians? We acknowledge no destiny in passion; and if love be unnatural, it never can be relished. A supposition, like what our author lays hold of, may possibly cover slight improprieties; but it will never engage our sympathy for what appears to us frantic or extravagant.

Neither can I relish the catastrophe of this tragedy. A man of taste may peruse, without disgust, a Grecian performance describing a sea-monster sent by Neptune to destroy Hippolytus. He considers, that such a story might agree with the religious creed of Greece; and, entering into ancient opinions, may be pleased with the story, as what probably had a strong effect upon a Grecian audience. But he cannot have the same indulgence for such a representation upon a modern stage; for no story which carries a violent air of fiction, can ever move us in any considerable degree.

In the *Cœphoræ* of Æschylus, Orestes is made to say, that he was commanded by Apollo to avenge his father's murder; and yet if he obeyed, that he was to be delivered to the furies, or be struck with some horrible malady. The tragedy accordingly concludes with a chorus, deploring the fate of Orestes, obliged to take vengeance against a mother, and involved thereby in a crime against his will. It is impossible for any man at present to accommodate his mind to opinions so irrational and absurd, which must disgust him in perusing even a Grecian story. Among the Greeks again, grossly superstitious, it was a common opinion, that the report of a man's death was a presage of his death; and Orestes, in the first act of *Electra*, spreading a report

of his own death in order to blind his mother and her adulterer, is even in this case affected with the presage. Such imbecility can never find grace with a modern audience. It may indeed produce some degree of compassion for a people afflicted to such a degree with absurd terrors, similar to what is felt in perusing a description of the Hottentotes : but manners of this kind will not interest our affections, nor excite any degree of social concern.

The next chapter on the external signs of emotions and passions, teems with accurate and ingenious reflections. Our author takes notice of the intimate connection between the mind and body that mutually influence each other. Every passion has its correspondent sign, and is discoverable on an external appearance peculiar to itself. The expressions form a language understood by all, without trouble or experience, by the young as well as the old, by the ignorant as well as the learned, though study and observation may greatly improve us in decyphering the weaker, compound, and less intelligible signs of emotions. He observes, that the external signs are of two kinds, voluntary and involuntary. Words are arbitrary signs ; yet the manner of employing them is not altogether arbitrary, each passion having by nature peculiar tones and expressions. The unpremeditated tones of admiration are nearly the same in all men, as also of compassion, resentment, and despair. The author takes notice, that the chief talent of a fine writer is a ready command of the expressions that nature dictates to every man, when any vivid emotion struggles for utterance ; and that the chief talent of a fine reader is a ready command of the tones suited to these expressions. Dramatic writers, in particular, ought to be perfectly acquainted with this natural manner of expressing passion ; and in giving the suitable tone consists great part of the propriety of an actor. The other kind of voluntary signs comprehends certain attitudes and gestures, that accompany certain emotions with a surprising uniformity, and remarkable resemblance to the producing passions. Joy, an elevating passion, is expressed by leaping, dancing, or some elevation of the body. It is the same with pride, magnanimity, courage, and the whole tribe of elevating passions. Grief, on the contrary, which depresses the mind, is expressed significantly by a similar depression of the body. Hence, *to be cast down* is a common phrase, signifying to be grieved or dispirited. It is very justly observed that some passions, when at a certain height, impel us so strongly to vent them in words, that we speak with an audible voice, even where there is none to listen. It is this circumstance in passion that justifies soliloquies, and proves them to be natural, notwithstanding the critics in general have determined otherwise, and the poets have excused themselves for this practice, by pleading necessity. As to the

involuntary signs, all of which are natural, they are either peculiar to one passion, or common to many. Violent passions have a peculiar expression, and pleasant less vivid emotions one common expression : yet, contrary to our author's theory, we believe it will be impossible always to distinguish the signs of the more violent passions. Thus anger and revenge shew themselves in nearly the same expression ; or at least the variations depend rather on the difference of constitutions than of the emotions. Of those involuntary signs displayed upon the countenance, some make their appearance occasionally with the emotions that produce them, and vanish with the emotions : others are gradually formed by some violent passion often recurring ; and becoming permanent signs of this prevailing passion, serve to denote the temper or disposition. When the author examines the effects produced upon a spectator by external signs of passion, he evinces how diligently he has watched human nature in every circumstance. He observes that this kind of knowledge is useful to writers who meddle with the pathetic, and indispensable in history painters. Every passion, or class of passions, having its peculiar signs, which make certain impressions on the spectators ; it is natural that pleasant passions should express themselves by agreeable signs, and painful passions by signs that appear disagreeable. An agreeable object necessarily produces an agreeable emotion ; the signs of which operate agreeably on the spectator. However, the pleasant passions are in general expressed externally, in one uniform manner ; and the painful passions alone are distinguishable from each other by these external expressions. Lastly, it is observed, that emotions raised by the external signs of painful passions, are some of them *attractive*, some *repulsive* ; by which is meant, that every painful passion which is also disagreeable, raises by its external signs a repulsive emotion, repelling the spectator from the object : from all which it is inferred, that the means by which we decypher external signs, so as readily to ascribe each sign to its proper passion, is implanted in us by nature ; an assertion that is illustrated by a variety of remarks. It is conformable to the analogy of nature, that we should be conscious intuitively of a passion from its external expressions ; a knowledge which the wise author of nature has given us for admirable purposes. The enumeration of final causes, exhibited by the author, is a piece of fine and curious philosophy.

Chapter sixteenth, which treats of *sentiments*, or those thoughts suggested by passions or emotions, is no less entertaining and ingenious than the former. The author proves, that the knowledge of the sentiments peculiar to each passion, considered abstractedly, will not enable an artist to make a just representation of nature. He ought also to be acquainted with the various appearances of the same passion in different persons. As the



passions receive a tincture from every peculiarity of character, it seldom happens that any two persons vent their passions precisely in the same manner. 'Hence the following rule concerning dramatic and epic compositions; that a passion be adjusted to the character, the sentiments to the passion, and the language to the sentiments.' We cannot pass over the subsequent observations:

'To talk in the language of music, each passion hath a certain tone, to which every sentiment proceeding from it ought to be tuned with the greatest accuracy. This is no easy work, especially where such harmony is to be supported during the course of a long theatrical representation. In order to reach such delicacy of execution, it is necessary that a writer assume the precise character and passion of the personage represented. This requires an uncommon genius. But it is the only difficulty; for the writer, who, forgetting himself, can thus personate another, so as to feel truly and distinctly the various agitations of the passion, need be in no pain about the sentiments: these will flow without the least study, or even preconception; and will frequently be as delightfully new to himself as afterward to his reader. But if a lively picture even of a single emotion require an effort of genius; how much greater must the effort be, to compose a passionate dialogue, in which there are as many different tones of passion as there are speakers? With what ductility of feeling ought a writer to be endued who aims at perfection in such a work; when, to execute it correctly, it is necessary to assume different and even opposite characters and passions, in the quickest succession? And yet this work, difficult as it is, yields to that of composing a dialogue in genteel comedy devoid of passion; where the sentiments must be tuned to the nicer and more delicate tones of different characters. That the latter is the more difficult task, appears from considering, that a character is greatly more complex than a passion, and that passions are more distinguishable from each other than characters are. Many writers accordingly who have no genius for characters, make a shift to represent, tolerably well, an ordinary passion in its plain movements. But of all works of this kind, what is truly the most difficult, is a characteristical dialogue upon any philosophical subject. To interweave characters with reasoning, by adapting to the peculiar character of each speaker, a peculiarity not only of thought but of expression, requires the perfection of genius, taste, and judgment.'

How rarely do we meet with the talent of imitating characters and internal emotions, tracing all their different tints, and representing them in a lively manner by natural sentiments properly expressed. The execution is too delicate for an ordinary genius, and for this reason: the bulk of writers, instead of expressing a passion like one who is under its power, content themselves with

describing;

describing it like a spectator. 'To awake passion by an internal effort merely, without any external cause, requires great sensibility.' The actor must possess it, but the writer, in a still higher degree, as his part is more complicated, and he selects not a single character; but all the personages of the drama. He must join composition to action; and in the quickest succession be able to adopt every character introduced in his work. It is in this particular, that all our modern dramatic writers, except Shakespear, fail. Instead of making the readers eye witnesses, as it were, to a real event, they content themselves with describing us spectators, they entertain with their own observations, with cool description and florid declamation. Our sympathy, he remarks, is not engaged by description: we must first be lulled into a dream of reality, and every thing must appear as passing in our sight. Two instances of the genuine expression of passion are given from Shakespear, and the author's selection is sufficient proof of his taste and feeling, as well as judgment. Instances, on the other hand, of the cold description or florid declamation of a mere spectator, are exhibited from Corneille. Our author besides accuses this celebrated French dramatist of a tiresome monotony, and pompous declamatory stile, arising from his not being under the influence of the particular passion which he describes.

'In the tragedy of Cinna, *Æmilia*, after the conspiracy was discovered, having nothing in view but racks and death to herself and her lover, receives a pardon from Augustus, attended with the brightest circumstances of magnanimity and tenderness. This is a happy situation for representing the passions of surprise and gratitude in their different stages. These passions, raised at once to the utmost pitch, are at first too big for utterance; and *Æmilia's* feelings must, for some moments, have been expressed by violent gestures only. So soon as there is a vent for words, the first expressions are naturally broken and interrupted. At last we ought to expect a tide of intermingled sentiments, occasioned by the fluctuation of the mind betwixt the two passions. *Æmilia* is made to behave in a very different manner. With extreme coolness she describes her own situation, as if she were merely a spectator; or rather the poet takes the task off her hands.'

The instances he quotes of this blemish are to be found in act V. scen. 3. of Cinna; act V. scen. 3. of the tragedy of Sertorius.

After some general remarks upon the genuine expression of passion, his lordship proceeds to particular observations. As passions are seldom uniform for any considerable time; as they generally fluctuate, swelling and subsiding by turns; often in a quick alternation, this fluctuation will be expressed by external sentiments, when the passion is real, and ought to be imitated

in writing and acting. 'A climax never appears to more advantage than in expressing a swelling passion.'

" — Can you raise the dead ?

Pursue and overtake the wings of time ?

And bring about again, the hours, the days,

The years, that made me happy ?" ORONOKO.

His lordship observes, that the different stages of a passion, and its different directions, from its birth to its extinction, ought to be carefully represented in the sentiments, which otherwise will be often misplaced. 'Resentment, for example, when provoked by an atrocious injury, discharges itself first upon the author. Sentiments, therefore, of revenge take place of all others, and must, in some measure, be exhausted before the person injured think of pitying himself, or of grieving for his present distress.' This observation ought, in our opinion, to be limited. His lordship will pardon us if we remark, that where the distress is considerable, and possibly a whole family involved in the consequences of the injury, the first reflection is a selfish consideration. We are pretty certain, however, that a poet must determine this point by the nature of the character he is describing. Our author quotes Corneille, Quintus Curtius, and Rowe, as faulty in this particular.

Another observation is, that a person is sometimes agitated at once by different passions ; in which case the mind, vibrating like a pendulum, vents itself in sentiments, which partake of the same vibration. A third observation is, that nature which gave us passions, and made them extremely beneficial when moderate, intended undoubtedly, that they should be subjected to the government of reason. Yet we have some doubts how far the poet ought to regard this remark of his lordship, 'that it is against the order of nature that passion, in any case, should take the lead, in contradiction to reason and conscience.'

Next his lordship proceeds to collect from the most eminent writers, sentiments that appear faulty, inserting them under different classes. The first consists of sentiments that do not correspond with the passion represented. In the second class he ranges sentiments that may belong to an ordinary passion, but are unsuitable to it as tinged by a singular character. In the third class he places thoughts that are rather descriptions than sentiments. The fourth class consists of sentiments that belong to the passion represented, but are faulty as being introduced too late or too early. Vicious sentiments exposed in their native dress, instead of being concealed or disguised, compose the fifth class : and the last is made up of collected sentiments, that suit no character or passion, and are therefore unnatural. Here



is a noble field for critical taste and sagacity ; yet his lordship has scarce left a single sprig of bays to adorn the brows of any future critic. Every thing comes within the reach of his extensive capacity, nothing escapes his delicate taste and extraordinary penetration. His examples flow clearly from his principles, and are equally new and ingenious.

In the next chapter, on the *language of passion*, our author advances some further arguments to support the propriety of soliloquies ; but he blames the conduct of writers, in general, in this particular. Shakespear alone, according to his lordship, utters the proper language of passion ; and in his works only can we meet with soliloquies duly introduced, sustained, and expressed as the voice of big emotions. He justly remarks, that some passions, as surprise, terror, love, and revenge, when immoderate, are silent. A little further he takes notice, that no passion hath a long uninterrupted existence, nor beats always with an equal pulse : the language suggested by passion is also unequal and broken. Even during a fit of uninterrupted passion, we only express in words the more capital sentiments. Calm and gentle emotions are expressed by words that glide softly ; surprise, fear, and other turbulent passions, require an expression both rough and interrupted. In the hurry of passion one expresses first what lies nearest the heart.

*Me, me ; adsum qui feci ; in me convertite ferrum,  
O Rutuli, mea fraus omnis.*

Virg.

‘ Shakespear is superior to all other writers (says his lordship) in delineating passion. It is difficult to say in what part he most excels, whether in moulding every passion to peculiarity of character, in discovering the sentiments that proceed from various tones of passion, or in expressing properly every different sentiment. He imposes not upon his reader, general declamation and the false coin of unmeaning words, which the bulk of writers deal in. His sentiments are adjusted, with the greatest propriety, to the peculiar character and circumstances of the speaker ; and the propriety is no less perfect betwixt his sentiments and his diction. That this is no exaggeration, will be evident to every one of taste, upon comparing Shakespear with other writers, in similar passages. If upon any occasion he fall below himself, it is in those scenes where passion enters not. By endeavouring in this case to raise his dialogue above the style of ordinary conversation, he sometimes deviates into intricate thought and obscure expression. Sometimes, to throw his language out of the familiar, he employs rhyme. But may it not in some measure excuse Shakespear, I shall not say his works, that he had no pattern, in his own or in any living language, of dialogue fitted for the theatre ? At the same time, it ought  
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not to escape observation, that the stream clears in its progress, and that in his later plays he has attained the purity and perfection of dialogue; an observation that, with greater certainty than tradition, will direct us to arrange his plays in the order of time. This ought to be considered by those who magnify every blemish that is discovered in the finest genius for the drama ever the world enjoyed. They ought also for their own sake to consider, that it is easier to discover his blemishes, which lie generally at the surface, than his beauties, of which none can have a thorough relish but those who dive deep into human nature. One thing must be evident to the meanest capacity, that where-ever passion is to be displayed, nature shows itself strong in him, and is conspicuous by the most delicate propriety of sentiment and expression.'

Lord Kaymis says of Racine, that he is always sensible, generally correct, never falls low, maintains a moderate degree of dignity without reaching the sublime, paints delicately the tender passions, is less faulty than Corneille in the genuine language of passion, but is short by many degrees of Shakespear. The soliloquies of this prince of dramatic writers, may, according to our author, be established as models of this kind of expression, of big, broken, and interrupted passion; yet it will possibly be denied his lordship, that he is equally happy in the manner of introducing his soliloquies. Even Shakespear may be thought to seek the occasion to put a fine speech in the mouth of a principal character, of which Hamlet affords a notorious instance.

How far distant are soliloquies in general, says his lordship, from two beautiful models which he had just exhibited from Shakespear. 'They are, indeed, for the most part so unhappily executed, as to give disgust instead of pleasure. The first scene of Iphigenia in Tauris discovers that princess, in a soliloquy, gravely reporting to herself her own history. There is the same impropriety in the first scene of Alcestes, and in the other introductions of Euripides, almost without exception. Nothing can be more ridiculous. It puts one in mind of that ingenious device in Gothic paintings, of making every figure explain itself by a written label issuing from its mouth. The description a parasite, in the Eunuch of Terence, gives of himself in the form of a soliloquy, is lively; but against all the rules of propriety; for no man, in his ordinary state of mind, and upon a familiar subject, ever thinks of talking aloud to himself. The same objection lies against a soliloquy in the Adelphi of the same author. The soliloquy which makes the third scene, act third, of his Heicyra, is insufferable; for there Pamphilus, soberly and circumstantially, relates to himself an adventure which had happened to him a moment before.

‘Corneille is not more happy in his soliloquies than in his dialogue. Take for a specimen the first scene of Cinna.

‘Racine also is extremely faulty in the same respect. His soliloquies, almost without exception, are regular harangues, a chain completed in every link, without interruption or interval. That of Antiochus in Berenice resembles a regular pleading, where the parties *pro* and *con* display their arguments at full length. The following soliloquies are equally destitute of propriety: Bajazet, act 3. sc. 7. Mithridate, act 3. sc. 4. & act 4. sc. 5. Iphigenia, act 4. sc. 8.’

The next defect in writing which our author mentions is; of language elevated above the tone of the sentiment, of which he gives instances from the Mourning Bride, Henriade, &c. and might with great ease find a sufficient number of illustrations in his favourite Shakespear.

The chapter on the beauty of language is so replete with judicious observation, that to quote every useful and ingenious remark, would be to transcribe the whole. We shall, however, give a few instances as specimens. He begins with those beauties which arise from sound, proceeds to the beauties of language considered as significant, takes up the third section with remarks and instances of those singular beauties, and employs a fourth on the beauties of verse, which are peculiar to itself. In the first section of the chapter on the beauty of language, he remarks, first, on the sounds of the different letters; next, on these sounds united as syllables; thirdly, of syllables united in a period; and in the last place, of a period united in discourse. In the section on the beauty of language with respect to signification, he first lays down rules concerning a right choice of words, and then proceeds to rules respecting their arrangement. In the section on the beauty of language, from a resemblance betwixt sound and signification, he gives great variety of instances; and at the same time explains why such resemblances are beautiful. In the fourth section he discusses with great precision that question, ‘by what mark is verse distinguished from prose?’ The reader, who will give proper attention, may find, that however easy he might think the answer to this question, he has received additional knowledge.

As we cannot pretend to quote illustrations of each of the preceding sections, we shall confine ourselves to an extract from the second, as sufficient proof of the erudition, taste, and genius of lord Kaymis. Speaking of the resemblance that ought to prevail between the two members of a period, where a resemblance betwixt two objects is described, he gives the following instances of trespasses against the general rule. The first is from Dr. Swift.

‘I have



“ I have observed of late years, the style of some great *ministers* very much to exceed that of any other *productions*.”

*Letter to the lord high treasurer. Swift.*

‘ This, instead of studying the resemblance of words in a period that expresses a comparison, is going out of one’s road to avoid it. Instead of *productions* which resemble not ministers great or small, the proper word is *writers* or *authors*.

“ If men of eminence are exposed to censure on the one hand, they are as much liable to flattery on the other. If they receive reproaches which are not due to them, they likewise receive praises which they do not deserve.”

*Spectator.*

‘ Here the subject plainly demands uniformity in expression instead of variety; and therefore it is submitted whether the period would not do better in the following manner:

“ If men of eminence be exposed to censure on the one hand, they are as much exposed to flattery on the other. If they receive reproaches which are not due, they likewise receive praises which are not due.

“ I cannot but fancy, however, that this imitation, which passes so currently with *other judgments*, must at some time or other have stuck a little with your *lordship* \*. [Better thus:] I cannot but fancy, however, that this imitation, which passes so currently with others, must at some time or other have stuck a little with your lordship.

“ A glutton or mere sensualist is as ridiculous as the other two characters.

*Shaftesbury, vol. I. p. 129.*

“ They wisely prefer *the generous efforts of good-will and affection*, to the reluctant compliances of *such as obey by force*.”

*Remarks on the History of England. Letter V. Bolingbroke.*

‘ Titus Livius, concerning the people of Enna demanding the keys from the Roman garrison, makes the governor say,

“ Quas simul tradiderimus, Carthaginienſium extemplo Enna erit, ſœdiuſque hic trucidabimur, quam Murgantiæ præſidium interfectum eſt.”

*L. 24. Sect. 38.*

‘ Quintus Curtius, ſpeaking of Porus mounted on an elephant, and leading his army to battle :

“ Magnitudini Pori adjudicare videbatur bellua qua vehebatur, tantum inter cæteras eminens, quanto aliis ipſe præſtabat.”

*L. 8. cap. 14.*

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\* Letter concerning enthusiasm. Shaftesbury.

‘ It is a still greater deviation from congruity, to affect not only variety in the words, but also in the construction. Describing Thermopylæ, Titus Livius says,

“ Id jugum, sicut Apennini dorso Italia dividitur, ita mediam Græciam deremit.”

L. 36. *Sect.* 15.

‘ Speaking of Shakespear :

“ There may remain a suspicion that we over-rate the greatness of his genius ; in the same manner as bodies appear more gigantic on account of their being disproportioned and mishapen.

*History of Great Britain, vol. I. p. 138.*

‘ This is studying variety in a period where the beauty lies in uniformity. Better thus :

“ There may remain a suspicion that we over-rate the greatness of his genius, in the same manner as we over-rate the greatness of bodies which are disproportioned and mishapen.”

In the fourth section on versification, he treats of Latin and Greek hexameters, and English heroics, under the different heads of number, arrangement, pause, and accent, upon each of which his lordship evinces himself the learned grammarian, blessed with endowments rarely united with the erudition of philologists ; namely, an exquisite musical ear, a delicate feeling, a refined taste, and a truly philosophical sagacity. We think there is something exceedingly ingenious in the subsequent remark on hexameters.

‘ For trying the arrangement, and for determining whether it be perfect or faulty, grammarians have invented a rule by dactyles and spondees, which they denominate *feet*. One at first view is led to think, that these feet are also intended to regulate the pronunciation. But this is far from being the case. It will appear by and by, that the rules of pronunciation are very different. And indeed were one to pronounce according to these feet, the melody of a hexameter line would be destroyed, or at best be much inferior to what it is when properly pronounced. These feet then must be confined to their sole province of regulating the arrangement, for they serve no other purpose. They are withal so artificial and complex, that, neglecting them altogether, I am tempted to substitute in their room, other rules, more simple and of more easy application ; for example, the following. 1st, The line must always commence with a long syllable, and close with two long preceded by two short. 2d, More than two short can never be found in any part of the line, nor fewer than two if any. And, 3d, Two long syllables which have been preceded by two short, cannot

also

also be followed by two short. These few rules fulfil all the conditions of a hexameter line, with relation to order or arrangement. To these again a single rule may be substituted, for which I have a still greater relish, as it regulates more affirmatively the construction of every part. That I may put this rule into words with the greater facility, I take a hint from the twelve long syllables that compose an hexameter line, to divide it into twelve equal parts or portions, being each of them one long syllable or two short. This preliminary being established, the rule is shortly what follows. The 1st, 3d, 5th, 7th, 9th, 11th, and 12th portions, must each of them be one long syllable; the 10th must always be two short syllables; the 2d, 4th, 6th, and 8th, may indifferently be one long or two short. Or to express the thing still more courtly, The 2d, 4th, 6th, and 8th portions may be one long syllable or two short; the 10th must be two short syllables; all the rest must consist of one long syllable. This fulfils all the conditions of an hexameter line, and comprehends all the combinations of dactyles and spondees that this line admits.'

His lordship observes, that it is a misfortune in the construction of English verse, that it excludes the bulk of polysyllables, though the most sonorous words in our language; for upon examination it will be found, that very few of them are composed of such alternation of long and short syllables, as to correspond to the arrangement we have quoted above. English verse accordingly is almost totally reduced to disyllables and monosyllables. *Magnanimity* is a sounding word totally excluded. *Impetuousity* is a still finer word, by the resemblance of the sound and sense; and yet a negative is put upon it, as well as upon numberless words of the same kind.

The observations upon nouns, verbs, propositions, conjunctions, articles, and all those accessories which go by the name of *particles*, deserve to be studied by every man who would acquire a just notion of the philosophical construction of language.

Though our author hath not banished rhyme from the English, he is nevertheless of opinion, that it is but indifferently suited to elevated and sublime subjects, as producing a certain gaiety and cheerfulness, not according with the sentiments.

The second volume concludes with this remark, equally peculiar and ingenious, which, if we mistake not, the author had occasion to make in the first volume.

'The melody of articulate sound so powerfully enchants the mind, as to draw a veil over very gross faults and imperfections. Of this power a stronger example cannot be given, than the episode of Aristæus, which closes the fourth book of the Georgics. To renew a stock of bees when the former is lost, Virgil



asserts, that they will be produced in the intrails of a bullock, slain and managed in a certain manner. This leads him to say, how this strange receipt was invented; which is as follows. Aristæus having lost his bees by disease and famine, never dreams of employing the ordinary means for obtaining a new stock; but, like a froward child, complains heavily of his misfortune to his mother Cyrene, a water-nymph. She advises him to consult Proteus, a sea-god, not how he was to obtain a new stock, but only by what fatality he had lost his former stock; adding, that violence was necessary, because Proteus would say nothing voluntarily. Aristæus, satisfied with this advice, tho' it gave him no prospect of repairing his loss, proceeds to execution. Proteus is caught sleeping, bound with cords, and compelled to speak. He declares, that Aristæus was punished with the loss of his bees, for attempting the chastity of Eurydice, the wife of Orpheus; she having got her death by the sting of a serpent in flying his embraces. Proteus, whose fullness ought to have been converted into wrath by the rough treatment he met with, becomes on a sudden courteous and communicative. He gives the whole history of Orpheus's expedition to hell in order to recover his spouse; a very entertaining story indeed, but without the least relation to the affair on hand. Aristæus returning to his mother, is advised to deprecate by sacrifices the wrath of Orpheus, who was now dead. A bullock is sacrificed, and out of the intrails spring miraculously a swarm of bees. How should this have led any mortal to think, that, without a miracle, the same might be obtained naturally, as is supposed in the receipt?

As we entertain no kind of doubt, but the *Elements of Criticism* may one day supersede the critical labours of the stagyrite, we need make no other apology than the importance of the work, for extending our Review to another article. Remarks crowded so fast upon us, that we found it impossible to convey a just notion of the whole performance in the compass proposed. The third volume teems with matter as useful and entertaining as any that has gone before; and we should think ourselves inexcusable for adhering so rigidly to our plan, as to deprive our readers of abundance of instruction, only because no work hath been hitherto extended to this length.

To conclude, our author has tried by his rules a variety of passages in Virgil, Horace, Livy, Sallust, Tacitus, Swift, Bolingbroke, Addison, Pope, Hume, and proved them deficient in the arrangement, uniformity, and perspicuity of the periods, the harmony of construction, or in some other particulars essential to fine writing. It is here that his lordship has indulged in a fine vein for accurate criticism, by a strict application of the beautiful theory laid down in the beginning of his work, which,  
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If we mistake not, will render him, in the critical art, what Bacon, Locke, and Newton, are in philosophy—the parent of regulated taste, the creator of metaphysical criticism, the first interpreter of our feelings, and of the voice of nature, and the lawgiver of capricious genius, upon principles too evident to be controverted.

[*To be concluded in our next.*]

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ART. II. *A Treatise on the Diseases of Women ; in which it is attempted to join a just Theory to the most safe and approved Practice. With a Chronological Catalogue of the Physicians, who have written on these Diseases. Translated from the French Original. Written by Dr. J. Astruc, Royal Professor of Physic at Paris, and consulting Physician to the King of France. In Two Vols. 8vo, Pr. 10s. 6d. Nourse.*

THE great reputation of Dr. Astruc as a writer and practitioner, gave birth to a spurious edition of this work in England, as early as the year 1743, said to be translated from a manuscript copy of the doctor's public lectures ; though we rather imagine it was composed from notes taken at the course, by some pupil more zealous for the credit of becoming an author, than for the public good, or the honour of his master. It is evident from the present publication, that Dr. Astruc had not so early completed his theory, for explaining the diseases incident to the fair sex from the peculiar structure of the uterus ; or at least that the English editor did not fully comprehend his meaning, as we have only shreds and pieces of his doctrine, frequently irreconcilable with the subsequent descriptions of diseases, and the curative intentions. It also appears from our author's preface, that he was sensible of the injury done to his character by the officiousness of pupils, both French and English, and thereby induced the more strongly to print his own opinions, in the manner he is desirous they should be understood and received ; and indeed mankind are obliged to him for this present of the fruits of extensive reading, accurate observation, and long experience. We could wish, however, that the doctor had been less systematical and obscure in explaining the causes of female disorders. By adhering inviolably to his theory, founded on the structure of the womb, he runs into distinctions and subtleties without end, which destroy the relish of the reader for his useful and judicious pathognomonic descriptions, and curative indications. To younger students especially this method must prove extremely perplexing ; and to those who are farther advanced in medical knowledge, the differences and subdivisions will appear to arise, rather from the author's hypothesis than

from nature or observation. It is impossible ever to acquire so minute a knowledge of the human system, as to confirm by actual experience a number of suppositions, which we here find laid down as evident truths. Every disease mentioned in the course of two considerable octavo volumes, justifies this remark. Speaking of the causes of the *furor uterinus*, Dr. Astruc observes, ‘ that the excessive inclination to coition, is brought on by a more vivid and strong *succussion* of the organs, which are the seat of venereal pleasure in women; much in the same manner as intense hunger or thirst arise from a powerful impression made on the stomach or throat.’ But we no where meet with the cause of this *succussion* of the organs, nor indeed do we rightly apprehend what is meant by comparing an appetite for coition, with a sensation in the stomach, arising either from an acrimonious humour which vellicates the coats of the ventricle, or from the attrition of the coats of the stomach.

Our author instances, as a proof of the perception of desire in the *uterus*, an observation from brute animals, which by no means holds with respect to rational creatures; namely, that venereal desire ceases in females on their becoming pregnant. Besides, it is in some measure contradictory to what we find asserted in another part of the book, that the *furor uterinus* is increased by frequent commerce with men; and yet the doctor recommends matrimony as the most effectual cure of the incipient disease in virgins, being seduced into this train of contradiction by the variety of differences, divisions, and distinctions he hath made to support his principles.

After enumerating the organs subservient to venereal pleasure, the doctor adds with the same obscurity, as in the preceding paragraph, ‘ this being granted, it results that women may be greatly affected by the more vivid impressions on the organs; and by that means more irritated to venery from three causes : 1st. If the succussions which ought to be imparted to the organs abovementioned, in order to excite venereal sensation and desire, be stronger : 2dly. If the peculiar disposition of the organs necessary for receiving those succussions, be so great that they may receive them more vividly : 3dly, and lastly, If from the concurrence of both these causes, stronger motions are communicated to the organs, and received by them more vividly ; from whence the venereal desire and sensation must be increased in a double ratio.’ Thus the same *succussions* are the cause and the cure of the disease, if we rightly understand the sense of different paragraphs ; and he encreases the ænigma, by observing in this place that the masturbative frictions are not to be reckoned among the causes that produce the *furor uterinus*, although at the distance of two pages he mentions the titillations of their  
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own-sex, or self-pollution, not only as a symptom of the disorder, but also as a cause of the second stage.

More fully to illustrate our remark, that either Dr. Astruc, or his translator, are much too profound for the line of a common understanding, we will beg leave to quote the very first observation which he makes on the second stage of this dreadful malady.

‘ The patients, as they glow with inclination to venery, while they retain the use of their reason, from the natural discord or *heterochronism* of the fibres of the brain, by which the ideas, as well of the subject, as attribute, of this proposition, *that to give one’s self up to lust is neither honourable nor lawful*, are renewed in the mind, affirm, that it is true, with the strongest asseveration; nor are ever driven from that opinion, in what degree soever they burn with the heat of lust.’

Nor is the next paragraph more intelligible. ‘ But by the reiterated and frequent succussions of these fibres, which are made together, it happens at length, that, by mutual approach, they are brought to the same tone; and concords arise from dissonants, or, what is the same thing, *isochronæ* arise from *heterochronæ*; whence the patients having changed their opinions, must of course affirm now, what they denied before; to wit, *that to give one’s self up to lust is honourable and lawful*; which constitutes the *second stage* of the disease.

‘ In the beginning, this preternatural concord of the fibres, brought on by the disease, does not subsist continually, but varies in different manners, from several causes: if the desire of venery grow weaker; if by the rest of sleep, the hurried motions of the fibres are rebated; if, by the use of anodynes, the fibres be relaxed; if the too great heat of the blood grow more moderate; or if the patients, reclaimed by advice, reproofs, or correction, begin again to have the use of their reason: whence it arises, that the melancholic *delirium* is for the most part so changeable, in this stage of the disease, with respect to its vehemence and intenseness: and, in like manner, the words and actions of the patients are also mutable.’

These are the words of a learned gentleman, who would endeavour to explain upon physical principles a subject that is partly metaphysical, on account of the influence which the mind has over the body, peculiarly in this disorder; an influence which will ever elude human enquiry, except with respect to the effects.

Perhaps it is impossible to affix any determinate ideas to what our author observes of the third stage of the disorder; namely, ‘ that the fibres which represent the *ideas* of the *subject*, and *attribute* of the *proposition* offered, together, also, with many other fibres in which various ideas are excited, that relate

to venery, are absolutely changed in their tone.' This is truly a new species of philosophy, *to excite ideas in the fibres*, whereby they are changed in their tone. Possibly the author meant, that the animal spirits impelled by the will occasioned this change in the tone of the fibres, "so that now they become *concord*s with many other fibres with which they were before *discord*s; whence the *patient* must *affirm*, from this change in *them*, what *they* before denied, and deny what *they* before affirmed."——Who ever would have imagined, that the ingenious, learned, and sensible Astruc could thus talk about it, and about it, rather than acknowledge that the subject was beyond his comprehension. A part of the absurdity, and all that respects the grammar, in these quotations, we must lay to the charge of the translator, who, indeed, in numberless instances, betrays not only his total unacquaintance with medical subjects, but with the French and English languages.

As it would be invidious to insist too much on blemishes, heightened by the inattention, to call it no worse, of the translator, we shall now touch upon those points, in which we think the learned Parisian professor is praise-worthy. No writer has been more accurately explicit in enumerating the peculiar prognostics, diagnostics, and symptoms of female disorders; nor more careful in recommending medicines that have been approved by long and judicious practice, while he very judiciously rejects those of doubtful virtue, or points them out for farther trial. Prefixed is a plate representing the distribution of the blood and lactiferous vessels, and whole interior structure of the uterus: to which is annexed, a complete explication.

Next follows an account of the causes, consequences, symptoms, uses, of menstruation: to which is premised, a variety of facts and observations relative to this important and curious evacuation that constitutes one of the finest problems in physiology. We must confess that our author's solution, though founded upon principles which appear to us evidently just, is nevertheless too fine-spun to give universal satisfaction. In assigning the causes of this monthly evacuation, the author examines all the former hypothesis by which the phenomenon was explained, and deduces the subsequent conclusions, from whence we may form an idea of his doctrine.

' The first is, that the local *plethora*, which comes periodically in the *uterus*; and which is the cause of the flowing of the *menfes*, is made there independently of any universal *plethora*.

' The second, that it can be caused there in this manner, only by a particular compression, to which the blood-vessels are subjected every month; and which interrupts the free course of the blood.

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‘ The third, that it is only the vermicular vessels of the *uterus* which can, by tumifying every month, compress periodically, in this manner, the veins of the *uterus*; since there is nothing but these vessels, which is near to, or, to speak more properly, surrounds these veins.’

He then accounts for the periodical enlargement of the vermicular vessels of the uterus in the following manner:

‘ There is separated (says he) in these vessels, from the age of puberty, a lymph that is milky, and consequently thicker than common lymph. The thinnest part of this may be easily absorbed by the lymphatic veins, which take their rise from these vessels: but the thickest and most viscid will remain in their cavities. It is indeed, at first, only a small proportion: but, after a certain space of time, which experience shews us to be commonly one month, the quantity of it accumulated becomes sufficient to swell the vermicular vessels, even so as to render them capable of compressing the capillary ramifications of the veins, near or around which they are placed. From hence the blood, checked in its direct course, regurgitates on the lateral *appendices*; distends, elongates, dilates, and, at last, forces them to unfold, open, and discharge the blood into the cavity of the *uterus*, into which they project.

‘ At the same time, as reaction is always equal to action, the capillary veins, compressed by the vermicular vessels, compress them again with the same force, as they are compressed by them. The humour, therefore, contained in them being strongly pressed on the one hand; and being incapable, on the other hand, through its viscosity, of penetrating into the lymphatic veins; is forced to push forward on the excretory orifices of these vessels; to dilate them; and to open, by that means, a passage into the cavity of the *uterus*; at the same time that the blood flows into it from the venous *appendices*: which constitutes the menstrual flux, or the *menfes* of women.

‘ This discharge must last till the quantity of milky lymph, which fills the vermicular vessels, and that of blood, which fills the *cæcal appendices*, are evacuated: but as soon as these vessels are emptied, they close themselves, have their orifices gathered up, and become impervious. By this means, the vermicular vessels are rendered capable of again retaining the most thick part of the milky lymph, which they separate; of filling themselves with it anew to the same degree, and nearly in the same space of time; and of reproducing thus every month, by the same mechanism, a similar discharge.’

From this doctrine it is inferred, that the menstrual blood does not flow from the uterus through the pores of the coats of the vessels, by a kind of transudation, or diapedesis. That it does not pass by way of eruption from the blood vessels into



the glands, or vermicular vessels of the uterus, to be discharged into its cavities by their orifices. That the menstrual blood does not flow from the arteries, but from the veins, and not from the extremities of the veins, through passages torn and divided by violences, but from their appendices opened without dilaceration. It would be almost unnecessary to touch upon the last consequence, as the opinion is universally exploded; namely, that the return of the menses has no dependence on the phases of the moon, according to the superstitious notions of the ancient physicians.

From this theory likewise the author explains all the symptoms of menstruation, and every fact related by authentic writers respecting this evacuation, proceeding from thence to a description of the phenomenon, its diagnostics, prognostics, and method of cure in all the different cases of suppression, or immoderate flux of the menses. The reader may judge of the importance of this subject to the elucidation of the author's theory, as well as of all the diseases incident to women, from his employing the whole extent of 265 pages, in demonstrating it in a variety of different lights. Indeed, we must confess that it abounds with such a number of nice, curious, and judicious remarks, as strongly evince the reading, experience, and observation of the writer.

In the description and cure of the *fluor albus*, the author is no less copious and accurate; but, as in other parts of his work, he has here too indulged his imagination, substituted probability for fact, and given way to a theoretical humour. The peculiarities by which this disorder is distinguished from a purulent discharge of the uterus, or a slight venereal infection, or even a constant virulent gonorrhœa, are nicely ascertained. Dr. Astruc distinguishes the *fluor albus* into the milky and lymphatic, arising from a weakness of the lactiferous and lymphatic uterine vessels, and assigns the proper method of cure for each, in a rational manner, that evinces his experience in this troublesome and frequent disorder of the fair sex; but here also the reader must be on his guard against certain refinements, which may frequently have a bad influence on practice.

What our learned author observes of the cause, description, and cure of the simple inflammation, gangrene, and sphacelus, abscess, ulcer, schirrus, steatoma, sarcoma, cancer, dropsy, tympanitis, *descensus*, &c. of the uterus, merits the utmost attention of the practitioner, as we believe no other writer has treated these disorders so copiously. The same may be affirmed of his account of the diseases of the *ovaria* and *fallopian* tubes; but we must refer the reader to the performance, as it would be impossible to exhibit in an article all the remarkable passages.

Speaking of the hysteric passion, Dr. Astruc gives the subsequent very curious theory : ' The cause which produces the surprising motions observed in hysterical women, must be sympathetic ; that is, it must reside out of the brain, in some part, of which the sensations or impressions are capable of exciting those extraordinary motions by the laws of sympathy. It is thus, that when any person burns the end of their finger by chance, they draw back the hand mechanically : because, the burning the end of the fingers, determines the contraction of the arm and shoulder. It is thus, that a little tobacco, snuffed up the nose, excites sneezing : because the effect of the tobacco on the nose, puts the muscles into a sudden convulsive contraction ; which, by straitening the *thorax*, serves to produce the sudden expiration, that constitutes sneezing.

' Nothing is more common, in the human body, than this kind of sympathetic relations, either in the state of disease, or that of health. Hippocrates himself appears to have known them, when he said *confluxio una, conspiratio una, consentientia omnia*. It is not the proper business here, to explain the cause of them ; as it would be too long a digression ; and belongs to another treatise. It suffices, that the fact is certain ; and that it may be regarded as an established principle.

' It is only requisite, therefore, to determine what is the sympathetic part, in which the impressions raise the storm in the hysteric passion ; and that must, consequently, be considered as the first cause ; or, to employ a proper term, the *focus* of the disorder. But every thing demonstrates it to be the *uterus*.

' Because, that it is in the *uterus*, the disorder always begins. The patients feel it dilate, and contract ; elongate, and shorten ; and shift to the right or left, in the beginning of the fit ; or, in a word, be agitated, as with a very considerable peristaltic motion.

' Because the hysteric passion happens, most frequently, at the approach, or the end of the *menfes* : and in the suppressions of them, the *lochia*, or the *fluor albus* ; which affect the *uterus* alone.

' Because the fits of the hysteric passion seldom end but with the discharge from the *vagina*, of an humour, more or less copious and acrid ; and that it is evident, this discharge cannot effect any change, but in the *uterus*.

' Because coition, which can certainly act only on the *uterus*, is one of the most certain remedies, to prevent the return of the hysteric passion ; and even to cure it intirely, in several cases.

' Lastly, because it is certain, from observation made, in opening the dead bodies of women, who had been subject to violent

violent fits of the hysteric passion, there is, generally, some fault in the *ovaria*, the *fallopian tubes*, or the *uterus* itself.

‘ After having fixed on the part, which is the *focus* of the disorder, there remains nothing more than to determine the nature of the impressions which are made there; and which, by the laws of sympathy, gives the *impetus* to all the different motions, that agitate the body in the fits of this disease. If we were to judge of them only by the effects, we might be led to believe, that this impression should be very violent: but, on one hand, experience proves the contrary; as the patients perceive plainly some sensation, and motion, in the *uterus*; as has been said; but none complain of feeling any acute pain, even in the most violent fits; and, on the other, it sometimes happens, that the *uterus* is extremely painful, as in the inflammations, ulcers, or cancers of it, without any fit of the hysterical passion happening. It must, therefore, be granted, that the sensation, which gives rise to this disorder, is only slight; and a kind of tickling, shaking, or contraction, of some place in the *uterus*, and of the parts which are continuous with, or dependent on it.

‘ It would be erroneous to believe, that a slight impression was not capable of exciting all the disorders, that are seen in the hysterical passion. Experience justifies the contrary opinion every day. A drop of water, fallen into the *trachea*, excites a violent cough: the emetic wine, which makes no impression on the tongue, nor on the membrane of the eye, is sufficient, by acting on the stomach, to put all the parts, that concur in producing vomiting, into violent contractions. Moreover, the rays of light, which do not affect the *retina*, are capable of causing sneezing, when they act on the pituitary membrane.

‘ A slight impression often produces greater emotions, than those much more strong. It is thus, that vomiting, which is not excited by vinegar, is so by oil or warm water. It is thus, that a slight tickling under the arm-pits, occasions more convulsions than an acute pain. It is thus, that the weak irritation of a little snuff, produces sneezing, which a much stronger fails of effecting in the nose.

‘ After all these illustrations, we may conclude, that the following impressions, when they are made on the *uterus*, may produce the hysteric passion, with all its symptoms; and we may do this with the greater confidence, as we advance nothing that is not conformable to experience. The following causes should, therefore, be reckoned among those of the hysteric passion.

‘ 1. The too strong beatings of the arteries of the *uterus*; particularly when they are too full of blood: as in the approaches, the cessation, or the suppression of the *menfes*, or *lochia*.

‘ 2. The



\* 2. The tension and tumefaction of the lactiferous vessels of the *uterus*, when the *lochia*, and the milky *fluor albus*, are suppressed suddenly, in the time when their discharge is copious.

\* 3. The *stimulus*, or irritation of an acrid humour, which is discharged into the *uterus*, and collected, in its cavity, in the case of a *fluor albus*, that is serous and acrid; and in that of ulcers of the *uterus*.

\* 4. The tumefaction, which happens to the *ovaria*, or to the *sallopian tubes*, in the different diseases, to which those parts are subject: as false conceptions, hydatids, dropsy, *steatomas*, *schirrusses*, abscesses, &c.

\* 5. Lastly, the too lively tickling of the spermatic humour, when copious and acrid in women, who have a warm constitution, and are obliged to restrain themselves.'

To remove the objections which might arise from assigning constant and fixed causes, to a disorder so changeable or inconsistent, he observes, that the causes which, according to his theory, subsist in the uterus, must frequently shift places, and consequently produce different symptoms, in the same manner as the same cause acting on the bottom of the stomach produces vomiting, and on the superior parts of the same organ, hiccups only. This is sufficient to explain the sympathetic relation of the causes. He likewise observes, that the causes have not always the same degree of power; and that the least variation in this particular, is sufficient to change the sympathetic relations.

The doctor explains the four pathognomonic symptoms, and describes the symptoms which affect the *abdomen*, those which affect the *thorax*, those which affect the head, and those which are common to the whole body. Then he proceeds to the diagnostics, prognostics, and method of cure, in all of which he appears to be intimately acquainted with practice, as well as what books furnish with respect to this extraordinary disorder. The method of cure is of two kinds; either in the paroxysm, with intention to moderate its violence, and shorten its duration; or out of the paroxysm, to prevent relapses, combat the cause of the disorder, and effect a radical cure. He begins with the former, and recommends all those remedies proper to relax the different parts which are in a state of convulsion, or *crethismus*; medicines which facilitate the circulation of the blood, diminished or interrupted in different places by the convulsions; those medicines which excite strong sensations in the exterior organs, produce rapid reflexes towards the brain, and are of consequence capable of counter-acting the sympathetic reflexes made in the uterus. Here it is proper the patient should be made perfectly loose in her dress, and laid on a couch or bed with her head elevated; that the thighs should be rubbed  
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from top to bottom; that the pituitary membrane should be stimulated with pungent, foetid, and volatile applications; that she should be called loudly by her name; her fingers squeezed, and her hair, even that of the part, pulled; that glysters, first purgative, and then hysterical, should be administered; next foetid plaisters of galbanum, assa foetida, oil of amber, tincture of Castor, or the gums *caranna*\* or *tacamabac*, be applied to the umbilical region; and lastly, that internal medicines of the hysteric kind should be exhibited in the form of pills, bolusses, draughts, &c. If the fit be obstinate, he proposes bleeding in the arm, or rather in the foot, without regard to the small feeble state of the pulse. Vomiting too with three or four grains of soluble stibiated tartar, in two or three ounces of the distilled water of the *carduus benedictus*, is recommended; and the doctor alledges, that inserting a little civet, or musk, up the vagina, to procure a discharge of lymphatic humour, hath been found effectual, altho' religion forbids exciting pollutions.

The treatment which he recommends in general for radically curing the hysteric passion, consists in the use of moderate *martial* aperitives; gentle mercurial aperitives; anti-hysteric resins; diluents; slight purgatives frequently repeated; narcotics upon any alarm of a fit; and lastly, a strict regimen, both with respect to the quantity and quality of the food. With respect to specific remedies, Dr. Astruc mentions a great number, of which the musk alone deserves any attention. We have repeatedly seen the wonderful effects of this admirable medicine, exhibited either in draughts or bolusses, from six to twelve grains, in this disorder. Upon the whole, we must consider this performance as not unworthy the high reputation of the author, though not devoid of blemishes, some of which increase our good opinion of the doctor's genius.

We must add, that Dr. Astruc proposes favouring the public with a third volume, on pregnancy, and the diseases incident to women in this situation; and that the translator hath prefixed a very necessary caution, with respect to the compound medicines proposed in this work, which are generally taken according to the standard of the Pharmacopœia of Paris.

ART. III. *The History of Mecklenburgh, from the first Settlement of the Vandals in that Country, to the present Time; including a Period of about three Thousand Years.* 8vo. Pr. 5s. Newbery.

IT would be unjust to deny that many monuments of the Celts still remain in the northern countries of Europe, that they confirm their traditions, and, in some measure, supply the

\* The *caranna* is rejected in our pharmacopœias.

place of history; but we cannot assent to those authors, who, with the assistance of those glimmering lights, have reared fabrics of history as regular, as precise, and particular as those of the ages that enjoyed the benefit of letters. We must, therefore, beg leave to be excused from inserting what has been transmitted by Marchallus Thurius, in his annals of the Vandals, and the Heruli, who has given a regular series of forty kings of the Vandals, with many particulars concerning them, from Antyrius, one of Alexander the Great's captains, down to Pribillaus the Second, including a period of almost 1500 years; during 1300 of which, the people, whose history he gives us, were absolutely destitute of letters, and all means of conveying knowledge, but by rude monuments and tradition. The particulars of the histories of those monarchs are void of historical credibility; and the author of the work before us puts the high antiquities of Marchallus Thurius in the rank which our best historians have assigned to those of Geoffrey of Monmouth, Boece, and Keating.

He seems to lean to the probable opinion that the Vandals; the ancestors of the present inhabitants of Mecklenburgh, got their name from the Gothic word *Wanderen*, which signifies to wander, and he thinks that the history of the ravages which they committed in the Roman empire has been exaggerated by their enemies, in whose power alone it was to transmit them; an opinion that is by no means destitute of probability. The picture he gives us of the ancient manners of the Vandals is well drawn: it corresponds with the best authorities, and has a chance of being like life, as the historians, after whom he writes, were greatly assisted by living manners. He celebrates them for their hospitality and benevolence, their justice and temperance, their simplicity, and the wholesomeness of the few laws they had amongst them; and he tells us, (though we must beg leave to suspend our belief of that circumstance till we have better authority for it than that which he quotes,) that, 'They encouraged the study of philosophy, and gave frequent proofs, that knowledge in this science was no *unsuccessful* road to the throne.' According to our author, amongst them, adultery was punished by death; but polygamy was encouraged and honoured. War was the great source of their preferments, but not confined to one sex, for the woman who could not prove that she had killed an enemy, was excluded from public honours, and obliged to lead a life of celibacy. The funeral rites of their kings were barbarous and inhuman. According to our author, 'They placed about the king's body one of his wives, a cook, a groom, a waiter, a messenger, and some horses, which were previously strangled.' Though it does not clearly appear whether the horses alone were strangled on this



occasion, yet the following passage puts their bloody dispositions beyond all doubt: 'At the expiration of the year they chose fifty of the king's officers, and caused them, with an equal number of horses, to be strangled; they were then emboweled and stuffed with straw; the bodies of the young men were set on the horses in a riding posture, and fastened to them by an iron stake, and these were placed at certain distances from each other round the monument.'

In the history before us, tho' the credit of Marchallus Thurius is questioned, yet 595 years before Christ is but a late period, and the actions of Skalk, Helgon, Hunding, and other contemporary princes, are, perhaps, too fully related; and about 483 years before Christ, we find that the Vandals fitted out a great fleet, which was, however, defeated by that of Roric or Roderick, king of Denmark, to whom they were in subjection. The Vandals were, it seems, subject to the Danes at the time of our Saviour, when Strunic was their king, who rebelling against the Danes, was defeated and killed by Eric, general to Frotho, king of Denmark. In the year after Christ, 166, they, in conjunction with the Marcomanni and Quadi, invaded the Roman empire; but were defeated with great slaughter by the emperors Marcus Aurelius and Antonius Verus. After this, according to our author, they defeated Marcus Aurelius, and killed 20,000 of his men. In the Christian year 176 Dieteric, a Vandal prince, encouraged his countrymen to throw off the Danish yoke, and they continued independent 84 years, when they seem again to have been reduced by Harold the third, king of Denmark. They again invaded the Roman empire in the time of Aurelius, but were defeated; and it appears they assisted the famous Zenobia, queen of Palmyra, and that their prisoners formed part of his triumph. About 40,000 Vandals and Germans perished in the time of the emperor Probus, who gave a colony of the Vandals leave to settle in Britain, where they did him great services. In the year 340 the Vandals invaded Jutland, under their king Wismar, who was succeeded by Miecslaus the First, who, though he was worsted in the beginning of the war, defeated the Danes in his turn, and took prisoners their king's son and his two daughters. They confined the former, and sold the two princeesses by public sale.

The reader, we hope, will excuse us for not following our author in the various accounts he gives of the Vandals in Italy, Spain, and other countries, as well as in the northern regions, till the year 1163, which is the period in which, as appears to us, the dominions of the ancestors of the present family of Mecklenburgh received some consistency, and were ascertained to that house. Our reason is, that granting all he says to be true, and it must be acknowledged that he delivers it in a very  
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entertaining, judicious manner, yet the facts he relates are applicable to the ancestors of fifty other states and families, many of whom are now existing, as well as to that of Mecklenburgh; nor does it clearly appear from his work, that the present dukes of Mecklenburgh are the eldest, lineal, male descendants from the kings of Vandals or Wandals, or, as he calls them, the princes of the Abodrites. It seems, however, to be certain, that Pribislaus the Second, who then held Mecklenburgh, which was his capital, was a principal, if not the eldest, branch of those princes. Sweno the Third and Canute, kings of Denmark, who were Christians, forced, by fire and sword, some of the Vandals to be baptized; but the undergoing that ceremony was the only sign they gave of Christianity. They who loved independency turned pirates, and throve so well in that profession, that Sweno hired Henry the Lion, duke of Saxony and Bavaria, to subdue their country. Religion in those days was always, as it has been since, a ready cloak for ambition, and the mild humanizing doctrines of Christianity were propagated by fire and sword. Pribislaus, however, is said to have made a noble stand for the liberties of his country, but was, at last, forced to renounce the title of king, and to admit into his dominions of Mecklenburgh and Schwerin, colonies of Saxon priests, monks, and school-masters. Pribislaus himself became a Christian, and embraced every occasion to manifest his attachment to his protector the duke of Saxony, who was then one of the greatest princes in Europe. Upon the death of Pribislaus, he was succeeded by his eldest son Canute, who abolished the dependency of his country upon the duke of Saxony, whose dominions were shared amongst the German princes, to whom he was obnoxious. Canute was succeeded by Henry the First, whose succession being disputed by his uncle Nicholas, he submitted to hold his principality as a fief of Denmark, and it is said to be in consequence of this submission of Henry, that the Danes ground their right to the title of king of the Vandals. According to our author, Canute, king of Denmark, was so much embarrassed by his new feudaries, that he was obliged to call to his assistance the knights of the Teutonic order, whom he hired with some lands on the eastern parts of the country, and who, as our author expresses himself, were founders of the state of Prussia. This Henry of Mecklenburgh seems to have been a prince of great power and abilities, and opposed Waldemar, king of Denmark, with so much spirit, that the latter was obliged to strengthen himself with the Imperial authority. Henry, however, continued prince of Mecklenburgh for thirty-six years, endeavouring, all he could, to reform the abuses of his government, and, after performing all the duties of a wise and worthy prince, he resigned his dominions to his two sons, and retired

retired to a private life, in which he continued eight years, when he died. His sons were Henry and Nicholas. The former, who was the eldest, resided at Güstrow, and the latter at Mecklenburgh. Our author then gives an entertaining account of the imprisonment of a king of Denmark, by a count of Schwerin, a Mecklenburgh prince, for having violated his bed while he was upon an expedition in the Holy Land. Perhaps the injury complained of was no more than a pretext for his and the other princes of Mecklenburgh throwing off the Danish yoke, which they did, and defeated the Danes, though they had the pope's countenance. After this, the dukes of Mecklenburgh seem to have been independent. The name of their family was Burewin, and John, the eldest of four sons, left by Henry the Second, was so good a scholar as to be termed the divine. But his learning served only to give his subjects a contempt for his person, and though he was a brave active prince, his death was not regretted. He was succeeded by his son Henry, who served under St. Lewis of France in the Holy Land, where he was taken prisoner, and continued in a most wretched confinement twenty-six years at Grand Cairo. Being, however, after many difficulties, restored to liberty in 1300, he was received at Mecklenburgh with great joy by his subjects, but died next year. He had two sons, Henry, surnamed the Lion, and John. This Henry proved to be an able prince; he enlarged the Mecklenburgh dominions, and his history, which seems to be well ascertained, is amusing. He died in the year 1309, and was succeeded in his principality by his son Albert, who was likewise an active fortunate prince, and in the year 1349 he and his brother John of Stargard were made dukes of the empire, by Charles the Fourth. Albert was engaged in a war with Lewis, marquis of Brandenburg, and Waldemar, king of Denmark, for having supported an impostor, who pretended to that marquisate. Though the duke of Mecklenburgh behaved in this war with great spirit, and was generally successful, yet his territories suffered vastly by it. His administration was long and active; and he was in such reputation, that the Swedes bestowed their crown upon Albert, his son, by the sister of Magnus, king of Sweden, who was dethroned, and in endeavouring to regain his crown, he was, by Albert, defeated and taken prisoner. Albert's reign over the Swedes, however, appears to have been inconstant and uncomfortable. He made peace with the king of Denmark, and the county of Schwerin fell into his family by marriage. After this, in the year 1369, Waldemar's ambition drew upon him a confederacy, which not being able to withstand, he threw up the government of his kingdom, and went in a kind of pilgrimage to Rome; from whence he repaired to the emperor of Germany to solicit



solicite his restoration. The reader is to observe a circumstance which the author of the history before us, to make his history the more intelligible, ought to have taken notice of, that the papal court was not then held at Rome, and that the popes hated all those who shewed the least respect to that city. Waldemar soon found how far he had been mistaken; for his enemies obtained a letter from his holiness, threatening him with excommunication, if he did not, as the phrase is, mend his manners, and that letter drew from Waldemar the following Laconic epistle, which is penned in a spirit that would do honour to the first names of antiquity.

‘Waldemar, king of the Danes, Goths, and Vandals, &c. to the Roman Pontiff

‘Health,——My life I received from God; my crown from my subjects; my wealth from my ancestors; from your predecessors I had only my faith, and if you attempt to take advantage of it, I hereby restore it to you. Adieu.’

The pope, whose power then lay only in the fears of mankind, was intimidated by this epistle, and Waldemar returned to his kingdom, having dissipated the confederacy against him. The dutchy of Mecklenburgh was, all this time, governed by the elder Albert, who had the glory of having the king of Sweden for his son, and the king of Denmark for his grandson. He had another grandson who was legal heir to the kingdom of Norway; but his right was set aside by the famous Margaret, second daughter to Waldemar, abovementioned, and who makes so great a figure in the histories of the North. After this, Margaret procuring herself to be elected queen of Sweden, defeated Albert in a pitched battle, to which she challenged him, and took him prisoner. His subjects of Sweden made few or no efforts for his deliverance; but the Mecklenburghers and his friends in Germany made great ones, and at last obtained his liberty, though upon hard terms. A ransom for him was to be paid, ‘But, says our author, (p. 178) the dutchy of Mecklenburgh was so exhausted by this long war, that it was difficult to raise it. In this emergency, the ladies gave a strong proof of their generosity and loyal attachment to their sovereign, by selling their jewels and ornaments, and even the most valuable part of their apparel, to complete the sum. An action Albert afterwards recompensed by a law, which rendered the daughters of the nobility capable of succeeding to the lands held as fiefs of the sovereign. As soon as this treaty was signed, Albert returned into Mecklenburgh, and reigned, as was usual in the German principalities, jointly with his nephew. He had sat on the throne of Sweden 23 years, and was so little disposed to relinquish the hopes of repossessing it, that he chose rather to pay the 60,000 marks, than to resign the city of Stock-

holm. He went into Prussia to negotiate in person an alliance with the knights, who yielded to him the isle of Gothland, which they had seized in right of the sum they had advanced him on that condition. He passed from Prussia into that island, where he regulated the government, and left prince Eric to keep a court there, and to be ready to repel any attempts that might be made upon it. The death of this young prince, which happened soon after he was in possession of Gothland, conquered Albert's ambition, which all the power and success of queen Margaret could only mortify, but not repress. The afflicted father ceased to covet a crown, to which his son could no longer succeed; and did not think himself excusable in prosecuting a war, in hopes of obtaining a kingdom, which the prince who had partaken of his misfortunes could not share with him. He therefore delivered Stockholm, with some other places he had retained in Sweden, into the hands of queen Margaret, and in pursuance of the treaty, renounced all pretensions to the crown.'

We do not propose to pursue the detail of this history, by following it through all its events, the principal of which are to be met with in the general histories of Germany, and indeed the neatness and clearness of the stile of the work before us, are more valuable than its materials are curious. We shall, however, just touch upon the most interesting part of it to a British reader, we mean that which regards the family of Strelitz, from whence her majesty is descended, after informing him that the dukes of Mecklenburgh, to the year 1658, were strenuously attached to, and great sufferers for the Protestant cause, when it came into the hands of Christian, a man of pleasure, and who, in pursuit of it, embraced the Roman Catholic religion. This duke Christian, however, was not an ancestor of her present Majesty, who is descended of Adolphus Frederic, the posthumous son of duke Adolphus Frederic, the father likewise of Christian, who died in 1692, without issue. After his death, several disputes arose about the succession to his dukedom, between the duke of Strelitz and his nephew Frederic William, son to that duke's elder brother, which was given in favour of the former by the elector of Brandenburg, to whom the dispute was referred. After this, Gustavus Adolphus, duke of Gustrow, dying without male issue, the disputes were revived between the duke of Strelitz, who had married the eldest daughter of the deceased, and his nephew, the duke of Mecklenburgh Schwerin. The former had certainly the best right, but the latter was possessed of the greatest power; so that the Swedes were brought into the quarrel, as indeed were all the princes of the Lower Saxony, who, with indignation, beheld the partiality shown in favour of the duke of Schwerin

by the emperor, who took upon himself the decision of the dispute. At last, after various altercations, it was settled, 'that Frederic William should enjoy the succession, on condition that he made over to the duke of Strelitz the principality of Ratzeburgh, with the right of voting in the Imperial Diet belonging to that province, and all other prerogatives appertaining to it. That he should possess the lordship of Stargard, with its dependencies, and the two commanderies of Mirow and Memerow, together with a part of the customs of Boitzenburg.'

We shall now keep to the history of Strelitz. That duchy suffered greatly during the German wars in the beginning of this century. 'Its duke, Adolphus Frederic the Second, died in 1708. By Mary, his first wife, daughter to Gustavus Adolphus, the last duke of Gustrow, he left one son, Adolphus Frederic the Third, who succeeded to his dominions.' He married Sophia Dorothea, daughter of John Adolphus, duke of Holstein Plon, but died without issue; whereby Adolphus Frederic the Fourth, born the 5th of May, 1738, son to Charles Lewis Frederic, his younger brother, became heir to that duchy, and is the present reigning duke. Charles Lewis Frederic, his father, had by Albertina Elizabeth, his wife, and daughter to Ernest Frederic, duke of Saxe Hildbourghausen, beside the present dukes three sons, Charles Lewis Frederic, born the 10th of December, 1741, and now a colonel in the Hanoverian service; Ernest Gottlob Albert, born August 27, 1742; and George Augustus, born August 3, 1748; and two daughters, Christina Sophia Albertini, born December 6, 1735, and Sophia Charlotte, born May 6, 1744, and married at St. James's on the 8th of September, 1761.

Upon the whole, the narrative is more entertaining than could have reasonably been expected from events that have so often employed the pens of historians of all ranks, sizes, and countries, for some centuries past; and as Mr. Newbery's name stands at the bottom of its dedication to the queen, we have no right to refuse him the honour of being its author.

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ART. IV. *The Present State of Denmark, in relation to its Government and Laws, its Trade and Manufactures, its Revenues and Forces. Compiled from the Public Archives, and other authentic Materials. In a Series of Letters, mostly written by Monsr. Roger.* 8vo. Pr. 5s. Osborne.

**T**HIS ingenious performance must be regarded as extremely seasonable, at a juncture when the fate of Europe in some measure depends on the conduct of his Danish majesty.



The storm now impending over the northern hemisphere, must necessarily influence the politics of the belligerent powers; and the issue of the dispute subsisting between Frederic V. and Peter III. contribute to retard or promote the long-wished for general pacification. From a distinct view of the present state of Denmark, and of the character of the monarch, we may deduce a tolerably certain prognostic of the conduct he will observe upon this delicate occasion, when every prince who feels for humanity, must apply his hand to bind up those wounds from which have streamed the blood of so many thousand Christians. The connections by blood, commerce, and religion, which Great Britain hath with Denmark, will render this treatise peculiarly grateful to the English reader, especially as the only complete work upon the same subject is now obsolete. Lord Moleworth wrote his account of Denmark as early as the year 1692, since which time the face of that country has undergone extraordinary changes from an uninterrupted series of wise administration under Frederic IV. Christian VI. and Frederic V. three princes who perfectly understood the art of reigning, of making their people happy, and rendering their dominions respectable and powerful. It must, however, be acknowledged, that our author has too much the air of a panegyrist to gain the credit which he would otherwise appear to deserve. His distinctions between absolute monarchy and despotism, and endeavours to explain the Danish constitution into the former, are rather ingenious than solid. It is owing, we apprehend, to the virtue of the princes, and not to the nature of the government, that Denmark is not despotic, even in our author's sense of the word. Let us admit all that our writer requires; that the people in general are more free than they were before the revolution 1660; that liberty is more equally diffused through every part of the kingdom; that the subjects enjoy perfect security of property; that the laws are in themselves uniform, clear, and simple; in a word, that Denmark is, in all respects, one of the most flourishing and happy states in Europe; yet still the defect in the constitution is evident and lamentable, if these blessings depend wholly upon the good qualities of the sovereign. That mode of administration alone deserves the name of excellent, which guards against the consequences of tyranny on the one hand, and of anarchy and confusion on the other. Such a picture as the following may display the talents of the orator, but they by no means evince the penetration of the politician.

‘ The power of the Danish monarch is indeed without controul, but was there ever a more just one? His title is the most authentic, and most lawful: nothing less than the consent of all orders of people in the kingdom, given, first, by their representatives in the assembly of the states in the year one thousand

and six hundred and sixty, and afterwards confirmed by themselves. The kingdom, whose very capital had been attacked, was scarce escaped from the greatest dangers; and the nation convinced by experience, that a confined authority is sometimes insufficient to defend the state, offended besides at the insulting superiority which the nobility affected, comes at once to a resolution, in order to remedy those evils which it suffered, to repose its whole authority in the hands of its sovereign. This resignation of its power is made in the most solemn manner, and after mature deliberation. You see, Sir, how lawful the authority is of such kings. Here you find no princes who subdue by open arms, or who ruin by stealth and by secret practices, the liberty of their subjects; here existed no series of usurpations which, strengthening each other by degrees, bring on slavery at last; it is a power justly acquired, as pure in its source, as it has been since, and still remains to be, in its effects.'

The question is not, whether unlimited power was acquired by fraud, force, or consent; but whether the sovereign be really subject to the laws, and his authority restrained by the nature of the constitution? We would not dispute what degree of happiness the Danes enjoy under the mild and prudent government of Frederic V. our intention is only to question, whether the constitution, as it stands at present, would not be truly despotic in the hands of such a prince as the tenth Eric? Our author's concession, that the king enjoys a sovereign power, without controul, is sufficient to constitute a despotic government, as it depends entirely upon his will, whether he shall govern by sudden gusts of passion and caprice, or agreeable to those laws to which he is acknowledged superior.

What renders this panegyric on the Danish political constitution more extraordinary, is, that it comes from M. Roger, a gentleman nursed, as we are told, in the lap of freedom, a citizen of the purest form of republican government upon earth. One would imagine, that the subjects of the little republic of Geneva are incapable of relishing their felicity, and duly rating the value of the liberty they enjoy, when we see the most ingenious writers of that city professing principles so opposite to their practice:—one railing against society in direct terms\*, another condemning free constitutions, by implication, for such we may construe the praises bestowed by M. Roger on absolute monarchy. Perhaps policy may dictate this conduct, in order to prevent envy and malice from disturbing the peaceful happiness which they actually experience,

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\* M. Rousseau.

To satisfy the reader of the impossibility of regarding Denmark in any other light than a despotic government, let us present him with two or three articles of the fundamental law of the constitution.

‘The king shall acknowledge no superior in civil or ecclesiastical affairs, except God alone.—The king shall enjoy the supreme right of making, altering, or repealing laws, excepting only the royal law, which must always be regarded as fundamental and irrevocable; and he shall have the power of granting exemptions or dispensations.—The king shall name, at his own will and pleasure, to all dignities and employments of what nature or denomination soever, which he may also take away or restore.—The forces and fortresses of the kingdom are to be at the disposal of the king. He shall have full power of making peace and war, forming alliances, and levying taxes on his subjects; as no state can be defended without an army, which cannot be maintained but at the expence of the people.—The king shall have the supreme jurisdiction over all the ecclesiastics in his dominions. In him alone shall be invested the power of determining and regulating the rites and ceremonies of divine service; as well as of convoking councils and synods in matters of religion; in a word, he shall enjoy in his person all the rights of sovereignty to be exercised by him in virtue of his own authority.—The king however shall not be obliged to make any oath, or enter into any promise or covenant with his people, of any kind whatsoever; as, in quality of a free and unlimited monarch, his subjects can under no pretence impose upon him the necessity of an oath, or prescribe conditions to him, confining his authority.’

Divers other strokes of arbitrary power, strongly mark this ordonnance; but the articles we have quoted place it beyond the power of casuistry to explain away the despotism of the Danish sovereign.

Our author gives but an imperfect account of the ancient constitution of Denmark, the causes and æras of the different revolutions in the government, and the effects which the reformation in religion produced in the political state of Denmark. It was not before the reign of Christian III. that the nobility became so powerful, in consequence of the restraints laid on the clergy, and the confiscation of church-lands. Before this period the bishops and clergy fully balanced the authority of the sovereign and nobles. If we go back to a more remote period, before spiritual tyranny was established, we shall find that the legislative power was fairly divided between the sovereign, the nobles, the clergy, and commons, and that the latter, for a long series of years, maintained their full privileges.



leges. In progress of time the influence which the pontifical power gained over the minds of the superstitious and ignorant, enlarged the prerogatives of the church beyond the original design of the constitution; and when the reformation was afterwards brought about, the wings of spiritual pride and ambition were clipped closer than either law or reason authorized. Then the nobility took the lead, and they tyrannized in their turn over the king, clergy, and commons, during the reigns of Christian III. Frederic II. Christian IV. and part of the reign of the third Frederic; when the resentment of the clergy and commons towards the nobility, the gratitude of all ranks to the sovereign for the valour he exerted in defence of the capital, and the artful conduct of Frederic, conspired to render the government a truly absolute and hereditary monarchy. As a political writer, M. Roger ought to have run through the progression, and shewn by what stages the constitution was brought from its original establishment to its present form; but he contents himself with giving a relation of the great revolution in 1660, and comparing the present form of government with the tyrannical aristocracy that then subsisted, without observing that this was really an abuse of the constitution, and a violent usurpation, arising from certain circumstances favourable to the design of the nobility.

We have dwelt the longer upon this subject, because it employs great part of the treatise before us, and is indeed the leading principle of our author, who, in every other respect, is entertaining, accurate, explicit, and exceedingly intelligent. He has given the public an analysis of the Danish code, as promulgated by Christian V. which may be considered as a real curiosity, and the only satisfactory account of the civil constitution of Denmark that we know. The simplicity of the Danish jurisprudence has been admired by a variety of writers; but our author alone demonstrates its excellency in many particulars, by exhibiting a complete sketch of the civil and criminal laws, to which perhaps the greatest objection is, what we lately mentioned of the Frederician code, their dependence on the will of the sovereign, who is the fountain of justice, can abrogate, annul, extend, abridge, and explain the spirit of the laws at pleasure. Thus justice between one subject and another, may have its regular course under a tolerable prince; but when any competition happens between the subject and the sovereign, there, we apprehend, the effects of the unlimited power of the crown will appear in their native genuine colours.

The Danish code is divided into six books, the contents of which are clearly explained by M. Roger. The first treats of the manner of proceeding in the courts of law, whether in civil

or criminal cases. In the latter, no prosecutions are carried on in the king's name, it being left to society to punish the crimes committed against itself. The subsequent remark deserves attention.

‘ If the Danes had not formerly given laws to England, I should be more surprised than I now am, at the remarkable relation which subsists to this day between the laws of these two kingdoms. In cases of murder and in the settling of boundaries, the law enacts that an extraordinary court be held, composed of eight persons, called in the act, *Sandamaend*, or *men of truth*, who, like the jurymen of England, give their opinion upon oath, with regard to the fact submitted to their examination. This office, which is only held for the object then in debate, is transferable to all those who compose the community. But this still is not the most striking resemblance between the Danish laws and those of the most free people that now exist. We have here a full, or, very near, a full equivalent of that famous law of *habeas corpus*, which the English very justly regard as one of the surest bulwarks of their liberty. The first article of the nineteenth chapter of the first book of the code of Denmark contains these words: “No man can be put in prison unless he be detected in the very commission of a crime which is subject to capital or corporal punishment, or unless he hath confessed the fact before a magistrate, or be found guilty of it in a court of justice. And those who are accused, may, by giving security, come and go away freely from the tribunal, and enjoy all the liberty necessary for their defence.” This law, and the one which prohibits torture, are remarkable instances of the moderation of the legislator and of the government. This is taking all possible care of innocence. But can there be too many methods devised to secure it? And tho guilt will sometimes avail itself of that protection which was never intended to favor it, what room is there to be alarmed at such a momentary usurpation, especially in a government where the coercive power is of sufficient strength to provide against any future fatal relaxation?”

If we remember rightly, this essential branch of British liberty was deduced not from the Danes but the Saxons, though M. Roger seems to imagine we borrowed it from the former.

The second book of the code treats of the canon and ecclesiastic law, in which we cannot but observe a remarkable and very politic spirit of moderation; in consequence of which all members of the state, of whatever persuasion, are rendered useful to society, though particular privileges are annexed to the profession of the evangetic faith, and especially of the doctrines of Luther.

In the third book of the code are regulated the condition of the individuals composing society, and the privileges and prerogatives of the magistrates and governors of cities, towns, and other jurisdictions. Here it is observed, that Frederic IV. was the first who restored the peasants to natural liberty, by the famous edict of 1702, in which it was enacted, that no vassals should henceforward be bound to the glebe, as was customary in Denmark before that period. The institution in behalf of orphans, merits the highest encomiums; we cannot refrain laying it before our readers.

‘ In every town a kind of *censure* is exercised by men appointed by the magistrates among the principal citizens, in order to oversee the education of children, and the proper administration of the fortune of orphans. You must not suspect that this is mere form. They are expressly and positively commanded by law to take care of all such children as are neglected by their parents, and to breed them up to some useful profession. The expences of education are to be taken from the fortune of the parents, and when this is not sufficient, from the funds remaining in the houses of charity. We cannot avoid praising so wise an institution, and such excellent regulations, when we consider the numberless evils which are produced in a state by idleness, that corroding gangrene always so ready to spring up and enlarge, unless every infected spot be radically cut away. What deserves not less our encomiums, is the care which those censors are also obliged to take of the administration of the property of orphans. They are rendered accountable for every mismanagement, and this is the surest method to call their closest attention to this object. So careful the legislature is of orphans, that the magistrates are obliged to oversee the conduct and accounts of the censors in this respect. And for the greater protection of their persons and fortunes, from the moment they become in danger, it is enjoined to all those who happen to be in a family where a father dies, leaving children under age, to inform the magistrate immediately of such an event, under the penalty of a considerable fine; and the same is observed with equal exactness, every time any of the natural heirs is a minor, or is absent.’

In the fourth book of the code we meet with all the laws enacted for the benefit and regulation of commerce, and the marine, where there are many particulars that we cannot but admire, although the view given by our author be rather too concise to form a just estimate of the spirit of the maritime jurisprudence.

Nothing can exceed the simplicity, brevity, and clearness of the laws relative to contracts, settlements, successions, real and personal rights, in a word, to the acquisition, possession, and security



security of property, contained in the fifth book ; yet we question whether all the ingenious author's endeavours to refine this branch of the Danish code, from the imputation of being too vague and general, answer the intention.

As part of the first book of the code is employed to regulate criminal processes, so the sixth book is taken up with adjudging the punishments due to certain crimes, through the whole of which reigns a spirit of humanity and benevolence.

Having finished his review of the Danish code, M. Roger proceeds, in the ninth letter, to lay before the reader the admirable additions made by the present king, in favour of the administration of justice, by registering law-suits, regulating the conduct of lawyers, framing a military code, and adapting the laws to the present circumstances of the kingdom. In every particular Frederick has evinced himself the sage, the politic, the amiable, and benevolent monarch.

The tenth letter treats of the ancient and present political constitution, of which we have already given our sentiments.

The eleventh is employed in describing the manner in which taxes are imposed and levied ; the conduct of the finances ; the duties on imports and exports, &c.

In the twelfth letter we have an account of the different trading companies in Denmark ; of the bank, and other institutions for the benefit of navigation and commerce.

Letter the thirteenth contains a description of Iceland, an account of the establishment of a company in that island, with other particulars relative to the industry and commerce of this and other parts of the Danish dominions.

The fourteenth letter is taken up with an explicit relation of the progress of industry to the present reign, the improvements in manufactures made by Frederic V. and the new regulations and ordonnances of his majesty, for the encouragement and promoting of arts and commerce.

In the fifteenth, and last letter, of M. Roger, we are favoured with a satisfactory account of the military establishment in Denmark ; the foreign and national troops in pay ; the state of fortresses, barracks, and frontier places ; several military regulations, &c. And in the sixteenth letter, annexed by the editor, we meet with sensible reflections on the depopulation of Denmark and Norway, the cultivation of lands, the encouragement given to foreign artists, the establishment of colonies, the erecting of glass and Porcelain manufactories, the laying open the West India trade, the present state of the navy, the augmentation of the army, the countenance and probation given to learning, science, and genius, the mines in Denmark and Norway, with some other particulars that merit the perusal of the curious reader. In one word, we venture to recommend

mend this treatise on the present state of Denmark, as one of the most ingenious, sensible, and entertaining pieces, that has lately passed through our hands. Partiality to his subject is the only considerable objection to our author; and a few peculiarities of language are the chief blemishes in the performance of the editor. We shall quote only one instance—‘and these additional ideas, which *take* their source in the abuse that eastern princes make of their unbounded authority, must indeed be *revolving* to every mind, *where* education has not stifled the sentiments of nature.’

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ART. V. *A new Chronological Abridgment of the History of France, containing the Public Transactions of that Kingdom, from Clovis to Lewis XIV. their Wars, Battles, Sieges, &c. their Laws, Manners, Customs, &c. Written in French by M. Henault, President of the Court of Inquests and Requests in the Parliament of Paris; and translated into English, with additional Notes, relative chiefly to the History of England, by Mr. Nugent, from the fifth Edition, corrected and improved by the Author. 8vo, 2 vols. Pr. 10s. 6d. Nourse.*

THE number of impressions through which this ingenious work has passed in France, is almost sufficient testimony of its extraordinary merit; yet notwithstanding the first edition was printed as early as the year 1744, we are obliged to Mr. Nugent, if we mistake not, for the first translation into English. It is seldom that an entertaining performance of any reputation in the French language meets with the slights and neglects shewn in the present instance, arising probably from the modesty of M. Henault's title page, and the inutility of chronological abridgments of history in general, which contain scarce any thing besides the dates of particular transactions. On the contrary, our author teems with instructive facts and learned disquisitions, paying all due regard to the memory while he is enlarging and improving the understanding. His plan is so regularly digested, that scarce the date of the minutest transactions related by other historians escapes his notice; but then he dwells only upon subjects of importance; those which elucidate the fundamental maxims of the constitution, disclose the springs of changes and revolutions in the government, demonstrate the real origin of public law, the rise and progress of different great employments, and the institution of the several courts of judicature. A compendium of every reign from the beginning of the monarchy to the death of the fourteenth Lewis is first exhibited, then follow particular remarks upon certain periods, in which M. Henault freely exposes, for  
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the public benefit, those treasures of learning and good sense which he had been diligently hoarding up from his earliest youth: and in marginal columns are inserted the dates of the births, resignations, and deaths of ministers, magistrates, warriors, learned men, or of cotemporary princes, together with an accidental anecdote, or peculiarly striking feature of the character. Interspersed we find a variety of remarks, which the ingenious president acquaints us have been the result of private conferences with the learned, and of forty years application; a circumstance to which we the more readily grant our assent, as they bear all the marks of deep reflection, profound study, and accurate revival.

What the translator very justly observes, coincides so nearly with our own sentiments, that we cannot give the public a better idea of M. Henault's production, than by using the words of Mr. Nugent's preface: 'They will perceive, says he, that the inquiries of the historian have been directed by the magistrate and the statesman. They will be particularly struck with the remarks with which this history is embellished; to point them out would be superfluous, as they are diffused through the whole performance, and constitute its peculiar excellency. But those on the establishment of the French in Gaul, on minorities, on the origin of nobility, on the administration of justice, on the sale of public offices, on the alienation of crown lands, on duels, tournaments, and crusades, &c. are like stars of the first magnitude, that cannot escape even a vulgar observer. True it is, (continues the preface-writer) there are many hidden beauties in this excellent author, which require a nicer eye to *discover*. He frequently seems to sow the seed as it were of an entire treatise, and lets the reader enjoy the pleasure of unfolding it. There is scarce a sheet, or even a page, but contains some passage which deserves a particular commentary. In short, he is allowed to convey as much instruction in the compass of a few lines, as others in extensive dissertations.

'Hence it is obvious, that this is a work of a very different nature from other performances of the same denomination. I must further observe, that it contains several eclairsissements, which are not to be found even in the most copious histories. For instance, we no where meet with so clear an account of the famous treaty of Bretigny, in regard to which he greatly differs from M. Rapin. He is likewise singular in his opinion concerning Catherine de Medicis, whom all other historians suppose to have been regent of France; and he clearly shews, that this is the first instance of a minority without a regency, and of a minor king appointing his own ministers.



‘But it is impossible to help admiring his well-drawn characters of several of the French kings, and other persons of eminence. That of the cardinal de Retz, for instance, is a master-piece in its kind, and would do honour to the most celebrated historian. With regard to the historical detail, it becomes more enlarged in proportion as the author approaches nearer to his own time. For the narrative of past transactions is always more interesting, and of greater use in life, when the examples it exhibits are adapted to our present customs and manners. Hence our author has been more diffuse in the reigns of Lewis XIII. and XIV. than in any other part of his history.’

This is not a panegyric on the author, merely to recommend the merit of a translation; it is founded upon fact, and consonant to the opinions of some of the best writers of the present age, as appears from passages which Mr. Nugent hath extracted from the memoirs of the House of Brandenburg, written by his Prussian majesty, Mr. Macquer’s chronological abridgment of the Roman history, and M. de Voltaire’s Age of Lewis XIV. We shall endeavour to support this judgment by examples, which may, at the same time, serve to instruct the mind of the reader, convey an idea of the author’s manner, and enable him to decide upon the accuracy and elegance of the translation.

Speaking of the purgation by fire of Judith, wife to Lewis I. we have the following sensible account of that barbarous institution: ‘It is proper, says the historian, to mention a word or two in regard to these ordeals, which appear so absurd to us at present, and shew the weakness of the human understanding. This was the method our forefathers contrived to ascertain the truth of facts. The person accused had several ways to clear himself; the easiest was his oath: indeed, if the judge paid no regard to that, he gave orders for combat; the vanquished person was judged guilty, and underwent the punishment due to the crime, of which he had been accused, or been the accuser. But what is more extraordinary, when the parties did not chuse to defend their cause themselves, there were professed bravoës, called champions, into whose hands they committed their fate. Another trial was that of hot iron: the iron was blessed, and carefully preserved in some religious houses; for all of them were not honoured with this privilege. There was likewise the trial of boiling and cold water; but this was only for the common people. So far in regard to criminal cases. But who could imagine, that in civil matters, and such as related to the police, they should have recourse to this manner of decision? In Germany, if they want to know whether the representation ought to take place in a direct line,

opinions

opinions are divided, and the point must be determined by combat. In Spain, if the question is, which of the two deserves the preference, the Roman or the Mosarabic office, it is decreed, that a combat shall end the dispute. This decision appeared extravagant, and with good reason; but the other method was equally ridiculous; namely, their decreeing that the two liturgies should be thrown into the fire, and that which stood the violence of the flames, should have the preference.'

Among the particular remarks annexed to the history of the second race of the French monarchs, we meet with the subsequent judicious reflections on the barbarous customs of licensed duels, which prevailed at that time. 'The barbarous custom, says M. Henault, of doing justice to one's self by force of arms, and of associating the whole family in pursuit of revenge, had passed from Germany into Gaul, where it maintained its ground upwards of six hundred years. The French, intirely bred to the profession of arms, and jealous of their liberty, could not resolve to break themselves of a custom, which they erroneously considered as the privilege of nobility, and the characteristic of independance. It is observable, that if any one of the family thought the pursuit and revenge of the injury too dangerous, in such case, by the Salic law, he was at liberty to desist publickly from that private war; but at the same time this very law, title 63, deprived him of the right of succession, as one that was become a stranger to his own family, and in punishment for his pusillanimity. A preposterous and barbarous law, which encouraged, or rather was derived from the ferocity of the nation. What streams of blood have flowed from this unhappy prejudice, of which neither the Greeks nor Romans had any idea! Yet these combats afterwards required the express leave of the prince; so that it was high treason to appoint place and time for fighting, to challenge or send challenges and defiances, without the sanction and authority of the sovereign: whereas, when there was gage or pledge adjudged by the king, according to their manner of phrasing it in those days, that is, when the king looked upon the provocation or offence sufficient to merit a duel, it became lawful, and was frequently honoured by the king's presence; nay, the very bishop themselves sometimes assisted at this spectacle, as in the case between the dukes of Lancaster and Brunswic. It has been since pretended, that this approbation of the prince was so far from rendering duels more frequent, that on the contrary they multiplied greatly after the express prohibition against them by Henry II. And the reason given is, that as every man then began to judge of the offence according to his own fancy or prejudice, it was looked upon as a dishonour to hesitate a moment about fighting upon the least pretence. By the same principle

principle they maintain, that those combats in which they fought it out, that is, where one of the combatants was necessarily to perish, were an infallible way to render them less frequent. This is what the marshal de Brissac did in Piedmont: seeing to what excess the madness of duels was carried, he resolved to tolerate them, but with such circumstances of horror, as soon extinguished this brutal desire: he ordered that the combatants should decide their quarrel upon a certain bridge, inclosed within four pikes, and that the person overcome should be thrown into the river, and the conqueror by no means permitted to grant him his life. A remedy most cruel, and worse than the disease! Our kings have from that time directed their attention to suppress so barbarous a custom; but the laws upon this subject were multiplied to no purpose, since the reign of Henry II. for want of abilities to put them in execution. How great our obligations to the prince (Lewis XIV.) who utterly abolished a practice, which his predecessors with so many edicts had attacked in vain!

Among the learned men in the age of the third Philip is reckoned that wrangling metaphysician St. Thomas Agumas, of whom our author relates the following smart repartee, 'He happened to enter the pope's apartment just when they were reckoning of money; the pope said to him, "You see the time is over when the church used these words, *I have neither gold nor silver*;" to which the angelical doctor made answer, "It is true, holy father, neither can she any longer say to the paralytic, *get up and walk*."

M. Henault records this anecdote of the celebrated Luther, 'Two days before he died he wrote the following remarkable words in his own hand: 1st. Nobody can understand Virgil's *Bucolics*, unless he has been a shepherd five years. 2d. No man is capable of understanding the *Georgics* thoroughly, except he has followed the business of a husbandman the space of five years. 3d. There is no possibility of understanding Cicero's epistles, I say and maintain it, unless he has been in the administration of some republic for twenty years. (The abbé Mongault has proved the contrary.) 4. Let no man therefore imagine he has acquired a sufficient relish for the reading of the Holy scriptures, so as to think he understands them, except he has governed the church a hundred years, in conjunction with such prophets as Elias, Elijah, St. John Baptist, Christ, and his apostles.'

The reflection which our author makes, speaking of the famous chancellor l'Hopital, in the reign of Charles IX. deserves to be quoted; 'All societies have laws; but, though these laws appear to be invariable, it is, however, true, that they partake of the inconstancy of man, and that they have been  
changed



changed in proportion to the alterations which have happened in manners and customs. It is certain, that those who composed the *Salic law*, did not foresee what has been added to it in the capitularies, because that law was for the guide of men whose sole employment was war; on the other hand, the capitularies related to men formed into a more regular society, and to citizens assembled together, whose passions shewed themselves under a different shape. The introduction of fiefs produced a much greater change: France, in the time of Charles the Simple, had not the least resemblance to the same country in the time of Charlemagne; and new evils required new remedies: for the laws are only remedies, and men of sense have no great need of them. The character of the French made it necessary for their happiness, that they should be governed by a single person; it was therefore proper to bring them back insensibly to those happy times, in which they had but one master; and not to suffer them to destroy themselves by a love of independence, the consequences of which they could not foresee: had the private wars lasted one century longer, there would have been an end of the French monarchy. It was requisite then to form laws on that fantastic kind of possession, which the prudence of our kings endeavoured to regulate, till it gave them no manner of umbrage: from thence arose that uninterrupted train of wise precautions, transmitted, as a kind of miracle, from reign to reign; by which our kings, without suffering the secret to be disclosed, at length recovered the authority so necessary to the happiness of the people: the enfranchising of villains, the establishing of corporations, royal cases, ennoblements, &c. were all so many mortal blows given to the licentiousness and rebellion authorized by the feudal laws.'

And afterwards, when he comes to speak of the fatal consequences of the civil wars, he adds, 'Had the grandees and the people abandoned themselves to their fanaticism, France would soon have fallen, if not into her ancient barbarism, from which luxury and the love of pleasure would perhaps have defended her for some time; at least into anarchy, the consequence of a contempt of the laws, and an ignorance of literature. Who would not then have believed every thing lost? But the chancellor de l'Hopital watched over the safety of his country: that great man, in the midst of civil commotions, made the laws be heard, which are commonly silent in those tempestuous times: it never once entered into his thoughts to doubt of their power; he did honour to reason and justice, in thinking them stronger than even the force of arms; and that their venerable majesty had inalienable rights over the heart of man, when properly enforced. Hence arose those laws, whose noble simplicity rivals that of the laws of Rome; those edicts, which  
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from a wise foresight, comprehend the future as well as the present time, and are since become a fruitful source, in which has been found the decision of cases that were not even foreseen; those ordinances, where strength and wisdom, combined, make us forget the weakness of the reign in which they were published: immortal works of a magistrate above all praise, who knew the duties, power, and high dignity of his employment, yet could resign it as soon as he perceived that the court resolved to limit the functions of his office; and by a comparison with whom all those are condemned, who have dared to sit on the same tribunal, without having either his courage or his abilities.' A noble tribute to the memory of this great lawyer and legislator.

The character of Henry IV. justly surnamed *the Great*, is animated, concise, and nervous. 'France never had a better, nor a greater king than Henry. He was his own general and minister: in him were united great frankness, and profound policy; sublimity of sentiments, and a most engaging simplicity of manners; the bravery of a soldier, and an inexhaustible fund of humanity. And what forms the characteristic of great men, he was obliged to surmount many obstacles, to expose himself to danger, and especially to encounter with adversaries worthy of himself. In short, to make use of the expression of one of our greatest poets, *he was the conqueror and the father of his subjects.*'

The encomium of cardinal Richelieu is summed up with the following anecdote, of the czar Peter the Great: 'When that prince visited Paris he was conducted to the Sorbonne, where they shewed him the famous mausoleum of this minister: he asked whose statue it was, and they told him cardinal Richelieu's: the view of this grand object threw him into an enthusiastic rapture, which he always felt on the like occasion, so that he immediately ran to embrace the statue, saying, Oh! that thou wert but still living; I would give thee one half of my empire to govern the other.'

M. Henault introduces his compliment to the reigning French monarch a little abruptly and awkwardly. Observing that the reason for giving Lewis XIII. the surname of Just, is not well ascertained, nor the time when Henry IV. had the surname of Great; he adds, 'But posterity will not be under the same uncertainty, with respect to the surname of Beloved, bestowed on Lewis XV. This prince marching with the utmost expedition, in 1745, from one extremity of his kingdom to the other, and discontinuing his conquests in Flanders, to fly to the assistance of Alsace, was stopt at Metz by a fit of a violent illness, which endangered his life. The news threw the whole city of Paris into as great a consternation, as if it had been taken by storm; the churches resounded with vows for his recovery, and with

heart-felt groans; the prayers of the clergy and the people were every moment interrupted with their sobbings; and from so dear, so tender an affection, was derived the surname of Beloved, a title superior to any other which this great prince has merited.

With pleasure we could bestow more space in quoting from this ingenious performance, but the limits of our paper remind us, that we owe the same duty to other writers; and we have extracted enough to excite the curiosity of the English reader, who may not possibly be yet acquainted with the labours of the learned president Henault. The translator has added some useful critical and explanatory notes.

ART. VI. *A Treatise on the Art of Dancing.* By Giovanni-Andrea Gallini, Director of the Dances at the Royal Theatre in the Haymarket. 8vo. Pr. 5s. Doddsley.

THIS ingenious Italian artist has fully demonstrated the futility of the general opinion, that all the faculties of a dancing-master reside in his heels, the head being of little other use than giving grace and beauty to the figure. He has displayed such a fund of taste and erudition, as must agreeably surprise the reader, who probably expected nothing more than a dry didactic treatise upon the art of dancing. For our parts, we are equally astonished at his deep researches into the most remote antiquity, his acquaintance with the best classic writers, and the exquisite judgment he has shewn in the fine arts, especially painting and poetry, to which dancing is more nearly allied than might at first be imagined. The praises bestowed on this art by signor Gallini are not exaggerated. It may be represented as one of the principal graces, and successfully employed in adorning and rendering virtue amiable. Considered as a genteel exercise, it strengthens the body; as a liberal accomplishment, it visibly diffuses a graceful agility over the whole human frame: in the light of a private or public entertainment, it is not only a general instinct of nature, expressive of health and festivity, but it is susceptible, says our author, of the most elegant collateral embellishments of taste, from poetry, painting, music, and machinery. With respect to the more amiable sex in particular, we may add, that beauty never blazes forth so powerfully as in the different attitudes and expression of dancing. The elegance of sentiment, vivacity of genius, and softness of manners, distinguish every motion; and female influence is never more forcibly exerted, than in the mazy flowing and elevated simplicity of a minuet. The soul must feel before the body can execute; and we therefore think it impossible, that a little mind can ever attain to that dignity



of air, and sublimity of gesture, which characterize this peculiar mode of dancing.

Our author begins his treatise with rescuing dancing from the contempt in which it is held as an art (being solely confined to the subordinate view of a mere innocent diversion) by shewing us the esteem in which it was held by the Greeks and Romans, explaining the different kinds of dances in use among those polished nations, the honours decreed to excellency in this art, and the general practice of it among all degrees and ages. Here the reader is entertained with great variety of learned and sensible remarks, which must necessarily impress a favourable idea of our elegant artist and his profession.

The general observations on dancing contained in the next section evince, that signor Gallini has accurately studied nature, and improved a fine taste for the three sister arts. He regards dancing as one of the imitative arts, acknowledging the same principle with poetry, painting, and music, and linked to them by the strongest affinity.

‘ In dancing, the attitudes, gestures, and motions, derive also their principle from nature, whether they characterise joy, rage, or affection, in the bodily expression respectively appropriated to the different affections of the soul. A consideration this, which clearly proves the mistake of those who imagine the art of dancing solely confined to the legs, or even arms ; whereas the expression of it should be pantomimically diffused through the whole body, the face especially included.’

Speaking of the difficulty of attaining perfection in dancing, as an imitative art, signior Gallini observes, ‘ that the painter, in his draught, can only present one single unvaried attitude in each personage ; but it is the duty of the dancer, to give, in his own person, a succession of attitudes, all like those of the painter, taken from nature.

‘ Thus a painter who should paint Orestes agitated by the furies, can only give him one single expression of his countenance and posture : but a dancer, charged with the representation of that character, can, seconded by a well-adapted music, execute a succession of motions and attitudes, that will more strongly, and surely with more liveliness, convey the idea of that character, with all its transports of fury and disorder.’

To the same purpose, he remarks a few pages farther, that the painter draws, or ought to draw his copy, the actor his action, and the statuary his model, all from the truth of nature. ‘ They are all respectively professors of imitative arts ; and the dancer may well presume to take rank among them, since the imitation of nature is not less his duty than theirs ; with this difference, that they have some advantages of which the dancer is destitute. The painter has time to settle and correct

his attitudes, but the dancer must be exactly bound to the time of the music. The actor has the assistance of speech, and the statuary has all the time requisite to model his work. The dancer's effect is not only that of a moment, but he must every moment represent a succession of motions and attitudes, adapted to his character, whether his subject be heroic or pastoral, or in whatever kind of dancing he exhibits himself. He is by the expressiveness of his dumb show to supplement the want of speech, and that with clearness; that whatever he aims at representing may be instantaneously apprehended by the spectator, who must not be perplexed with hammering out to himself the meaning of one step, while the dancer shall have already begun another.'

Thus we acquire an equally just and uncommon idea of dancing, as an art expressive of sentiments and passions.

Our author makes four divisions of the characters of dancing, namely, the serious, the half serious, or serio-comic, the comic, and the grotesque; the principal of which is the serious, whose grand pathetic it is extremely difficult to acquire, as it requires a combination of genius, education, and practice. Amidst some reflections on the composition of dances, we meet with the following very pretty remark, which we quote as applicable to some of the other arts, and demonstrative of signor Gallini's genius.

'Even contrasting characters (says he) which are so seldom attempted on the stage, in theatrical dances, might not have a bad effect; whereas most of the figures in them are symmetrically coupled. Of the first I once saw in Germany a striking instance; an instance that served to confirm that affinity between the arts which renders them so serviceable to one another.

'Passing through the electorate of Cologne, I observed a number of persons of all ages, assembled on a convenient spot, and disposed, in couples, in order for dancing; but so oddly paired, that the most ugly old man, had for his partner the most beautiful and youngest girl in the company, while, on the contrary, the most decrepid, deformed old woman, was led by the most handsome and vigorous youth. Inquiring the reason of so strange a groupe of figures, I was told that it was the humour of an eminent painter, who was preparing a picture for the gallery at Dusseldorp, the subject of which was to be this contrast; and that, in order to take his draught from nature, he had given a treat to this rustic company, in the design of exhibiting at one view, the floridness of youth contrasted to the weakness and infirmities of old age, in a moral light, of exposing the impropriety of those matches, in which the objection of a disparity of years should not be duly respected.'

In the next section on the essential qualities of a dancer, and the character of the minuet and l'ouvre, we meet with a number of curious observations, and hints of taste in the polite arts, which could be introduced with propriety into the subject, only by a writer of genius. The general sketch given in the four subsequent sections of the dances, customary in the different parts of Europe, Asia, Africa, and America, is not only exceedingly entertaining, but truly intelligent, as it proves the author's acquaintance with the world, and the writings of travellers. But the subject upon which signor Gallini has exhausted all the powers of his genius is the pantomime, or that species of corporeal elocution, by which all the passions are strongly expressed in dumb shew. He acknowledges to have borrowed much of the learned M. Cahusac; but there appears enough of his own to render this section original, learned, and instructive. If we are not mistaken, however, he takes advantage of the affinity between *acting* and *dancing*, to compound the two arts, and to ascribe to the latter some of the extraordinary effects which are due only to the former; thus reflecting borrowed, or rather usurped honour upon his own profession. The pantomime unites the excellencies of both, and even avails itself of the aid of the drama and painting; we are not therefore to attribute with our author, the prodigious efficacy of pantomime upon the mind to dancing solely; for it was certainly not by any of those motions properly belonging to this art, that the Pythagorean philosopher, Memphir, expressed in dumb shew all the excellency of his master's doctrines, with more elegance, energy, and perspicuity, than could have been done by the most ingenious professor of philosophy. This story of Athenæus, *credat Judæus appella*; however, we intirely agree with signor Gallini, that the powers of this gestual language, pantomime, are infinitely greater than can be conceived from what we see exhibited under that name upon our modern theatres.

We shall close the article with observing, that if the reader is disappointed in the expectation of finding precepts for attaining this elegant art, he will be more than recompensed in meeting, where he could not hope for it, with an extremely pretty critical treatise upon taste, action, and the just representation of sentiment and passion.



ART. VII. *Anecdotes of Painting in England ; with some Account of the principal Artists ; and incidental Notes on other Arts ; collected by the late Mr. George Vertue ; and now digested and published from his original MSS. by Mr. Horace Walpole. 2 Vols. 4to. Pr. 1l. 10s. Bathoe. [Concluded.]*

**M**R. Walpole begins his second volume with an account of the arts, as they stood in England during the reign of the first James ; and he fails not to seize this opportunity of displaying his contempt for the character of that monarch. Without all doubt, James was as void of taste as of magnanimity ; but he had not less taste, nor was he a greater pedant than his predecessor queen Elizabeth ; nor was it more absurd to hunt in trunk hose in his reign, than it was to visit with sword and buckler in hers. She had more spirit ; and he had more liberality. In point of taste they were Goths alike : yet James patronized Vansomer of Antwerp, and Cornelius Jansen of Amsterdam, two portrait painters of merit, who have left many monuments of art in England, some at Windsor, and some at Hampton-Court. The heads of these artists are here engraved by Chambers. Vansomer was succeeded as king's painter, by Daniel Mytens from the Hague, who is supposed to have studied the works of Rubens before he arrived in England, for he resembled him in his warmth of colouring. Among others of his portraits at St. James's, is that of Jeffery Hudson the dwarf, concerning whom Mr. Walpole favours us with the following curious digression :

‘ He was born at Oakham in Rutlandshire in 1619, and about the age of seven or eight, being then but eighteen inches high, was retained in the service of the duke of Buckingham, who resided at Burleigh on the Hill. Soon after the marriage of Charles I. the king and queen being entertained at Burleigh, little Jeffery was served up to table in a cold pye, and presented by the duchess to the queen, who kept him as her dwarf. From seven years of age till thirty he never grew taller ; but after thirty he shot up to three feet nine inches, and there fixed. Jeffery became a considerable part of the entertainment of the court. Sir William Davenant wrote a poem called Jeffreidos, on a battle between him and a turkey-cock ; and in 1638 was published a very small book, called *The New-year's Gift*, presented at court from the lady Parvula to the lord Minimus (commonly called Little Jeffery) her majesty's servant, &c. written by Microphilus, with a little print of Jeffery prefixed. Before this period Jeffery was employed on a negotiation of great importance ; he was sent to France to fetch a midwife for the queen,

queen, and on his return with this gentlewoman, and her majesty's dancing-master, and many rich presents to the queen from her mother Mary de Medici, he was taken by the Dunkirkers. Jeffery, thus made of consequence, grew to think himself really so. He had born with little temper the teasing of the courtiers and domestics, and had many squabbles with the king's gigantic porter; at last being provoked by Mr. Crofts, a young gentleman of family, a challenge ensued, and Mr. Crofts coming to the rendezvous armed only with a squirt, the little creature was so enraged that a real duel ensued, and the appointment being on horseback with pistols, to put them more on a level, Jeffery with the first fire shot his antagonist dead. This happened in France whither he had attended his mistress in the troubles. He was again taken prisoner, by a Turkish rover, and sold into Barbary. He probably did not long remain in slavery; for at the beginning of the civil war he was made a captain in the royal army, and in 1644 attended the queen to France, where he remained till the restoration. At last upon suspicion of his being privy to the popish plot, he was taken up in 1682, and confined in the Gate-house, Westminster, where he ended his life in the sixty-third year of his age.

The head of Mytens by Vandyck, is here engraved by Bannerman.

Robert Peake, a painter, was knighted by Charles I. and entering into his service in the civil war, attained the rank of a lieutenant-colonel.

The reign of James was adorned by Peter, the eldest son of Isaac Oliver, who equalled, and in some pieces is thought to have excelled his father in miniature. Several of his pieces are still extant; and here we have an exceeding good head of them, engraved by Chambars, from one of his own painting.

The greater part of the collection of king Charles being dispersed in the troubles, among which were several of the Olivers, Charles II. who remembered, and was desirous of recovering them, made many inquiries about them after the restoration. At last he was told by one Rogers of Isleworth, that both the father and son were dead, but that the son's widow was living at Isleworth, and had many of their works. The king went very privately and unknown with Rogers to see them; the widow showed several finished and unfinished, with many of which the king being pleased, asked if she would sell them. She replied, she had a mind the king should see them first, and if he did not purchase them, she should think of disposing of them. The king discovered himself, on which she produced some more pictures which she seldom showed. The king desired her to set a price; she said she did not care to make a price with his majesty, she would leave it to him; but promised to look over her

husband's books, and let his majesty know what prices his father the late king had paid. The king took away what he liked, and sent Rogers to Mrs. Oliver with the option of 1000 l. or an annuity of 300 l. for life. She chose the latter. Some years afterwards it happened that the king's mistresses having begged all or most of these pictures, Mrs. Oliver, who was probably a prude, and apt to express herself like a prude, said, on hearing it, that if she had thought the king would have given them to such whores, and strumpets and bastards, he never should have had them. This reached the court, the poor woman's salary was stopped, and she never received it afterwards. The rest of the limnings which the king had not taken, fell into the hands of Mrs. Ruffel's father.'

Mr. Walpole, in this place, takes an opportunity to shew, that the art of painting on glass has never been lost, but is at this very time exercised in Flanders. That James was an encourager of the arts appears from his having given out of his own pocket two thousand pounds to Sir Francis Crane, towards erecting a manufacture of tapestry at Mortlack in Surrey.

We cannot pretend to particularize some other English artists of inferior note, who flourished in England about this period; but shall proceed to our author's account of those who distinguished and dignified the reign of the first Charles. Mr. Walpole, though no friend to the political character of this unfortunate prince, is candid enough to open the subject with an encomium on his accomplishments, extracted from Lilly and Perenchief. Without question, the accession of Charles was the first æra of real taste in England: yet his brother prince Henry had begun the famous collection which Charles afterwards completed. He sent commissions to France and Italy, to purchase whatever was valuable and to be sold in those countries. His taste was no sooner known than many pieces were brought over for sale. A great number was given him in presents by the nobility and foreign ministers. He paid above twenty thousand pounds for the cabinet of the duke of Mantua, then counted the most valuable in Europe.

One of the first artists whom we find under the protection of Charles, is Abraham Vanderdort, a native of Holland, who had been in the service of the emperor Rodolphus. He brought away with him the bust of a woman, modelled in wax as large as life, which he had begun for that emperor; and prince Henry admired it so much, that though Rodolphus wrote several times for it, the prince refused to part either with the work or the workman. At the death of Henry, Vanderdort was taken into the service of Charles, who made him keeper of the cabinet, and pattern-maker for his majesty's coins. He carried his favour to this artist so far, as to sign a letter to Lou-



ysa Cole, the relict of James Cole, recommending Vanderdort to her in the way of marriage. Poor Abraham stood so much in awe of his royal master, that having mislaid a miniature, by Gibson, which the king had committed to his particular care, he hanged himself in despair; and after his death the picture was found, and restored by his executors.

We are obliged, for the sake of brevity, to pass over a great number of entertaining anecdotes, relating to the history of the times, as well as to the progress of the liberal arts. We must take notice, however, that here are two good heads of Vanderdort, and Sir Balthazer Gerbier, engraved by Chambers, from pictures by Dobson and Vandyck. Gerbier was a native of Antwerp, a painter, an architect, and politician, employed by the king in all these different characters. Charles invited Albano into England, by a letter written with his own hand; and his favourite the duke of Buckingham made the same attempt upon Carlo Maratti. The celebrated Bernini made a bust of Charles from a picture by Vandyck; at sight of which Bernini is said to have prognosticated some great misfortune to the king. The most capital purchase made by this prince was that of the cartoons of Raphael, now at Hampton-Court. They had remained in Flanders from the time that pope Leo X. sent them thither to be copied in tapestry. The money for the tapestry was never paid; Rubens informed the king of this circumstance, and it was by his advice the cartoons were purchased.

Charles instituted an academy, which he called Musæum Minervæ; but this, and all his other attempts in favour of science, were rendered abortive by the troubles which ensued. His enemies declared war against the arts, because he had patronized them. The parliament begun to sell the pictures at York-house so early as the year 1645: they voted that all such pictures and statues as are without any superstition, should be forthwith sold, for the benefit of Ireland and the North: that all such pictures as have the representation of the second person in the Trinity upon them, should be forthwith burnt; and this was also the fate of those who represented the Virgin Mary. Whether was this political barbarity exercised with a view to please a fanatic mob, or the effect of ignorance and superstition in themselves? One Bleeze was hired at the rate of half a crown per day, to break the painted glass windows of the church of Croydon. The following note is remarkable.

‘ I cannot help inserting a short remark here, though foreign to the purpose. The very day after the execution of the king, was passed this vote, “ Ordered, That the lord Grey be desired, out of Haberdasher’s-hall, to dispose of one hundred pounds for the service of the commonwealth, *as he shall think fit*: and that

that the committee at Haberdasher's-hall be required forthwith to pay the same to the said lord Grey for that purpose." This order is so covertly worded, without any particular application, at the same time that the sum is so small for any public service, that joined to the circumstance of time and the known zeal of the pay-master, I cannot doubt but this was intended for the reward of the executioner.'

The house proceeded to vote, that the personal estate of the late king, queen, and prince, should be inventoried, appraised, and sold. 'With regard to the jewels, the parliament immediately after the king's death ordered the crown and sceptres, &c. to be locked up. The queen had already sold several jewels abroad to raise money and buy arms. Some had been sold in foreign countries early in the king's reign, particularly what was called the inestimable collar of rubies; it had belonged to Henry VIII. and appears on his pictures and on a medal of him in Evelyn. His George, diamond, and seals, which Charles at his execution destined to his successor, the parliament voted should not be so delivered. A pearl which he always wore in his ear, as may be seen in his portrait on horseback by Vandyck, was taken out after his death, and is in the collection of the dukes of Portland, attested by the hand-writing of his daughter the princess of Orange, and was given to the earl of Portland by king William.

'A catalogue of the pictures, statues, goods, tapestries, and jewels, with the several prices at which they were valued and sold, was discovered some years ago in Moorfields, and fell into the hands of the late Sir John Stanley, who permitted Mr. Vicechamberlain Cook, Mr. Fairfax, and Mr. Kent, to take copies, from one of which Vertue obtained a transcript. The particulars are too numerous to insert here. The total of the contracts (I suppose for the pictures) amounted to 118080 *l.* 20 *s.* 2 *d.* Thirty-one pages at the beginning relating to the plate and jewels were wanting, and other pages here and there were missing. Large quantities were undoubtedly secreted and embezzled, and part remained unsold by the accession of Cromwell, who lived both at Whitehall and Hampton-Court. All other furniture from all the king's palaces was brought up and exposed to sale; there are specified particularly Denmark or Somerset-house, Greenwich, Whitehall, Non-such, Oatlands, Windsor, Wimbledon-house, St. James's, Hampton-Court, Richmond, Theobalds, Ludlow, Carisbrook, and Kenelworth castles; Bewdley-house, Holdenby-house, Royston, Newmarket, and Woodstock manor-house. One may easily imagine that such a collection of pictures, with the remains of jewels and plate, and the furniture of nineteen palaces, ought

to have amounted to a far greater sum than an hundred and eighteen thousand pounds.'

Our author closes this chapter with an account of the celebrated Thomas Howard, earl of Arundel, the first who professedly began to collect in this country, and led the way to prince Henry, king Charles, and the duke of Buckingham.

The next chapter turns on the famous Sir Peter Paul Rubens, whom king Charles knighted. The history of him and his works is too well known to need recapitulation, nor is it necessary to particularize the life of his great scholar Sir Antony Vandyck, who was indulged with the same honour, nominated king's painter, with an annuity, by grant, of two hundred pounds for life, and married Maria Ruthven, daughter of the unfortunate earl Gowry, who was the king's kinswoman. Mr. Walpole has given us a curious list of his pictures, which are still in England; and we must not forget that he has also inserted a good head of Rubens, engraved by Chambrs. We have, moreover, prints of John Van Belcamp, Henry Steenwyck, Cornelius Polenburgh, William Dobson, Gerard Honthorst, Horatio Gentileschi, Nicholas Lanier, Francis Wouters, Adrian Hanneman, Francesco Cleyn, Edward Pierce, sen. and jun. Le Sueur, Inigo Jones, major-general Lambert, and Robert Walker. Of these and other artists who flourished in England in the reign, and generally under the protection of Charles, here are many entertaining particulars. Dobson was called the English Tintoret. Vandyck passing by, was struck by one of his portraits exposed to sale in a window: enquiring for the painter he found him at work in a garret, and recommended him to the king, who, after Vandyck's death, appointed him serjeant-painter, and groom of the privy-chamber. His pictures are thought the best imitation of Vandyck. Gerard Honthorst was the favourite painter of the queen of Bohemia, sister to king Charles, who invited him to England, where he drew a variety of pictures, still extant. Horatio Gentileschi was a native of Pisa, who likewise came over on the same invitation, and was employed in painting ceilings at Greenwich, and other palaces. His daughter Artemisia was not inferior to her father in history, and excelled him in portraits. Nicholas Lanier, an Italian, was at once painter, engraver, decypherer, and musician. Francis Wouters, bred in the school of Rubens, practised chiefly in landscape; to which he added small naked figures of nymphs, cupids, &c.

Adrian Hanneman, born at the Hague, practised both history and portraits. He remained sixteen years in England, and drew a great number of pictures, still to be seen in different parts of the kingdom: then returning to his own country, he became the favourite painter of Mary princess of Orange.

Among



Among these artists, Mr. Walpole has mentioned Samuel Butler, the author of *Hudibras*, who it seems practised music and painting for his amusement: this was likewise the case with major-general Lambert, one of Cromwell's principal officers. Francis Cleyn was a Dane, who improved himself in Italy, and became famous for grotesque painting. He had a pension of one hundred pounds from the king, and was stiled, *Il famosissimo pittore Francesco Cleyn, miracolo del Secolo, e molto stimato del re Carlo della Gran Britannia*. There is still extant a beautiful chamber, adorned by him at Holland-house, with a ceiling in grotesque, and small compartments on the chimnies not unworthy of Parmegiano. Edward Pierce, sen. was a painter, and his son a statuary. This last made the statues of Sir Thomas Gresham, and Edward III. at the Royal Exchange, and of Sir William Walworth, at Fishmonger's-hall. Hubert le Sœur was a Frenchman, and disciple of John of Boulogne: he finished divers works in England, but they are now lost except two, viz. the statue in brass of William earl of Pembroke, in the picture-gallery at Oxford; and the equestrian figure of king Charles at Charing-Cross.

' This piece was cast in 1633, in a spot of ground near the church of Covent-Garden, and not being erected before the commencement of the civil war, it was sold by the parliament to John Rivet, a brazier, living at the Dial near Holbourn-Conduit, with strict orders to break it in pieces. But the man produced some fragments of old brass, and concealed the statue and horse under ground till the restoration. They had been made at the expence of the family of Howard-Arundel, who have still receipts to show by whom and for whom they were cast. They were set up in their present situation at the expence of the crown, about 1678, by an order from the earl of Danby, afterwards duke of Leeds. The pedestal was made by Mr. Grinlin Gibbons.'

The last, and perhaps the greatest artist, mentioned by Mr. Walpole, as having flourished in his reign, is Inigo Jones, a native of England, whose head is here engraved by Bannerman. This excellent architect was the son of a cloth-worker, and bound apprentice to a joiner. He was sent to Italy for improvement, at the expence of the earl of Arundel. There he studied architecture, and acquired such reputation at Venice, that Christian IV. invited him to Denmark, and appointed him his architect. He was found at Copenhagen by king James, whose consort Anne carried him along with her to Scotland. He made another journey to Italy, and at his return was made surveyor-general of the works. It was in this reign that he began and finished the Banqueting-house: this was a part of a great design for a royal palace at Whitehall, a print of which

hath been published. Our author censures this design very freely, and concludes with this observation: 'The whole fabric, however, was so glorious an idea, that one forgets for a moment, in the regret for its not being executed, the confirmation of our liberties, obtained by a melancholy scene that passed before the windows of that very banquetting-house;' alluding to the execution of king Charles. Setting aside the merit of this execution in other respects, we would ask this gentleman, whether he thinks the liberties of the nation were confirmed by a blow that transferred absolute power to one man, who ruled with the most despotic authority at the head of a standing army, by means of which he trampled on the constitution of his country, destroyed its very essence and form, and involved the three kingdoms in anarchy and uproar?

Inigo Jones met with extraordinary favour and encouragement from king Charles. Philip earl of Pembroke, with whom the artist seems to have been at variance, affirms, that he had sixteen thousand pounds a year for keeping the king's houses in repair; but this is probably the exaggeration of resentment. Among the works of Jones our author enumerates the front of the house at Wilton, and a grotto at the end of the water; Pithiobury in Hertfordshire; a grotto-chamber at Woburn; a summer-house at lord Barrington's; Surgeon's-Hall in London; the church and arcade of Covent-Garden, which Mr. Walpole ventures to disapprove, in contradiction to the general run of critics. With respect to the church, we are glad to find a gentleman of taste giving sanction to our own opinion, which we durst not have promulgated without such authority. Ambresbury in Wiltshire was designed by Inigo, but executed by his scholar Webb. His was also the design of Gunnersbury near Brentford; of Lindsey-House in Lincoln's-Inn-Fields; of Cole-shill in Berkshire, and Cobham-Hall in Kent. He built Shaftesbury-House, now the Lying-in-Hospital, on the east side of Aldersgate-street, and the Grange in Hampshire, the seat of the lord-chancellor Henley. He drew a plan for a palace at Newmarket: he designed the queen's house at Greenwich, and Webb is said to have taken the first idea of the hospital from his papers.

Inigo Jones suffered for having been a favourite of king Charles, as well as for professing the religion of Rome. In the year 1646, he was fined 545 *l.* for his delinquency and sequestration. He and Stone buried their joint-stock of ready money in Scotland-Yard; but an order being published to encourage the informers of such concealments, and four persons being privy to the transaction, the money was taken up and concealed in Lambeth-Marsh. Old age, grief, and misfortunes, put a period to his life. He died at Somerset-House in the year

year 1651, and was buried in the church of St. Bennet's, Paul's Wharf, where a monument erected to his memory was destroyed in the fire of London.

The subsequent chapter contains a short account of artists that flourished during the inter-regnum, at the head of whom stands Robert Walker, the principal painter employed by Cromwell, whose picture he drew more than once. The rest are, Edward Mascall, and Heywood, painters; Peter Blondeau, and Thomas Violet, who were employed by the commonwealth to coin their money; and Francis Carter, chief clerk of the works under Inigo Jones.

In the appendix, which consists of original papers, we find a curious warrant from king Charles to the duke of Buckingham and others, empowering them to receive certain jewels of the crown from the lord Compton, to be disposed of in Holland for the king's service. The jewels are all specified and described. Thus have we given a short analysis of these two volumes of anecdotes, which, we doubt not, will inflame the impatience of the public, for a continuation of the work.

ART. VIII. *The Diseases of the Bones, of M. Du Verney, M. D. Antient Professor of Anatomy and Surgery at the King's Garden, and Member of the Royal Academy of Sciences at Paris. Translated by Samuel Ingham, Surgeon. 8vo. Pr. 5s. Osborne.*

WHEN we reflect upon the swarms of illiterate retailers of physic, who buz round this metropolis, and from the mere talent of gossiping and tale-bearing, claim a right to practise an art of the utmost importance to the public, we cannot deny our approbation to any attempt to render medical knowledge more familiar. Every blockhead unqualified to succeed in another profession, now assumes the doctor. Bankrupts in trade become eminent physicians; and apothecaries are succeeded, and often supplanted, not by their journeymen, but the porters employed about their shops. A fellow who is insensible, and impudent enough to laugh at the opinion of the more discerning part of mankind may be certain of success as a quack doctor or apothecary. He need only ply the vulgar with specious advertisements, drink with the footmen and trades people, chat with the maids, marry a lady's waiting woman or housekeeper, and ascend by gradual steps from the kitchen to the superior apartments, where, with an uncommon share of effrontery and cunning, he may easily maintain his footing. Every day exhibits instances of the strongest transformations in the medical profession; and scarce a village round the capital but can produce a farrier, barber, bone-setter, or tooth-drawer, who,



who, with tolerable reputation, unites the different departments of physician, surgeon, and apothecary.

It is for the benefit of these, or rather of mankind, that Mr. Ingham hath undertaken this translation of part of the celebrated M. du Verney's works. Since the ignorant are to be employed, he thinks it requisite they should be furnished with the means of acquiring knowledge. There are besides many surgeons of real ability to whom this publication must be acceptable, as an acquaintance with the French language by no means constitutes a part of the education of young gentlemen bred to that profession. We had lately, if we mistake not, occasion to applaud the genius of this young translator, on account of a curious case inserted by him in the *Medical Observations and Inquiries* \*; and we now cheerfully bestow our praises on the diligence he exerts in promoting an useful art, in which we have reason to believe he will, one day, make no inconsiderable figure. No other writer has treated the diseases of the bones so explicitly, accurately, and scientifically, as M. du Verney; but we fear, lest the translator should miss his aim of rendering this treatise generally useful, as it requires a deeper knowledge in anatomy and physiology, than the readers for whom he chiefly intends it usually possess. They will nevertheless find themselves improved by the perusal of this performance, which contains a variety of ingenious practical hints within the reach of the most limited understanding. As M. du Verney's writings are so universally known, and admired by the learned, it would be unnecessary to enter upon a review of this production before us; we shall therefore only remark in general, that the first book contains all the variety of simple and compound fractures; the second treats in the most satisfactory manner of luxations, sprains, separations, contortions of the head of the bones in their proper cavities, and of the muscles, curvatures of the spine, &c. &c. Lastly, in the third book we meet with an explicit account of those diseases which affect the substance of the bone, and their articulations; such as rickets, caries, ankylosis, and exostosis. Every part of the learned author's doctrine is illustrated by proper remarks, and pertinent cases, that not only display extensive practice and reading, but judicious observation, and a great fund of natural genius. Many of these are exceedingly curious, and we could with pleasure select a few for the satisfaction of our readers, but that we have necessarily taken up so much room with some other articles. Upon the whole, we may venture to recommend Mr. Ingham's translation as a valuable addition to the English medical library.

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\* Vid. Crit. Rev. March 1762, p. 224.

ART. IX. *The Political Testament of the Marshal Duke of Belleisle.*  
12mo. Pr. 2s. 6d. Vaillant.

WE think it very immaterial to the reader, whether the Political Testament here published, be the genuine production of the celebrated general and statesman to whom it is ascribed, or only a will forged by some ingenious writer, ambitious of literary fame, and certain of obtaining the object of his wishes, under the protection of so respectable a name as that of the marshal duke de Belleisle. If the work be interesting, the maxims solid, and the facts urged any way worthy of the reputed author, this is all in which the understanding is concerned:—curiosity, indeed, may require farther gratification. The Testament published some years since in the name of the famous cardinal Alberoni, is possibly of more real value than if it had been actually dictated by that minister. It is a mistake to imagine, that every man who has directed the helm of state with reputation, is capable of writing a didactic treatise on the science of politics; every pilot is not qualified to teach the art of navigating a vessel. A concurrence of fortunate circumstances, with the mere talent of seizing the opportunity, hath often established the character of a minister, neither refined nor systematical in his policy; neither remarkable for sagacity in the dark windings of the human heart, nor superior to other men in fertility of genius, promptitude of action, or the spirit of enterprize. The little treatise before us contains a great number of shrewd observations, and considerable acquaintance with the transactions of the cabinet; but we fear the author has given his imagination too great scope in conjectures, and the relation of anecdotes, which seem to impeach his veracity, or demonstrate his credulity. Speaking of the blame thrown upon his conduct for appointing Mr. de Contades to the command of the army in Germany, he relates the following improbable anecdote, to do honour, as he alledges, to prince Ferdinand, who was the evening before in possession of Contades's papers, and the order of battle.

‘ The prince, the evening before the battle of Minden, sent a letter to Friekag, the *Fischer* of the Hanoverians, in these very words :

“ This is to acquaint you, that I shall beat the French tomorrow at Minden. I would have you take possession, early in the morning, of the defiles you will find marked on the enemy's chart. If a single Frenchman's baggage escapes, I shall expect you to be answerable for the consequences.”——This certainty of victory tallies very indifferently with the most authentic accounts of the affair at Minden, communicated to the public

public, and indeed with what appeared on the trial of a certain noble——, and commander.

The whole story of the young pretender's views on the crown of Portugal, and of the similar designs of the dukes of Cumberland and Wirtemberg, has all the air of a fable. 'The pretender (says he) having no longer any reason to reproach the French ministry with intending to raise a stranger to the throne of Portugal, in preference to him, we endeavoured to make that prince sensible, that England, to whom the Lisbon ministry had sold themselves, would be a perpetual obstacle to any alliance of this nature. It is well known, that the duke of Cumberland had flattered himself with the hopes of being king of Portugal. I am even pretty certain, that this design would have taken place, had not the Jesuits, who are confessors to the royal family, opposed it; and this has been their greatest crime in Portugal.'

Nor are some of the political maxims less objectionable. There is something trite and little in the following :

'Have you a neighbour with whom you are upon precarious terms; and who being neither your ally nor enemy, may wait for a critical time to declare against you, and ruin your maritime trade? There is a way to rid yourself of that dangerous enemy; a way not allowable perhaps in strict equity, but authorised by the rules of good politics, which are superior to all other considerations.

'Impose a rigorous quarantine on all ships and vessels that come from the ports of that neighbour; you will soon find the merchant-ships and privateers of Europe will abandon the ports so interdicted, and carry their cargoes elsewhere. I have known more than one sovereign prince in Italy employ this stratagem with success.'

In enumerating the qualities of a general, and demonstrating the importance of the commander to the success of the war, our political writer makes an observation, which by no means holds true in the general sense he intends. 'Every thing (says he) depends on the leader; and of an hundred battles that have been lost, not five can, with justice, be imputed to the ill conduct of the troops.' It is a common saying, that the *pope's soldiers*, and the *Genoese soldiers*, are all *bad soldiers*; an idle assertion! for there is not the lowest foot-soldier in the troops of the Church, or of the Republic, but would be equal to the best of our grenadiers, if properly headed.'——This is allowing nothing for hardy education from the cradle, constitutional courage, and bodily strength, which we imagine have great influence. With respect to all the qualities relating to discipline, the maxim may be just.



Diffused through this volume there are a great variety of remarks, reflections, anecdotes, and maxims extremely disputable; however, the reader will not be disappointed in a considerable fund of entertainment. The topics which the author handles are, the education of princes, the sentiments which a king and ministry ought to entertain of religion, the selection of ministers and generals, the policy of France with respect to the house of Austria, reflections and anecdotes relating to the prince pretender, reflections on war and peace, on financiers, taxes, the administration of justice, necessary laws, and useful establishments; in all which he has given proofs of genius and talents, worthy of being employed by the court of Vienna, where we are informed M. C——, the reputed author, is now retained.

*ART. X. A Defence of the United Company of Merchants of England, trading to the East-Indies, and their Servants (particularly those at Bengal) against the Complaints of the Dutch East India Company: Being a Memorial from the English Company to his Majesty on that Subject. 4to. Pr. 2s. 6d. Doddsley.*

EVERY bosom animated with the smallest spark of public virtue, will rejoice to see Great Britain superior to other nations, not only in arms, but in argument, candour, and equity. The defence before us is a clear, spirited, and manly justification of the conduct of the English East-India company, and an undeniable refutation of every material article contained in the artful remonstrance published by the Dutch company, under the sanction of the states of Holland and West Friesland, of which we gave an account in our last Number. Had we not the most indubitable proofs before us, we should think it incredible, that so respectable a body of men as the Dutch East India company, should descend to such mean evasion, evident untruths, and pitiful subterfuges, to conceal the chagrin of disappointment in a treacherous scheme, concerted to destroy the trade and settlements of the English in Bengal. Nothing can be more opposite than the facts and arguments, as they appear stated in the Dutch Remonstrance, and in the Vindication. Here every allegation is supported with proofs drawn from the verbal acknowledgments of the Dutch officers themselves, the deposition of English witnesses, the letters of Dutch agents and factors, the written orders issued by the Dutch directors, or the written plans delivered to the commanding officer of the armament sent to Bengal. Among other authentic papers, is one that puts the designs of the Dutch beyond all possibility of doubt. It is an exact account of the works of Calcutta fort, and a proposal to the French council at Chinsura, for storming the  
English

English settlement, together with a plan for the execution of the enterprize, by Mr. Schevichaven, one of the council of Chinsura.

Though this paper alone might seem sufficient to the vindication of the council at Calcutta, the company enter into a minute examination of all the hardy assertions in the Dutch Memorial. They first prove to a demonstration, that the Dutch armament could not be destined for the protection of their settlements on the coast of Coromandel, as the Remonstrance asserts; because, instead of reinforcing those settlements, they actually weakened them, in order to augment the number of troops intended for the secret expedition. This whole argument is handled with such address and perspicuity, as produces the most irresistible conviction.

The Dutch remonstrants fare little better in the next allegation; namely, that the English council at Madras possessed themselves of the Dutch factory at Teganapatam, which they demolished, with a promise to build the Dutch another after the peace. There can be nothing more frivolous than this complaint: the factory in question overlooked Fort St. David's from a hill at the distance of seven hundred yards. The English, who at that time apprehended the French would attack this fort, and avail themselves of the situation of the Dutch factory, came to an actual agreement with the Dutch factor, that the house should be demolished, giving him as an equivalent a house at Cuddalore for his present residence, and afterwards purchasing another house for his farther convenience, at the price of two thousand two hundred pagodas, which agreement was ratified by the government of Batavia.

After proving the sinister designs of the Dutch armament, and how justifiable the council at Calcutta would have been, had they commenced the first hostilities, the company proceeds to demonstrate with the same explicitness, that hostilities were actually begun by the Dutch; and that while the English only claimed the right of searching vessels to prevent the enemy's being supplied with military stores, the Dutch actually seized upon seven English ships, loaded only with merchandize, and made the crews prisoners.

Next, the company points out the contradictory assertions in the different Dutch letters, reports, and memorials written in the course of this altercation, and detect their adversaries in various instances of tergiversation and fallacy. Afterwards they examine the questions, 'Whether the Dutch had a right to introduce troops into Bengal against the will of the sovereign, and whether the English might, at the nabob's request, assist to frustrate that design?' The first of these questions is evidently de-

monstrated in the negative from the nature of the treaties then subsisting, and the circumstances of affairs; and the latter as clearly proved in the affirmative.

What sets the perfidy of the Dutch in the strongest point of view is, that while the English were making use of their interest with the new nabob, to procure the Dutch compensation for some money extorted from them by his predecessor, they were secretly striving to procure from the same nabob, an exclusive grant of the opium and saltpetre trade; of building a fortress at Bouquabuzar, with a suspicious design, and even of stirring up this prince to co-operate with their plans they were forming for extirpating the English: particulars that are uncontestably proved by the proposals made by their agent to the nabob, which are here published.

Having cleared up, to the satisfaction of every candid and competent judge, every article of the charge in the Dutch report, that the English were the aggressors, pointed their own artillery fairly against them, divested the argument of all chicanery and sophistry, and proved all their own allegations, by the most indisputable testimonies, the company proceed to vindicate the conduct of their servants after the hostilities were committed; to justify the nabob's power of granting an exclusive right to the saltpetre trade, which, however, they candidly offer not to exert to the prejudice of the Dutch; to obviate the complaints of the Dutch relative to the obstructions to their piece-cloth trade, the non-payment of a debt they claim on account of a convention between the servants of the two companies in 1729, a capture made by admiral Pocock, and the loss of a Dutch ship in the Ganges, owing, as they alledge, to the stoppage of their pilots by the English settlement at Calcutta.

Without being suspected of national prejudice, we may affirm, that never was there drawn a more distinct, masterly, and convincing refutation than this before us, which, in many places, evinces a deep knowledge in the laws of nature and nations, and is every where marked strongly with the characteristics of truth and candour.

Sorry we are, that it is not consistent with our limits to present our readers with a specimen of a work, which we must recommend to every one capable of feeling the poignancy of reflections upon the honour of the nation, and rejoicing in the proofs that they are false, malignant, and insidious.



ART. XI. *Poems on Several Occasions.* By David Mallet, Esq;  
8vo. Pr. 2s. Millar.

SOME of these agreeable pieces have been published and reviewed separately. The whole collection, as it now stands, is dedicated to the duke of Marlborough; and the author takes this occasion to insinuate, that he will soon favour the public with the Life of the first Duke of Marlborough; a work which, we dare say, will fully answer the sanguine expectation which it hath already excited.

As the real sign manual of Apollo himself was not to be obtained, Mr. Mallet has found means to procure the imprimatur of a person, whose judgment in matters of taste will be deemed every whit as unexceptionable. It is prefixed to the poem, entitled *Truth in Rhyme*, in these words :

*To the Author of the following Poem.*

“It has no faults, or I no faults can spy :  
It is all beauty, or all blindness I.”

*Imprimatur,*

*meo periculo,*

CHESTERFIELD.

Notwithstanding the sanction of so great a name, we must insist upon it there is an impropriety in cloathing truth with the robe of fiction.

Though Mr. Mallet's poetical genius is universally known and acknowledged, and no doubt he would willingly dispense with our exhibiting a specimen from this last publication, we cannot resist the temptation of inserting the following lines, comprehending the character of Charles Stanhope, Esq; which is allowed by those who had the pleasure of that gentleman's acquaintance, to be happily struck off with a masterly pencil.

“With talents, such as God has given  
To common mortals, six in seven;  
Who yet have titles, ribbons, pay,  
And govern whom they should obey;  
With no more frailties than are found  
In thousand others, count 'em round;  
With much good will, instead of parts,  
Express'd for artists and for arts;  
Who smiles, if you have smartly spoke;  
Or nods applause to his own joke;  
This bearded child, this gray-hair'd boy,  
Still plays with life, as with a toy;  
Still keeps amusement full in view :  
Wife ? Now and then — but oftner new ;

His coach, this hour, at *Watson's* door ;  
The next, in waiting on a whore.

“ Whene’er the welcome tidings ran  
Of monster strange, or stranger man,  
A *Selkirke* from his desert-isle,  
Of *Aligator* from the Nile ;  
He saw the monster in it’s shrine,  
And had the man, next day, to dine.  
Or was it an Hermaphrodite ?  
You found him in a two-fold hurry ;  
Neglecting, for this he-she-fight,  
The single charms of *Fanny Murray*.  
Gathering, from suburb and from city,  
Who were, who would be, wise or witty ;  
The full-wig’d sons of pills and potions ;  
The bags, of maggot and new notions ;  
The sage, of microscopic eye,  
Who reads him lectures on a fly ;  
Grave antiquaries, with their flams ;  
And poets, squirting epigrams :  
With some few lords——of those that think,  
And dip, at times, their pen in ink :  
Nay, ladies too, of diverse fame,  
Who are, and are not, of the game.  
For he has look’d the world around,  
And pleasure, in each quarter, found.  
Now young, now old, now grave, now gay,  
He sinks from life by soft decay ;  
And sees at hand, without affright,  
Th’ inevitable hour of night.”

‘ But here, some pillar of the state,  
Whose life is one long dull debate ;  
Some pedant of the sable gown,  
Who spares no failings, but his own,  
Set up at once their deep-mouth’d hollow :  
Is this a subject for Apollo !  
What ! can the God of wit and verse  
Such trifles in our ears rehearse ?

“ Know, puppies, this man’s easy life,  
Serene from cares, un vex’d with strife,  
Was oft employ’d in doing good ;  
A science you ne’er understood :  
And charity, ye sons of pride,  
A multitude of faults will hide.  
I, at his board, more sense have found,  
Than at a hundred dinners round.

Taste, learning, mirth, my western eye  
 Could often, there, collected spy :  
 And I have gone well-pleas'd to bed,  
 Revolving what was sung or said.

“ And he, who entertain'd them all  
 With much good liquor, strong, and small ;  
 With food in plenty, and a welcome,  
 Which would become my lord of Melcombe,  
 Whose soups and sauces duly season'd,  
 Whose wit well-tim'd, and sense well reason'd,  
 Give Burgundy a brighter stain,  
 And add new flavour to Champagne——  
 Shall this man to the grave descend,  
 Unown'd, unhonour'd as my friend?  
 No : by my Deity I swear,  
 Nor shall the vow be lost in air ;  
 While you, and millions such as you,  
 Are sunk for ever from my view,  
 And lost in kindred-darkness lie,  
 This *good old man* shall never die :  
 No matter where I place his name,  
 His love of learning shall be fame.”

There is a glowing tenderness, and a delicacy of humour, in the Zephyr or Stratagem, written on the disaster of a young lady, who being surprised on horseback, by a violent storm of wind and rain, was obliged to dismount with some precipitation and discomfiture.

The ballad of Edwin and Emma abounds with pathetic touches, and pastoral simplicity, tho' perhaps not quite so affecting as William and Margaret, an inimitable production of the same author.

Some stanzas in the funeral hymn are extremely beautiful and expressive :

‘ Now let the sacred organ blow,  
 With solemn pause, and sounding flow ;  
 Now let the voice due measure keep,  
 In strains that sigh, and words that weep ;  
 Till all the vocal current blended rowl,  
 Not to depress, but lift the soaring soul.’

As Mr. Mallet's muse has lost nothing of her youthful ardour and attractions, we hope he will sometimes relax the severer studies of the historian, by spending an hour of dalliance with her, for the entertainment of the public.



## Monthly CATALOGUE.

Art. 12. *A Sermon preached at St. Clement Danes, on Sunday the 17th of January, 1762. Occasioned by the Death of the Right Rev. Father in God, Dr. Thomas Hayter, Lord Bishop of London. Published by particular Request. By Richard Stainsby, Chaplain to the Right Rev. the Lord Bishop of Norwich, and Lecturer of St. Mary le Strand. 4to. Pr. 6d. Gardner.*

**T**HIS sermon was, as we learn from the title page, occasioned by the death of *Dr. Thomas Hayter, Lord Bishop of London*, one of the greatest and most amiable characters which this, or perhaps any other age, has produced. Who or what *Mr. Richard Stainsby*, the author of this discourse, is, we know not, but certain it is that he is very unequal to the task which he has undertaken; for a poorer, or more contemptible performance we do not remember to have met with; though the subject he writes upon would, we think, have breathed some spirit into the most lifeless declaimer that ever slept over a pulpit.

The text is taken from the 16th chapter of Job, at the 22d verse: *When a few years are come, then I shall go the way I shall not return.* The sermon begins in a most extraordinary manner, with the conjunction **AND**.

‘*And not only the way (says Mr. Stainsby) from whence one shall not return, for this (knowing the uncertainty of human life, the many dangers and difficulties of it, and that it was never intended as our abiding city) is the least affecting part of the consideration; but it is the way on which our fate to all eternity depends; and, as death is a path that must be trod, if man would ever pass to his Creator, consider’d in this view, it becomes a momentous journey indeed; one that will require our highest diligence and care, lest any thing material be omitted, to render the course of it safe and easy, and the pleasure, when finished, perfect and secure.*’

This familiar method of beginning a sermon with the word *and* has certainly an appearance of novelty in it; but after all, it is not really new, being, in truth, no more than an humble imitation of the facetious *Dr. South*, who begun his sermon on these words; *The fool hath said in his heart there is no God*, with—*and* who but a fool would say so? The greatest part of this discourse is taken up in trite and common place reflections on the shortness and vanity of human life, and the fear of death, the best preparation for which he tells us, ‘cannot possibly be defined to be any other than a virtuous life;’ he informs us (which to be sure is quite a new observation) that ‘most men know their duty, though too few practise it; and that the best

among

among us are too apt to slips and failures.' *Apt to slips and failures* is, as *Polonius* says, a *vile phrase*, a very vile phrase indeed, and certainly not English. But let us hear what Mr. *Stainsby* says of the late bishop.

His whole life (says he) was formed upon the grand models of humanity and religion, and was not more venerable in a public situation, than it was amiable in a private one. He exerted the friend with the same spirit and activity that he did the clergyman, was a subscriber to almost every public charity, and innumerable were the distressed, who felt his contribution to many private ones: he was a father to the poor, and the cause which he knew not, he searched out. With regard to his abilities, their peculiar eminence is too well known to require mentioning. As a scholar he was distinguished, as a preacher excellent; but above all, as a Christian exemplary. One of the highest joys of his translation, and the chief view (I have often heard him say) with which he desired it, was the more extensive power it gave him of doing Good; merit has lost a patron, and the unfortunate a friend! He was by nature cheerful; but his mirth was ever pleasing, his wit elegant, and his conversation edifying; generous in his temper, mild in his disposition, courteous, polite, and liberal in all his dealings with the world. In his public character, the church will miss a valuable support, religion a wise defender, the state an honest able politician. In his private one, words are wanting to express its superior merit; the unaffected sorrow and concern of his servants, family, and friends, give the best idea of it; they best interpret the language of the heart, and emphatically proclaim, that his works praised him in the gates. He was the darling of an aged mother, (whose continuance was but little shorter than his own) from an exertion of that tenderness and duty, in which he was a more than common example to every son. View him in his other connections, and doing so, brotherly love and affection were so conspicuous there, that one could not but apply that beautiful expression of the Psalmist, which at once tends to charm as well as to instruct, Behold, how good and joyful a thing it is, brethren, to dwell together in unity. It was the pleasure of his life to render all around him happy; peace, innocence, and cheerful plenty, were the ornaments of his house; prayer, piety, and praise, took their regular turns in the daily transactions of it; and to close the whole upon this head, while with unspeakable thankfulness and joy, we behold the king, so universally and deservedly admired in both, with all due deference on the one hand, but with respectful justice to his lordship's virtues on the other, I beg leave to observe, that his precept and example shine out with the brightest lustre, even in majesty itself; generations to come shall praise him.'

This

This is all which is said in the sermon concerning the universally lamented *Dr. Hayter*, in a style which our readers will perceive is so flat, so obscure, and embarrassed, as to do little honour to the writer. The following sentence is a very *curious* one, 'We present not, (says *Mr. Stainsby*) this mournful *accident* before you, (meaning the bishop's death) to excite your *curiosity*, (what *curiosity* can there be in a man's dying?) or draw forth your tears. In some respects it is a *mixture* (a *mixture* of what? good dear unintelligible writer inform us) as to ourselves, notwithstanding the misfortune, we are not without consolation or support: the same royal wisdom and goodness which made us peculiarly happy in so excellent a shepherd, will, we may be sure, not leave us *as sheep without one*, but with conscientious and speedy care endeavour to repair the loss.' Which in plain English is no more than, Don't cry, my brethren, at the loss of *Dr. Hayter*, 'tis a hundred to one but the king gives us another bishop: and would you believe it, readers, the king has actually done what *Mr. Stainsby* promised. What a fine thing is the gift of prophecy! but *prophets* have no honour in their own country; and therefore if *Mr. Richard Stainsby* should chance to get none by writing this sermon, he has no right to complain.

Art. 13. *A plain and easy Road to the Land of Bliss, a Turnpike set up by Mr. Orator ———; on which a Man may travel more Miles in one Day, than on any other Highway in forty Years. With a Dedication, such as never was, or will be, in Vogue.* 8vo. Pr. 2s. 6d. Nicoll.

This ingenious writer, evidently an imitator of Swift in his plan, and of Stern in the execution, has attacked enthusiasm and imposture with the keenest weapons. Neither impudence nor fanaticism are insensible to the sharp edge of ridicule, tho' they may have foiled the powers of reason and of eloquence. A new sect of enthusiasts, that would have disgraced the canting age of Cromwell, when hypocrisy was in the zenith, hath of late years gained considerable ground, only to evince that the toleration of conscience, allowed by our free and happy constitution, is productive of great inconveniencies, and that no form of government can ever attain to perfection. The progress of this sect our author combats with all the force of strong irony, poignant wit, and genuine humour, sometimes however bordering upon indelicacy. *Dr. Swift's Tale of a Tub*, beyond all doubt, furnished the hint to our writer; but he has pursued it in a manner peculiar to himself, except where he now and then falls in with the extravagant humour of *Tristram Shandy*, and indeed excels his model; of which the two chapters *upon chapters*, and divers other strokes disseminated through the volume, bear



bear testimony. As *the plain and easy Road* is one of those performances that can neither be analyzed nor conveyed in extracts, we heartily recommend it to the reader's perusal, assuring him that were the irony sustained with more regard to propriety, and the humour a little more subdued, we should not scruple to equal it to any publication of the same nature since the days of Swift and Arbuthnot; yet we must observe, that no regard is paid to the rule laid down by Horace :

————— *Servetur ad inum*  
*Qualis ab incepto processerit, et sibi conflet.*

Here the first, the middle, and last parts of the book, would seem to have been the work of different writers.

Art. 14. *Remarks on the Papers relative to the Rupture with Spain, occasioned by the Observations on the Same.* 8vo. Pr. 1 s. Cooke.

This author charges the gentleman who wrote the Observation on the Papers relative to the Spanish War, with want of candour in general, and want of decency in particular towards the present ministry. He detects him in some petty oversights, which he imputes to worse motives than inattention; and seems to think the design of the observator was to inflame the people, and destroy that confidence in the administration, which is so necessary towards a vigorous prosecution of the war. Finally, he recriminates on Mr. P——, the charge of being deficient in penetration and intelligence, which the observator had levelled against the earls of E——t and B——l.

Art. 15. *An Answer to the Observations on the Papers relative to the Rupture with Spain.* 8vo. Pr. 1 s. Hinxman.

*Agedum, pauca accipe contra.*

The scope of this pamphlet is much the same with that of the foregoing: the piece is executed with more moderation, and the author is seemingly better acquainted with his subject. After all,

*Non nostrum est inter vos tantas componere lites.*

Art. 16. *The Causes of the War between Great Britain and Spain : As they appear from the Papers that passed between both Courts, impartially considered.* 4to. Pr. 1 s. Griffiths.

This is a vindication of the late measures of the g——t, from the insinuations and sarcasms of the observator. It is sensibly written, with an air of moderation; though it contains nothing but what has been often repeated on the same subject.

Art. 17. *The Constitutional Querist, containing the Sentiments of an impartial Englishman on the present Rupture with Spain, its political State, internal Weakness, and best Method of attacking her. Interspersed with Reflections on the Importance of Minorca, Gibraltar, Corsica, Guadaloupe, Canada, Louisiana, Martinico, &c. &c.* 8vo. Pr. 1s. 6d. Nicoll.

We wish this querist would take some pains to make himself acquainted with his subject, before he produces his lucubrations again to the public: for he really writes at random about an invasion of Old Spain; the price of sugars in Great Britain; and the improvement of our own colonies in the West Indies.

Art. 18. *Jachin and Boaz: or, An Authentic Key to the Door of Free-Masonry. Calculated not only for the Instruction of every new-made Mason, but also for the Information of all who intend to become Brethren. Containing a circumstantial Account of all the Proceedings in making a Mason, with the several Obligations of an Entered Apprentice, Fellow-Craft, and Master; and also the Sign, Grip, and Pass-Word of each Degree; with the Ceremony of the Mop and Pail, &c. &c.* By a Gentleman belonging to the Jerusalem Lodge. 8vo. Pr. 1s. 6d. Nicoll.

This authentic key will be found a very ill-contrived pick-lock. The author boasts of his having stole over the fence of masonry unperceived: but if that be the case, he is the most innocent thief alive; for he has carried off nothing that will be missed by the fraternity. He cannot be justly called a wolf in sheep's cloathing; but he may pass very well for the ass in the lion's hide, that discovered himself by his braying.

Art. 19. *A Free-Mason's Answer to the suspected Author of a Pamphlet, entitled, Jachin and Boaz: or, An Authentic Key to Free-Masonry. Addressed to all Masons, as well as to the Public in general.* 8vo. Pr. 1s. Cooke.

Brethren, beware of counterfeits. This is no more than a bladder of goose-grease to anoint the key of the above impostor.

Art. 20. *The late Tumults in Ireland considered, and the true Causes of them impartially pointed out, with their respective Remedies. Together with some Hints towards Repeopling the deserted Provinces of that Kingdom, and employing the Poor.* By an Englishman. 8vo. Pr. 1s. Nicoll.

Whether the author of this pamphlet be of England or of Ireland, he writes like a sensible man, and an honest patriot, and we hope his hints will meet with proper regard. Art.

Art. 21. *Observations on Mr. Sheridan's Dissertation concerning the English Tongue: Shewing the Insufficiency of the Causes assigned therein for the Difficulties in our Pronunciation, and pointing out the real Causes thereof: Together with the numerous Errors of the Author relative to our Language. Part I. By J. English. 8vo. Pr. 6d. Wade.*

This is a shrewd fellow—a' has got a par'lous pen of his own; and we should be glad to see it more properly employed, than in ridiculing the respectable plan of Mr. Sheridan.

Art. 22. *An Account of the Conversion of a Deist. With an Appendix, containing Reflections on Deism and Christianity. By E. Harwood. 8vo. Pr. 1s. 6d. Griffiths.*

Whether this narrative of the conversion of a Deist, be natural in all its circumstances, we must submit to the judgment of the reader; we will venture to declare that we think it sensible and instructive. Mr. Harwood, the editor, solemnly vouches for the truth of the incident: nor should we chuse to deny our assent to what is extremely possible, though, in some respects, not very probable. The reflections on Deism and Christianity, annexed to this little history, are judicious, learned, and ingenuous.

Art. 23. *A Letter to the Rev. Dr. Samuel Chandler: From the Writer of the History of the Man after God's own Heart. 8vo. Pr. 1s. 6d. Freeman.*

This reply is just what we should expect from the witty historian, who has played off his reverend and learned antagonist in such a manner, as proves the truth of our remarks on Dr. Chandler's critique\*. Without entering upon the argument, we shall content ourselves with applying the words of an ancient philosopher (Maximus Tyrius) extracted from the preceding pamphlet, to this controversy.

“When I see a virtuous man enter the lists with a person of depraved principles, I always pity a contention, which is so very unequal; since both have been taught in very different schools, have been instructed by very different masters, have learned very different accomplishments, found their reputation on very different pursuits, and strive to secure a very different crown. The bad man must undoubtedly vanquish such an antagonist in a theatre, where vice is spectator, and injustice confers the prize. The virtuous is not skilled in such subtilties and

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\* Crit. Rev. Feb. Art. 29.



fallacious arts as these. He is a perfect stranger to that craft and sophistry, from which vice derives its strength, and gains a triumph. So that the laugh is against him, when he formally begins to dispute with a man, whose wit, banter, and cunning, he was never born to confound."

It is not our design to reflect on the moral or religious character of the historian; we apply the quotation only as it relates to the talents of both writers.

Art. 24. *A necessary Supplement to the former Essays on the Medicinal Virtues of Hemlock.* By Dr. Antony Störck, *Aulic Counsellor, and a chief Physician to her most sacred Majesty, the Empress-Queen; and Physician to the Pazmarian Hospital of the City of Vienna.* With several Corollaries and Admonitions, and a Figure of the Plant, used at Vienna, drawn from the Life. Translated from the original Latin, printed at Vienna, 1761. By a Physician. 8vo. Pr. 1s. Becket and De Hondt.

Such is the veneration we entertain for the candour and abilities of Dr. Störck, that we must withhold our sentiments of this supplemental publication, until we are informed of the result of experiments now making by a society of gentlemen, who have already favoured the world with several valuable medical hints, cases, and experiments. It may then be possible to ascertain the different effects of the *sicuta*, in different climates and soils, whether the plant hath been duly selected, prepared, and administered; and whether it promises any success in Great Britain, or ought to be exploded with a great number of other medicines which acquired a temporary reputation.

Art. 25. *Day: An Epistle to C. Churchill; By G. Freeman, Esq; of the Inner Temple.* 8vo. Pr. 1s. 6d. Williams.

This is a maggot bred in the corruption of those wounds occasioned by a late literary skirmish. A good deal of gross abuse is thrown out against Messrs. Churchill, Lloyd, Coalman, and the Critical Reviewers; together with some indelicate panegyric on Mr. Murphy, and the author of a poetical Scyon, called the *Retort*. We apprehend Mr. Murphy will not thank his friend of the *Inner Temple* for placing him by the side of such an associate in the temple of fame.

Art. 26. *The Farmer's Return from London. An Interlude. As it is performed at the Theatre-Royal in Drury-Lane.* 4to. Pr. 1s. Tonson.

Nature, humour, and simplicity, are happily united in this facetious dialogue; and the frontispiece, by Mr. Hogarth, is a masterly sketch, worthy of the scene.

Art.

Art. 27. *The Progress of Lying. A Satire.* 4to. Pr. 1s. Nicoll.

This is a good sermon against lying, couched in tolerable verse, and we hope it will have a proper effect. Some of the lines are remarkably good, and some tame enough.

Art. 28. *The Quack Doctors. A Satire. In Hudibrastic Style.* 4to. Pr. 1s. Moran.

We fancy this author writes as Pistol ate the leek,—in token of revenge. *Facit indignatio Versus*—for he seems to have no other muse—indeed, if he had been a favourite of the Nine, Apollo would probably have twitched his ear, and exhorted him to chuse other subjects than R—ck, F—ks, and the rest of that empirical fraternity, which are by no means worth powder. We would, in the mean time, advise our bard to study the elements of English grammar, that he may for the future avoid such solecisms as these:

‘Virgins, from gnawing chalk and sheets;  
Prescrib’d by you, assistance meets.’

‘—— now set at large, with gumbotch pills,  
Takes on him to remove those ills,  
That’s got by too impure coition ——’

perhaps, *hinc illæ Lachrymæ*! This probably was the poison in which these arrows are steeped.

Art. 29. *An Epistle on Poetical Composition.* By James Ogden, Author of the *British Lion Rouz’d.* 4to. Pr. 1s. Hinxman.

This rouzer of the British lion is at least as much of a patriot as of a poet. He is also commendable for his modesty and gratitude, giving us to understand, in the advertisement prefixed, that he is destitute of a liberal education; but this has been amply made up by the favours of his friends, and the countenance of persons of taste, to many of whom he is yet unknown. We see, as Falstaff says, how merit is sought after.

With respect to this epistle on poetical composition, we shall say nothing, having the author’s maxim in our eye:

‘Fly scandal as the plague——a gossip muse  
Is worse than any savage bear let loose.’

Art. 30. *On the Crucifixion and Resurrection. A Poem.* By James Ogden, Author of the *British Lion Rouz’d.* 4to. Price 1s. Hinxman.

The former was in rhyme: this is in blank verse, which, we suppose, Mr. Ogden thought was more suitable to the sublimity

imity of the subject. As for the execution of the piece we shall leave it to the judgment of the reader, that we may not provoke the resentment of a bard who is not afraid to rouse the British lion.

Art. 31. *The Recruiter for Germany.* 4to. Pr 6d. Williams.

*Salus populi, suprema Lex.*

The author of this ballad has fallen upon one lucky thought, which is that of suiting it to the tune of the *Jovial Beggar*. We likewise give him credit for the last stanza.

• And when at last we find  
The times for peace grow riper;  
Whoe'er leads up the dance,  
OLD ENGLAND PAYS THE PIPER.

And to Germany let's go, let's go,  
And to Germany let's go.

Art. 32. *The Battle of Lora. A Poem. With some Fragments.* By Mr. Derrick. 4to. Pr. 1s. 6d. Gardner.

These poems are dedicated to the earl of Pomfret, whose approbation is a sufficient encomium on the performance.

Art. 33. *An Elegy written among the Tombs in Westminster-Abbey.* 4to. Pr. 6d. Doddsley.

We have with peculiar satisfaction read this piece, which abounds with poetical merit, and is truly elegiac.

Art. 34. *The Nunnery. An Elegy. In Imitation of the Elegy in a Church-Yard.* 4to. Pr. 6d. Doddsley.

It is not without reason this elegiast has assumed for his motto the words of the modest Correggio, who, when he saw the works of Titian, expressed his admiration in silence, and then exclaimed: *Son pittore anche io*——I am still a painter. From certain hints dropped in this poem, we learn that the author was deeply smitten with the love of a nun, and retired from his convent, that he might avoid the temptation of indulging a passion, which could not be gratified without transgressing the bounds of virtue and decorum. The piece is executed with a tender pencil.





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THE  
CRITICAL REVIEW.

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For the Month of May, 1762.

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ARTICLE I.

*Elements of Criticism. In Three Volumes. 8vo. 15s. Millar.*

[Concluded.]

**T**O enter into the spirit and feel the force of our learned author's criticisms, it is necessary, as we proceed, not only to refer to his general theory, but to be able to call forth occasionally a variety of observations, which he made in the foregoing part of the treatise. The whole is connected like a progressive series of numbers, where the omission of a single figure destroys the context, and obscures the beauty depending, in a great measure, on the harmony of the constituent parts. One very essential benefit, therefore, will result from the careful perusal of these *Elements of Criticism*, that the mind becomes habituated to fixed attention; and enamoured of order and precision, while it is imbibing the purest lessons of taste and philosophy. Thus geometry strengthens the powers of intellect, when scarce a single theorem is retained in the memory.

The third volume begins with *comparisons*, which please or instruct, according as they are addressed to the heart, or to the understanding. A comparison may be applied differently to produce various pleasures; first, by suggesting some unusual resemblance or contrast: secondly, by setting an object in the strongest light: thirdly, by associating an object with others that are agreeable: fourthly, by elevating; and, fifthly, by depressing an object. Lord Kaymis observes, that an object of one sense cannot properly be compared to an object of another, because they have no circumstance in common, or medium of comparison. Vision furnishes the chief fund of comparison, the ideas of visible objects being more lively than those of any other sense. He remarks, that comparing things of the same kind by way of simile, or contrasting things of different kinds, produces no good effect: the reason was given in the eighth

chapter, and it is now illustrated by examples. The instances of these two last defects are taken from Shakespear, Milton, and Pope.

It is a very ingenious and uncommon observation, that abstract terms can never be the subject of comparison, otherwise than by being personified, and imagined to be sensible beings. He then proceeds to illustrate the first remarks laid down, beginning with those instances that are agreeable, by suggesting some unusual resemblance or contrast.

“ Sweet are the uses of adversity,  
Which like the toad, ugly and venomous,  
Wears yet a precious jewel in her head.” *Shakes.*

The next effect of comparison is to place an object in a strong point of view :

“ Ut flos in septis secretis nascitur hortis,  
Ignotus pecori, nullo contusus aratro,  
Quem mulcent auræ, firmat sol, educat imber,  
Multi illum pueri, multæ cupiere puellæ.  
Idem, cum tenui carptus defloruit ungui,  
Nulli illum pueri, nulla cupiere puellæ.  
Sic virgo, dum intacta manet, dum cara suis ; sed  
Cum castum amisit, polluto corpore, florem,  
Nec pueris jucunda manet, nec cara puellis.” *Catullus.*

Lord Kaymis remarks, that as words convey but a faint idea of great numbers, a poet, to give a high notion of the object he describes with regard to number, does well to compare it to what is familiar, and commonly known. Thus Homer compares the Grecian army in point of number, to a swarm of bees, and to the profusion of leaves and flowers which appear in the spring. Milton resembles the host of revolted angels to a cloud of locusts. He thinks that Vida has condemned these images as mean, without sufficient reason.

His lordship is fond of the following comparison, by contrast, made by Lucan :

“ Victrix causa diis placuit, sed victa Catoni :”

which, if we mistake not, has been condemned as impious and inflated by former critics. He gives the following instance from Milton, to evince the real distinction there is between a grand and a sublime image :

“ So saying, a noble stroke he lifted high,  
Which hung not, but so swift with tempest fell  
On the proud crest of Satan, that no sight,  
Nor motion of swift thought, less could his shield  
Such ruin intercept. Ten paces huge  
He back recoil'd ; the tenth on bended knee  
His massy spear upstaid ; as if on earth

Winds under ground or waters forcing way  
Sidelong had push'd a mountain from his seat  
Half sunk with all pines."

Few critics will deny their assent to the subsequent observation, 'that a man in his cool and sedate moments, or oppressed with cares, or interested in some important transaction, is little disposed to make comparisons, to soar to poetical flights, and to sacrifice truth and reality to the delusive operations of the fancy;' yet instances of this impropriety are quoted not only from Shakespear, but from Addison, the most correct and subdued of all the English dramatic writers. In the parting dialogue between Lucia and Portius, in the tragedy of Cato, the following beautiful simile, uttered by Portius, is censured by our author :

" Thus o'er the dying lamp, th' unsteady flame  
Hangs quivering on a point, leaps off by fits,  
And falls again, as loath to quit its hold.  
—— Thou must not go, my soul still hovers o'er thee,  
And can't get loose."

Whether this simile be improper to the situation, we will not presume to dispute with his lordship; but we cannot avoid thinking, that it very happily expresses the state of the lover's mind.

Horace and Virgil are, with more justice, censured for faint and obscure comparisons——

" Albus ut obscura deterget nubila cœlo  
Sæpe Notus, neque parurit imbres  
Perpetuos : sic tu sapiens finire memento  
Tristitiam vitæque labores  
Molli, Plance, mero."

*Horace, Carm. l. 1. Ode 7.*

" —— Medio dux agræ Turnus  
Vertitur arma tenens, et toto vertice supra est.  
Ceus septem surgens sedatis annibus altus  
Per tacitum Ganges : aut pingui flumine Nilus  
Cum refluit campis, et jam se condidit alveo."

*Æneid ix. 28.*

It is a capital error in an epic poem, or an elevated subject, to raise a simile upon a low image; and yet hath our author detected three of the most correct writers, in any age or nation, guilty of this trespass against the laws of criticism. Virgil is severely handled for this simile, which approaches to the burlesque, and hath not a single beauty to recommend it, in our author's opinion.



“ Tum vero infelix, ingentibus excita monstribus,  
Immensam sine more furit lymphata per urbem :  
Ceum quondam torto volitans sub verbere turbo,  
Quem pueri magno in gyro vacua atria circum  
Intenti ludo exercent. Ille actus habena  
Curvatis fertur spatiis : stupet inscia turba,  
Impubesque manus, mirata volubile buxum :  
Dant animos plagæ. Non cursu segnior illo  
Per medias urbes agitur, populosque feroces.”

Pope has this absurd comparison in his translation of the *Odyssy* :

“ Loud as a bull makes hill and valley ring,  
So roar'd the lock when it releas'd the spring.”

But we apprehend it is some excuse for this ingenious poet, that great part of the *Odyssy* was translated by other hands.

This comparison of Shakespear, which hath been admired by some other critics, is specified by his lordship as an instance of bastard wit, but we think with too much rigour :

“ The noble sister of Poplicola,  
The moon of Rome ; chaste as the isle  
That's curdled by the frost from purest snow,  
And hangs on Dian's temple.”——

This chapter concludes with a variety of instances of the happy effects of ludicrous images and similies, when the subject is gay and pleasant.

Chapter the twentieth treats of figures, upon which lord Kaynis makes a great variety of very curious observations. He begins with personification, or that figure which communicates life to things inanimate ; remarking, that the mind naturally personifies where that violent effect is necessary to gratify passion :

“ O pardon me, thou bleeding piece of earth,  
That I am meek and gentle with these butchers.  
Thou art the ruins of the noblest man  
That ever lived in the tide of times.”

*Shakes.*

We much question, whether this instance comes up to his lordship's purpose, as Antony addresses himself to the dead corpse of Julius Cæsar.

Passion, when swelled high, must complain ; and if no other auditor be present, it will animate things devoid of sense. Thus Philoctetes complains to the rocks and promontories of the isle of Lemnos. ‘ Among the many principles that connect individuals in society, one is remarkable : it is that principle (says our ingenious author) which makes us earnestly with, that others



are averse to it; remorse, in particular, is too serious and severe, to be gratified by a phantom of the mind. He therefore disapproves of this speech of Enobarbus, who had deserted his master Antony :

“ Be witness to me, O thou blessed moon,  
When men revolted shall upon record  
Bear hateful memory, poor Enobarbus did  
Before thy face repent——  
Oh sovereign mistress of true melancholy,  
The poisonous damp of night dispunge upon me,  
That life, a very rebel to my will,  
May hang no longer on me.”

Strada is censured for introducing the following personification into the description of a storm in his *Bellum Belgicum*, only because this figure ought, in our author's opinion, to be entirely rejected in grave narrative. “ *Vix descenderat a prætoris navi Cæsar; cum fœda illico exorta in portu tempestas, classem impetu disjecit, prætoriam hausit: quasi non vecturam amplius Cæsarem, Cæsarisque fortunam.*”

Lord Kaymis blames the poets for personifying mean objects, when they are not the cause of passion; in which case they acquire importance. Virgil speaking of a man's hand cut off in battle, says,

“ *Te decisa suum, Laride, dextera quærit:  
Semianimesque micant digiti; ferrumque retractant.*”

*Æneid.*

Thomson is censured as altogether licentious in these lines :

“ O vale of bliss ! O softly swelling hills !  
On which *the power of cultivation* lies,  
And joys to see the wonders of his toil.”

Divers other passages of the same writer are shewn to be equally liable to exception. Thomson, Vida, and Shakspear, are not unjustly blamed, for introducing this bold figure in the very exordium, before the imagination is sufficiently warmed. Vida begins his first eclogue with these lines :

“ *Dicite, vos Musæ, et juvenum memorate querelas;  
Dicite; nam motas ipsas ad carmina cantes  
Et requiesse suos perhibent vaga flumina cursus.*”

His lordship sets his stigma upon these lines of Virgil, and the ensuing of Mr. Pope, who has literally copied the blemish in the Mantuan bard :

“ *Omnia quæ, Phœbo quondam meditante, beatus  
Audiit Eurotas, jussuque ediscere lauros,  
Ille canit.*”

*Buc. vi.*

Thames



“Thames heard the numbers as he flow'd along,  
And bade his willows learn the moving song.”

Pope. *Past.* 4.

These lines have always till now been admired as exceedingly poetical; yet his lordship is certainly right in his opinion, that the figure is carried to a pitch of absurdity, in the river's bidding the willows learn the song.—Nor is this passage in Tasso's *Pastor Fido* more defensible:

“———— De nostri baci  
Meritamente sia giudice quella, &c.”

Before we conclude what the author says on the *prosopopœia*, we must quote a very ingenious remark, ‘that the chastity of the English language, which in common use distinguishes by genders, no words but what signify beings male and female, furnishes a fine opportunity for the *prosopopœia*; a beauty unknown in other languages, where every word is masculine or feminine.”

In the same manner the author treats of the *apostrophe* and *hyperbole*; the former of which has the power of bestowing momentary presence on a sensible being that is absent. With respect to the *hyperbole* he remarks, that it is more successfully employed in magnifying than in diminishing objects; because the latter contracts the mind, and fetters its power of conception; whereas the former expands and inflames it. After examining the nature of this figure, and the principle on which it is erected, he proceeds to lay down certain rules by which it ought to be governed.

The two next sections turn upon those figures which conceive the instrument to be the agent:

A broken rock the *force* of *Pirus* threw:

and shifts the properties of related objects from one to another, as *audax facinus*, *coward sword*, *adventurous song*, *pernicious height*, *religious light*, *merry bells*, *lunging arms*, *high-climbing hills*, *drooping chair*, *breezy summit*; all which epithets are to be met with in the best poetical writers.

In the section on metaphors, we meet with a great fund of entertainment and instruction. Among the instances of strained metaphors, the following letter from Tamerlane the Great to the Turkish emperor Bajazet, is one of the most divertingly absurd.

“Where is the monarch who dares resist us? Where is the potentate who doth not glory in being numbered among our attendants? As for thee, descended from a Turcoman sailor, since the vessel of thy unbounded ambition hath been wreck'd in the gulf of thy self-love, it would be proper, that thou

shouldst take in the sails of thy temerity, and cast the anchor of repentance in the port of sincerity and justice, which is the port of safety ; lest the tempest of our vengeance make thee perish in the sea of the punishment thou deservest."

Virgil is taxed with mixing incongruous metaphors in the same period :

" At regina gravi jamdudum saucia cura,  
Vulnus alit venis, et cæco carpitur igni."

*Æneid.*

Horace, Shakespear, Boileau, Molière, and others, are justly charged with the same fault. His lordship's examination, in what circumstances metaphors may be properly introduced is curious; but our limits will not suffer us to multiply quotations. In general we shall observe, that he excludes this figure as well as similes from common conversation, business, plain narration, and violent passions, which totally occupy the mind.

All that lord Kaymis remarks upon figurative expression, or the use of words in a meaning different from their proper sense, is perfectly consistent with the accurate observation, nice judgment, and keen discernment he hath so eminently displayed in the preceding pages; but he enlarges so much upon this subject, that we cannot pretend to analyse his remarks.

The chapter on narration and description, contains a profusion of judicious reflections, and ingenious criticisms. The author begins with rules respecting the thought, and is extremely severe on Strada, for employing poetical images so liberally in his History of the great Rebellion in the Netherlands in the Reign of Philip II. " This Belgic history (says he) is wofully vicious, both in matter and form : it is stuffed with frigid and unmeaning reflections, as well as with poetical flashes, which even laying aside the impropriety, are mere tinsel." If we remember right, lord Bolingbroke has passed much the same judgment. Cicero too is censured for beginning his oration *Pro Archia Poeta*, with a period of extraordinary length; whereas lord Kaymis thinks the first sentences of a work ought to be short, natural, and simple. Instances of the happy effects of distinct images, both in narration and description, are produced from Virgil, of which the following is peculiarly striking :

" Qualis populeâ mœrens Philomela sub umbrâ  
Amisissos queritur fœtus, quos durus arator  
Observans nido implumes detraxit."

*Georg.*

His lordship is perhaps a little whimsical, in conceiving beauty in the particularity of this expression of Shakespear, when the beauty, if any there be, consists intirely in the period's being rendered more flowing by the additional word.—  
" You may as well go about to turn the sun to ice, by fanning

In his face with a peacock's feather.' Virgil is censured for being sometimes too particular, and Voltaire for being always too general in his descriptions in the *Henriade*. Tacitus, our author thinks, excels in describing characters. 'His figures are natural, distinct and complete; not a feature wanting or misplaced.'

Virgil is accused of contradiction in these lines, when, speaking of Neptune, he says,

"————— *graviter commotus, et alto*  
*Prospiciens, summâ placidum caput extulit undâ.*"

Pope is charged with the same fault in the following :

"When first young Maro, in his boundless mind,  
A work t'outlast immortal Rome design'd."

Strada is detected in an egregious instance of inconsistency :  
"Alii pulsæ e tormento catenis, *discerpti scæticæ, dimidiato corpore* pugnabant sibi *superstites*, ac *peremptæ partis ultores.*" These instances sufficiently demonstrate, with what attention lord Kaymis hath perused books : nor are the illustrations which he gives of faulty expressions less ingenious and accurate.

"Not one looks backward, onward still he goes,  
Yet ne'er looks forward farther than his nose."

Who could imagine that these lines had escaped Mr. Pope, writing upon so grave a subject as the dispensations of Providence in the moral government of the world. In his lordship's opinion, no writer is more happy than Dr Swift, in adapting his language to his subject; yet neither is Swift faultless in this particular; an instance of which is referred to in his *Journal of a modern Lady*. Several instances of tautology are given from Pope, and of redundant epithets from Virgil and Horace :

"Strength and omnipotence invest thy throne." *Iliad.*

"His clanging armour rung." *Ibid.*

"Nec prata canis albicant pruinis," *Hor.*

"Liquidas fontes —————" *Virg.*

This chapter closes with an investigation of the reason why an object, ugly in itself to the sight, shall appear otherwise when represented by words, or by colours; a difficulty which lord Kaymis resolves, by observing, that in painting, the pleasure arising from the excellency of the imitation, over-balances the disagreeableness of the object; and in verbal description, the pleasure of language is so great, that the effects of the image raised are rendered insensible. Objects that strike terror, he likewise remarks, produce a fine effect in painting and poetry; it is otherwise with those that inspire horror, as no description is sufficient to compensate the disgust raised even by the idea of such an object. For this reason his lordship condemns the masterly picture of *Sin*, drawn in the second book of the *Paradise Lost*;



Lost; and also the descriptions of the harpies and the cyclops in the third book of the *Æneid*.

Chapter the twenty-second turns upon the distinguishing characteristics of epic and dramatic compositions, which differ rather in form than in substance. Each of them copy human actions, but they differ in the manner. The epic deals in narrative, the dramatic represents facts as transacted in our sight. In the former the poet introduces himself as an historian; in the latter every thing is done by his actors. The effects of this difference regarding form only, are very considerable. What we see makes a stronger impression than what we learn from the lips of another: a narrative poem is a story told; a tragedy, an action performed, enlivened by that gestual expression which far surpasses the power of language. Besides, dialogue, according to lord Kaymis, makes a deeper impression than a narration, because here persons speak their own sentiments, whereas in narrative they are related by the poet. Hence Aristotle's rule, that an epic poet ought to seize every opportunity of introducing his actors, and confine his narrative within the narrowest bounds. Homer's *Iliad* and *Odyssey* are in a great measure dramatic. Lucan's *Pharsalia*, almost intirely narrative, filled besides with cold and languid reflections. 'Nothing can be more impertinent than a chain of such reflections, which suspend the battle of *Pharsalia*, after the leaders had made their speeches, and the two armies are ready to engage.' *Lib. 7.*

Instead of following Aristotle in the division of tragedy, into simple and complex, our author founds a distinction more natural upon the different ends attained by such compositions. 'A poem, whether dramatic or epic, that hath no tendency beyond moving the passions, and exhibiting pictures of virtue and vice, may be distinguished by the name of *pathetic*. But where a story is purposely contrived to illustrate some important lesson of morality, by shewing the connection betwixt disorderly passions and external misfortunes, such composition may be denominated moral.' The good effects of either composition are obvious: the *pathetic*, whether epic or dramatic, tends to a habit of virtue, by exciting emotions that produce good actions, and avert us from those that are vicious or irregular. A moral composition produces the same good effect; because by being moral it does not cease to be *pathetic*, thus improving the heart, while it likewise instructs the head by the moral it contains.

The subject best suited to tragedy, according to our author, is the story of a person who has himself been the cause of his misfortune; but he must neither be deeply guilty, nor altogether innocent. The misfortune must arise from a fault incident to human nature, and therefore venial. The remorse of the sufferer

sufferer will embitter his anguish, and augment the compassion of the spectators, from which the slight indignation at a venial fault will not detract sensibly. 'For this reason, the happiest of all subjects for tragedy, if such a one could be invented, would be where a man of integrity falls into a great misfortune by doing an innocent action, but which, by some singular means, he conceives to be criminal.'

His lordship explains a passage in Aristotle, which hath proved a gordian knot to former critics; namely, 'that tragedy, by means of pity and terror, refines in us all sorts of passion.' 'Our pity (says his lordship) is engaged for the persons represented, and our terror is upon our own account.' Pity is here made to stand for all the sympathetic emotions, because of these it is the capital. There can be no doubt, that our sympathetic emotions are refined by exercise; while the other passions are refined by terror, proceeding from some resemblance between certain passions observable in ourselves, and those which occasioned the misfortunes of the tragic sufferers. That this was Aristotle's meaning appears from his thirteenth chapter, where he delivers several propositions agreeable to the doctrine, as here explained.

Our author observed in the first volume, that fable operates on our passions, by representing its events as passing in our sight, and by deluding us into a conviction of reality. For this reason epic and dramatic compositions ought, in his opinion, to borrow the assistance of history; for when the principal facts are known to be true, we readily extend our belief to every circumstance. It is for this reason he explodes machinery, and the intervention of supernatural agents, which serve only to destroy the credibility of the story, and are the auxiliaries only of a mean genius. Besides, it destroys the useful intention of these compositions, as virtuous emotions can only be excited by the actions of those who are endowed with passions and affections like our own; that is, by human actions: and as for moral instruction, we can draw none from beings who act not upon the same principles with ourselves. Boileau is treated with severity, not only for his defence of machinery, but for introducing Apollo and Neptune as real agents in his odes. Nor does Voltaire meet with any quarter, for unnecessarily presenting St. Louis in person in different parts of his *Henriade*, and assembling all the demons of war, discord, and fanaticism. 'To blend such fictitious personages in the same action with mortals, has at any rate a bad effect, and is altogether intolerable in a history so recent as that of the fourth Henry. This singly is sufficient to make the *Henriade* a short lived poem, were it otherwise possessed of every beauty:'—a prediction which we cannot help regarding as extremely rigorous and doubtful.

What

What lord Kaymis remarks on allegory and episode in epic composition, double plot, violent action or murder on the stage, and dialogue in dramatic entertainments, is solid, and every way worthy of his comprehensive judgment.

In the twenty-third chapter his lordship enters upon a discussion of the three unities required in dramatic composition ; and particularly how far the unities of time and place are essential to the modern drama, differing so widely in its structure from the ancient. He demonstrates, that the Grecian drama being an uninterrupted representation, affords no opportunity of varying the place of action ; and has withal a very short duration : consequently it will admit of strict regard to the unities of time and place, as well as of action. The case is different with the modern drama. By dropping the chorus, an opportunity is furnished of splitting our representations into parts or acts, distinguished and interrupted by intervals of time, during which the stage is wholly evacuated, and the spectacle suspended. ‘ This construction qualifies our drama for subjects spread through a wide space both of time and place. The time supposed to pass during the suspension of the representation, is not measured by the time of the suspension ; nor is any connection formed between the box we sit in, and the place where things are supposed transacted in our absence.’ This doctrine the author ingeniously illustrates, by comparing a modern play to a set of historical pictures, each representing an act ; and we may comprehend it the better, if we pay the proper regard to this reflection which he premises to his enquiry ; ‘ that we can follow history, or an historical fable, through all its changes, without once measuring the real time by what is consumed in reading, or forming any connection betwixt the place of action and that which we occupy.’

There is humour and keen satire in this stricture on Bossu.

‘ This writer, after observing with wonderful sagacity, that winter is an improper season for an epic poem, and night not less improper for tragedy ; admits however, that an epic poem may be spread through the whole summer months, and a tragedy through the whole sun-shine hours of the longest summer-day. *Du poeme epique, l. 3. chap. 12.* At this rate an English tragedy may be longer than a French tragedy ; and in Nova Zembla, the time of a tragedy and of an epic poem may be the same.’

Lord Kaymis closes this chapter with examining the question, whether our model of the drama be, or be not, a real improvement ; and after some very learned and sensible criticisms on Sophocles, Euripides, and modern dramatists, seems to incline to the affirmative.

The



The chapter on gardening and architecture contains a great variety of hints of taste, a fund of original reflection, and apt illustrations of the author's general theory; but we must slip it over, to take notice of what our author remarks on fixing a standard of taste, which we think more decisive than all that has ever been contained in the numberless volumes written upon this subject. We may conceive the scope of the author's reasoning from what follows: 'Independent of experience, men have a conviction or sense of a common nature or standard, not only in their own species but in every species of animals; and hence it is a matter of wonder, to find any individual deviating from the common nature of the species, whether in its internal or external construction. A child born with an aversion to its mother's milk, is a matter of wonder, not less than if born without a mouth, or with more than one mouth. With respect to this common nature or standard, we are so constituted as to conceive it to be *perfect* or *right*; and consequently that individuals *ought* to be made conformable to it. Every remarkable deviation accordingly from the standard, makes an impression upon us of imperfection, irregularity, or disorder: it is disagreeable, and raises in us a painful emotion: monstrous births, exciting the curiosity of a philosopher, fail not at the same time to excite aversion in a high degree.

' Lastly, we have a conviction, that the common nature of man is invariable not less than universal: we conceive that it hath no relation to time nor to place; but that it will be the same hereafter as at present, and as it was in time past; the same among all nations and in all corners of the earth. Nor are we deceived: giving allowance for the difference of culture and gradual refinement of manners, the fact corresponds to our conviction.

' This conviction of a common nature or standard, and of its perfection, is the foundation of morality; and accounts clearly for that remarkable conception we have, of a right and a wrong taste in morals. It accounts not less clearly for the conception we have of a right and a wrong taste in the fine arts. A person who rejects objects generally agreeable, and delights in objects generally disagreeable, is condemned as a monster: we disapprove his taste as bad or wrong; and we have a clear conception that he deviates from the common standard. If man were so framed as not to have any notion of a common standard, the proverb mentioned in the beginning would hold universally, not only in the fine arts but in morals: upon that supposition, the taste of every man, with respect to both, would to himself be an ultimate standard. But the conviction of a  
common

common standard being made a part of our nature, we intuitively conceive a taste to be right or good if conformable to the common standard, and wrong or bad if disconformable.

‘ No particular concerning human nature is more universal; than the uneasiness a man feels when in matters of importance his opinions are rejected by others. Why should difference in opinion create uneasiness, more than difference in stature, in countenance, or in dress? The sense of a common standard is the only principle that can explain this mystery. Every man, generally speaking, taking it for granted that his opinions agree with the common sense of mankind, is therefore disgusted with those of a contrary opinion, not as differing from him, but as differing from the common standard. Hence in all disputes, we find the parties, each of them equally, appealing constantly to the common sense of mankind as the ultimate rule or standard. Were it not for this standard, of which the conviction is universal, I cannot discover the slightest foundation for rancour or animosity when persons differ in essential points more than in points purely indifferent. With respect to the latter, which are not supposed to be regulated by any standard, individuals are permitted to think for themselves with impunity. The same liberty is not indulged with respect to the former: for what reason, other than that the standard by which these are regulated, ought, as we judge, to produce an uniformity of opinion in all men? In a word, to this sense of a common standard must be wholly attributed the pleasure we take in those who espouse the same principles and opinions with ourselves, as well as the aversion we have at those who differ from us. In matters left indifferent by the standard, we find nothing of the same pleasure or pain.’

Having thus evinced, that there actually exists a common nature or standard of taste in the fine arts, he proceeds to fix a criterion for judging of the genuine standard of nature, and distinguishing it from a false standard of taste. This consists in an appeal to the common sense of mankind, and the generally received notions of men in the most enlightened, learned, and polite ages of the world, when science and the arts acquired the greatest perfection. It would, perhaps, be impossible to lay down any other rule, or to fix any other standard, whereby to judge of the taste of individuals.

Such are the *Elements of Criticism*, offered to the public by the truly learned, elegant, and accomplished Lord Kaymis, upon which we shall venture to bestow no farther encomiums, from a consciousness, that the subject will be cherished and admired; when perhaps the critique may be forgot and annihilated.

It would be presumptuous in us to point out what is wanting to the completion of this great design. The same inventive genius that sketched the plan, and masterly hand that reared it to its present height, can best discover the defects, and finish the beautiful fabric; yet we cannot expect that all readers will accede to many of his criticisms, which appear capricious and arbitrary.

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ART. II. *The Yearly Chronicle for 1761, or, A Collection of the most interesting and striking Essays, Letters, &c. which appeared in the St. James's Chronicle for that Year. To which is added, A Diary of the most remarkable Events. The Whole serving as a Complete Register of the Politics, News, Literature, &c. of that Period.* 8vo. Pr. 5s. Becket.

THOUGH we cannot recommend this volume as the most choice miscellaneous collection that has fallen in our way, candour obliges us to confess, that many of the pieces are strongly marked with humour, and characterised by an agreeable vein of lively satire. Others, indeed, shew the pert half grown wit of some writer in his state of puberty, straining to be thought a manly genius; just as we see persons of dwarfish stature elevating their heads, rising on tiptoe, and extending themselves beyond their natural size, in order to appear less contemptible. Of this kind is the printer's long advertisement to the reader, the paper on Mr. Godfrey's scheme for extinguishing fires, No. 4. the project for the better regulation of the theatre, No. 6. the duty of a critic, No. 11. the account of an agreeable companion in a post-chaise, No. 12. together with some dozens more, which it would be tedious to particularize, as they certainly are admitted into the collection with no other view than to increase the bulk of the volume, and proportionably diminish the reputation of the authors. We shall conclude with quoting the following essay upon *nothing at all*, as a favourable specimen, extremely applicable to this publication:

‘ Mr. Baldwin,

‘ I am just returned home—It is now (as the watchman informs me) past twelve o'clock, and a moon-light morning. I have pulled off my shoes, untied my garters, and put on my night-cap—but as I have promised you something for to-morrow, I am willing to dispatch it before I go to-bed, and not trust to the inspiration of my pillow; therefore, not having a subject ready at hand, and it being too late, and myself too sleepy, to beat about for one, I will e'en write upon *nothing at all*. It is an old maxim in the schools, *Ex nihilo nihil fit*, which Lear, in the play, has englished by saying, *Nothing can come of nothing*:



*nothing*: consequently, if nothing comes of this letter, I hope to be excused; and, in treating of this matter, I may at least shelter myself under the declaration of the wisest of ancient philosophers, that *I know nothing*.

‘But I find, that this *no subject* (if I may call it so) enlarges itself greatly in my imagination, which teems with a variety of observations upon it; and I could abundantly shew, that most of our modern writers have been very happy in the choice of it, and that many actions, in public and private life, have been wholly employed about it. To confine myself at present to the products of the press—Our authors of every denomination seem to be sufficiently possessed of this secret; and, when the excrescences are pared away, the superfluities lopped off, and the work compressed to its pith and marrow only, many a large volume will be found to shrink and shrivel up to *nothing at all*. Thus the novel-weaver continues to spin out his materials to ever so many volumes from *nothing*; but, if stript of the luscious double meanings, the unartful incidents, and the florid decorations of stile, they would be reduced to the size of a penny-history. I have seen many a tragedy, whose tinsel-wire has been fine-drawn through five acts, with scarce so much pathos as the Yorkshire Garland, or the Children in the Wood; and I have known many a comedy with no more plot or humour in it than a Bartholomew droll. The gentle ode-writer, who creeps along flowery meads, and dabbles in purling streams, and he who soars sublime into the regions of obscurity, are equally employed about *nothing at all*; while one is building castles in the air, and the other is misled by a mere vapour, or Will-o’-th’-whisp. The minute critics, who nibble at words and expressions, without being able to penetrate into the spirit and general purport of the author; who would measure Shakespear by the formal rule and standard of regularity; who, in short, would confine genius and nature in the trammels of art and pedantry; what are their profound remarks, examens, analyses, &c. but so much writing about and about it, without ever coming to the point? With these we may also rank the whole fraternity of letter-menders, and tinkers of syllables, who, where they pretend to rectify a blunder, generally make a greater. I never see a huge volume of a phlegmatic Dutch or German commentator, where, perhaps, a single line of the classic is accompanied with a whole page of notes, full of unintelligible learning, but I compare it to a mine, whose rich ore is buried and obscured in a heap of rubbish. Controversial writers, of whatever party or profession, plainly fall under the definition of the *operosè nihil agentes*, persons who labour in doing nothing. The holy wars, which are carried on with great fury and much inkshed, like the crusades of old, are to no purpose

pose whatever, but to expose the several combatants, and lay them open to the ridicule of infidels. What is the jargon of Unitarians, Trinitarians, Arians, Socinians, Armenians, or any *ans*, but so many proofs of my observation, that their whole dispute is about nothing, and contains nothing? I will not suppose the same may be said of many sermons and religious treatises of our regular and sober divines, as was said by a country curate, who boasted, that he preached twice every Sunday, and *made nothing of it*. But those writers, who seem immediately to coincide with my subject, are most assuredly the dabblers in politics; who, whether they are *for* or *against* the ministry, whether the nation is undone or in the most flourishing condition, just as they are pleased to represent it, are to be considered as weather-cocks shifted about by the breath of the people. I have known a patriot-writer bellow aloud in behalf of his ruined fellow-countrymen, while the simple reader has not been able to comprehend a syllable; and we may very well remember a most flaming and ministerial author, who dealt out his invectives periodically in — and \* \* \* \*; which could only mean — *Nothing at all*.

• My candle, Mr. Baldwin, is burnt down to the socket, and, by the help of the paper surrounding the end of it, just blazes sufficiently to give me light enough to conclude. Indeed, I am near asleep, and wish the reader may not be so too; and if he should yawn, and gape, and ask, What is the meaning of all this? why, the answer is ready,—*Nothing at all*. So, wishing you a good night, I remain (or rather rest)

*Your old friend and servant,*

Nobody.

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ART. III. *The Modern Part of an Universal History, from the earliest Account of Time. Compiled from Original Writers. By the Authors of the Antient Part. Vol. XXXV.*

WE hope the proprietors of this stupendous undertaking will meet with suitable encouragement, for the very seasonable publication of this explicit and satisfactory history of the Russian empire, at a juncture when the eyes of Europe are directed towards that quarter, on account of the extraordinary revolution wrought by the accession of a new monarch in the politics of that court, so likely to influence the system of all christendom. Some extraordinary motive of this nature was required to rouse the attention of the public to a people situated so remotely, and not unjustly considered as barbarous, if compared to the more civilized surrounding nations. One of

the most celebrated writers of the present age, in exhibiting a sketch of the state of Europe, dispatches the account of Russia in a single line, *La Moscovie n'etait encore que barbare* : yet no kingdom in the world can produce such striking instances of the powerful effects of government upon manners, in so short a period ; whence the history of this vast empire may be regarded as one of the most instructing lessons to princes and ministers, and of the most curious speculations to the mind of the philosopher. To see a monarch, himself a barbarian, set about polishing a nation of savages, and bringing them to a regular system of policy and laws ; a knowledge of morality, religion, and science ; a taste for the arts and refinements of life of his numerous subjects, who evinced their being of the human species only by the exterior form, is certainly an object of great entertainment and importance. Such was Peter I. justly stiled the *Great*, the Father, the Legislator, the Civilizer of his People ; and such were the Russians at his accession. This indeed is the most curious period of the Muscovitish annals ; but to comprehend the force of Peter's genius, his activity, labour, and extensive capacity, it is necessary we should penetrate with our authors into the more obscure ages, and know what the Russians were, in order to judge rightly of what they now are. Such a complete view of this empire was greatly wanted, as we believe no writer has attempted a regular series of the Russian history, from the first introduction of the use of letters into that country, unless we except M. le Combe, who gives the outlines of the history in a small duodecimo volume, under the title of *Revolutions*. Professor Muller, of Petersburg, we are told, designed and executed a complete work of this kind, the publication of which hath been unfortunately prohibited ; tho' indeed the High Dutch language alone, in which it was written, would render it of little use to three-fourths of the learned in Europe.

Our authors begin with a copious description of Russia, and the manners, government, religion, arts, &c. &c. of the people ; descending, in our opinion, to the tedious minuteness of geographers, when they ought to have contented themselves with a spirited sketch, and referred for particulars to chorographical writers. No less than one hundred and seventy-five pages out of five hundred and sixty, are employed in describing the country, and ascertaining the divisions and subdivisions of provinces, the very names of which set the teeth on edge like the grating of a saw ; a labour by no means useless, but extremely unseasonable in a general history, that has swelled to great length in despite of the utmost endeavours of the authors. It were likewise to be wished, that the writers had laid themselves



themselves under fewer obligations to M. Voltaire and Busching, who ought rather to be quoted than transcribed. It evinces great poverty of genius, to be obliged to another for reflections in course of a narrative, every page of which would furnish matter enough for a dissertation; and those of Voltaire shew here like so many brilliants mixed with chrystals or pebbles.

But not to dwell upon blemishes unavoidable in all works executed by a variety of authors of unequal genius, let us pass on to what is really praise-worthy; namely, the fulness, the labour, and accuracy, which give this the preference to any other history of Russia; though in the last particular we cannot recommend it as altogether faultless. For instance, we are informed in page thirty-six, that Petersburg contains eight thousand houses, about six hundred of which are of stone. In page forty-six we are told, that Petersburg contains an hundred thousand inhabitants, that is, upwards of twelve persons to each house; and in page five hundred and thirty-six, we find the number of houses increased to fifty thousand, or two persons only to a family. We mention this only as a slip occasioned by hurry, which, with some others of a similar nature, we should be glad to have rectified in the folio edition.

The account of the Laplanders and Samoiedes is entertaining, though the writers have admitted some expressions which require alteration to render them intelligible.

• The Laplanders have but very few ideas, and are happy in not having more, for then they would have new wants which they would not be able to satisfy. They are long-lived, little subject to illness, and drink scarce any thing but water in the coldest of climates. The custom which has been imputed to them, of desiring strangers to honour their wives and daughters with their embraces, proceeds probably from their opinion of the superior merit of those strangers, whom they think qualified to correct the defects of their breed. The virtuous Lacedæmonians did the same. Jealousy and the laws hinder other men from lending their wives; but the Laplanders were almost without laws, and probably were not jealous.

• In this country are also great numbers of Samoyedes, whose nation, indeed, extends very far along the coast of the Frozen Ocean and Ice Sea. But those that live in the government of Archangel are quite separated from the rest of their tribe, and, in a manner, excluded from any intercourse with them. They have also a different dialect, though they agree perfectly in their religion and customs. They are all very poor, simple, and undesigning: but their tawny complexion, longish eyes, and puffed cheeks, make them appear very disagreeable to strangers. In size and make they resemble the Laplanders; but they are not of the same race. Like them, they use rein-deer to draw their

sledges, they know not what bread is, and they live in huts and caverns: but, in other respects, nature has distinguished this species of men very visibly from that of the Laplanders. The upper jaw of the Samoyedes is more prominent, advancing as far as their nose; and their ears are higher. Neither men nor women, among them, have any hair but upon the head, and their nipples are as black as jet. The Laplanders are not particularised by any of these signs. There are many more species of men than is generally thought. Those of the Samoyedes and that of the Hottentots seem to be the two extremes of the continent; and if we attend to the black breasts of the Samoyede women, and the apron which nature has given to the Hottentots, and which reaches half way down their thighs, we shall have some idea of the varieties of the human race; varieties unknown in our cities, where people are scarcely acquainted with any thing, but just what is about them.

These are the direct words of Voltaire, except the particular of the jaw bones advancing as far as the nose, which we do not comprehend.

The following is an account of the academy and university at Petersburg, from whence appears the great pains taken by the sovereigns of Russia to promote useful knowledge.

The academy is divided into two classes, viz. the academy properly so called, and the university. The members of the former are employed solely in finding out new inventions, or in improving the discoveries of others. They are properly stiled Academicians; but are commonly called Professors. They are under no obligation to instruct youth, unless particular pupils are recommended to them, or they do it voluntarily for their own advantage. This academy is again subdivided into four classes; namely, 1. The astronomical and geographical class. 2. The physical class, whose province is to make improvements in botany, anatomy, and chemistry. 3. The physico-mathematical class, who study mechanics, civil and military architecture, and experimental philosophy. 4. The higher mathematical class, who solve questions and problems proposed by the other classes, and likewise such as are received from foreign countries. Besides the ten ordinary, the academy has ten extraordinary members, who are allowed a pension, which is not to exceed two hundred rubles, for the trouble they are sometimes put to in elucidating difficult and important questions sent them by the academy. Every academician has an adjunct or assistant, who is under his care, and succeeds him in his place. The academy is governed by a president, but in such manner, that every thing is transacted under the auspices and direction of her imperial majesty. The president at this time is count Kirila Grigoriowitch Rasumowski, hettman of the Cossaks. By the

the statutes of the academy three solemn meetings are to <sup>be</sup> held every year, and at each of these public assemblies a Latin and a Russian dissertation are to be read.

The university has its particular professors, who read lectures in the sciences, both in the Russian and Latin languages. No person is disqualified for being a professor on account of his religion; but he must not inculcate in his pupils any thing contrary to the doctrine of the Greek church. The students are instructed in poetry, Greek and Latin, arithmetic, drawing, geometry, and other branches of the mathematics, civil and ecclesiastical history, genealogy and heraldry, philosophy and antiquity; but every pupil is not instructed in all these sciences, nor are youth of mean circumstances admitted into the university. In the year 1750 the number of students amounted to thirty, who were sent from different convents, and lived in one house, under the inspection of a professor. The college designed for the academy, which stands somewhat lower, was consumed by the fire in 1747, and has not yet been rebuilt. In the buildings belonging to the academy are, 1. The imperial library, which, as appears by the catalogue published in the year 1742, in three volumes octavo, contains 2699 folios, 3410 quartos, and 2078 octavos and duodecimos, amounting in all to 14,187 volumes, besides 282 Russian manuscripts. 2. The museum, containing natural and artificial curiosities, with a collection of physical, mathematical, and other instruments. 3. The printing house. 4. The bookseller's shop. 5. The apartment for book-binding. 6. Another for letter-founding. 7. The engraving apartment. 8. The academy for painting. 9. The room where mathematical instruments are made.

The famous copper globe of Gottorp, which stood upon the tower of the academy, was almost consumed by fire, along with the tower, in 1747; but it has since been very skilfully repaired and beautified, at a vast expence, and rendered more accurate than before. After ascending a few steps, one enters this globe through a little door. Within it is a table with benches round it, on which a dozen persons may sit conveniently, and be turned round with the celestial globe, the outside of which is the terrestrial. Its diameter is eleven feet. It was brought hither from Gottorp in the year 1714, and now stands by itself in a stone edifice.

The military institution, called the Academy of Cadets, is no less useful and public spirited, as here officers are taught every part of science necessary to a perfect skill in the art of war, at the public expence. There is also a marine institution of a similar nature.



Among the natural curiosities of Siberia, we find the following, which may appear new and extraordinary to many of our readers :

‘ The famous *marienglas*, or *lapis specularis*, great quantities of which are dug up in Siberia, is by some called Muscovy or Russian-glass ; and by others, though with less propriety, *isnglass*. It is a particular species of transparent stone, lying in *strata*, like so many sheets of paper. The *matrix*, or stone in which it is found, is partly a light yellow *quartz* or *marcassia*, and partly a brown indurated fluid ; and this stone contains in it all the species of the *marienglas*. The clearest and most transparent is accounted the best, and that of a greenish tinge is looked upon as the worst sort. Next to the colour, its size is most regarded. Some pieces have been found near two ells square : but these are not very common. Hence it is that they bear an extraordinary value, a rubel or two a pound being readily paid for a piece of an ell square. As for the common sort, a pud of that of a quarter of an ell square is sold for nine or ten rubels ; and the worst sort of all, which is stitched together, is sold for a rubel and a half or two rubels a pud. To render the *marienglas* fit for use, it is split with a thin two-edged knife ; but care is taken that the *laminæ* be not too thin. It is used for windows and lanterns all over Siberia, and indeed in every part of the Russian empire, and looks very beautiful : its lustre and clearness surpassing that of the finest glass, to which it is particularly preferable for windows and lanterns of ships, as it will stand the explosion of cannon. It is found in the greatest plenty near the river Witim.’

The reader may rely upon the truth of this account, and indeed of the whole descriptive part, every syllable of which is literally transcribed from M. Busching, an author of undoubted veracity. For the manners and customs of the different nations inhabiting the prodigious extent of the Russian dominions, recourse is had to Voltaire’s late History of Peter the Great, which is by much the most accurate and authentic production of that lively genius.

‘ The government of Russia is absolute in the last degree ; not restricted by any law or custom, but depending solely on the will of the sovereign, by which the lives and fortunes of all the subjects of that country are decided ; the common compliment, even of the greatest of the nobility, to him, being, *I am thy slave, take my head* ; and every class of Russians frequently saying, even in common discourse, that *all they have belongs to God and the czar*. When puzzled about any thing, and at a loss to find it out, nothing is more usual with them than to say, *Only God and the czar knows it* : and when banished, or in disgrace at court,

court, their greatest complaint is, that they are deprived of *the honour of seeing the brightness of the eyes of his czarish majesty*. John Basilowitz first reduced them to this extreme submission; and his successors have not only continued them in it, but effectually rivetted their slavery, and deprived them of the means of forming any idea of the liberty which other nations enjoy, by absolutely forbidding their subjects, on pain of death, ever to go out of their dominions; nor are the nobility allowed to retire from court, without the czar's express permission. However, such as are employed in the state have their share of arbitrary power, their proceedings being without appeal, all in the czar's name, which they often abuse to satisfy their avarice, revenge, or other guilty passions. For right between private men, they have precedents and written laws, particularly a code called Subornoe Uloshenie, 'an uniform and universal law,' drawn up by order of Alexis Michaelowitz, and enlarged by new edicts of the succeeding czars. The process, especially in criminal matters, is short enough, when their justice is proof against the temptation of a bribe; but that it seldom is: and their punishments are very severe; though not quite so rigorous as formerly. The Battogen, Katze, and Knute, are now deemed infamous.'

There are, however, a senate, synod, war-office, admiralty college, college for foreign affairs, college of justice, and other boards that transact all affairs, civil, ecclesiastical, and military, in the name and under the direction of the sovereign.

The ensuing particulars will serve to convey a general idea of the customs and manners of the Russians: 'Before the time of Peter I. the Russians were, not undeservedly, looked upon as mere savages. But that wise and great emperor, by incredible application, and a proper temperament of severity and mildness, brought about, by degrees, such an alteration in their manners, as set them upon a kind of level with some of the civilized nations of Europe, at least whilst he lived; for they seem now to be retrograding apace. The work which he begun would have required a succession of princes, animated with the same spirit. The Russians are ingenious, implicitly obedient to the will of their superiors, and especially of late, good soldiers, when properly commanded: but they are distrustful, immodest, quarrelsome, insolent in prosperity, abject in adversity, and excessively deceitful in their traffic. Persons of distinction among them are very fond of state and splendor.

'The insatiable eagerness of their common people after spirituous liquors, especially in the carnival time, may in some measure be imputed to their rigorous fasts, and the slender diet they live upon throughout the year: for though provisions of all kinds are extremely cheap in almost every part of Russia,

their food chiefly consists of turneps, cabbages, peas, large cucumbers, onions, garlic, and coarse ill-tasted fish. Their usual drink is *quas*, which is a kind of small beer, and *braga*, brewed of oatmeal and hops: that of their gentry is mead, and, of late, wine; though even with them, brandy always makes a part of every repast. Among the lower sort, in particular, the men are those who give themselves up most to excessive drinking, which they do to such a degree, as to pawn every rag upon their backs at ale-houses, and go home stark naked, if we may credit Olearius, who indeed gives more than one instance of their bestiality in this respect: nor is it at all uncommon to see their women drunk, staggering along the streets.

‘ The ancient dress of the Russians, consisting of a long robe lined with fur, a vest enriched with jewels on days of ceremony, and a high turban of fine sable or other skins, was perhaps more noble, and certainly better suited to their climate, though it might be less convenient for war, or any active employment, than a short coat and waistcoat, like ours, which the czar Peter obliged them to wear, at the same time that he made them cut off their beards; of which, and of prominent bellies, they were great admirers. Their women, looking upon a ruddy complexion as the very essence of beauty, are so extremely fond of paint, that even the poorer sort among them will beg money to buy red. Both sexes wear a cross on their breasts, which is put on when they are baptized, and is never laid aside as long as they live. The peasants crosses are of lead; but those of higher class are of gold or silver. If any one were to be found dead, without a cross, the corpse would be thrown upon a dunghill, or cast into a ditch.

‘ The women of fashion in this country live extremely retired, seldom going out of their houses, and receiving the visits of their friends and relations much oftener than they return them. As those of this rank are not much brought up to housewifery, they give themselves but little trouble about it, especially after they are married. Their chief employment is sewing, embroidering of silk handkerchiefs, and making little purses and toys. Their dress within doors is generally made of some common stuff of little value: but when they go to church, or their husbands would honour a friend with their presence, they are clad magnificently. In visits of ceremony, it is usual for the men and women to salute each other with a kiss, if they are nearly of equal rank: but those of the lowest class prostrate themselves on the ground before persons of high distinction, in order to shew their profound respect. Olearius, and other writers, some of whom seem to have been too much prejudiced against the Russians, tell us strange stories of their unaccountable brutality to one another in the usual intercourse of life:



life: but Busching says, that even the common people among them salute each other with great civility when they meet. However, that most of them are brutal enough, is very certain.

‘The Russians seldom fail of bathing twice a week; for which purpose almost every house is provided with a bath; and he that has none of his own goes to the public baths. They often fall out naked from the warm bath, run about in the cold, roll themselves in the snow, and then plunge again into the bath; looking upon this vicissitude of heat and cold, as beneficial to the constitution, by rendering them hardy and robust: but many are of opinion that it helps to give them a fallow swarthy complexion; though it must at the same time be owned, that they are extremely subject to the scurvy, especially in the northern provinces, where few escape without visible marks of that raging distemper. Another disorder, peculiar to those who live in the farthest parts of Siberia, between Tomsk and Kunetsk, is very singular. The tip of their tongue begins to rot, without any pain, and this mortification runs gradually till it gets into the throat, and they not knowing any remedy to stop the evil, at length kills them. The coldness of their climate preserves them from pestilential distempers.’

The arts are considerably advanced in Russia, considering their late introduction. In this country are flourishing manufactures of velvet, silk, woollen stuffs, linen, copper, tin, brass, iron, steel; also founderies for cannon, and manufactures of paper, powder, glass, sail-cloth, cordage, parchment, &c.

Our authors begin the Russian history with Ruric, a prince who died in the year 878, and close it with the last peace concluded at Abo, between the Russians and Swedes. They have taken great pains to elucidate the early period of the history, and appear to be tolerably successful in their endeavours. We shall give a specimen of their style and manner, by extracting the character of the czar John Basilowitz.

‘In this prince Russia lost the greatest monarch she had ever known. He was a profound politician, well acquainted with the interests of his neighbours, and his own; valiant, and almost always successful in war, till king Stephen of Poland took the field against him; from which time, through some unaccountable notion he had conceived, he constantly avoided a decisive battle; contenting himself with several little flying camps, which were at too great a distance from one another. By these, indeed, he covered Novogrod and Moscow, but did not hinder parties of the enemy from plundering several places on his frontiers. Knowing the genius of the Poles, he concluded from thence, and any one equally well acquainted with that nation would have been apt to think the same, that they would never have

have consented to continue the war so long as they did. But there are conjunctures in which the multitude give way, and a brave people will sacrifice even their vices to the valour of their master, or to reasons of state.

John Basilowitz was learned for the times he lived in, and particularly in matters of religion; for which reason he would never suffer any to be persecuted for their belief: knowing that conviction must come from reason and conscience, and not from violence and tortures, which may make men hypocrites, but cannot render them good christians. In this, however, we except the Jews, whom he could not endure; his sentiments, with respect to them, being, that those who had betrayed and killed the Redeemer of the World, ought not to be trusted, or even tolerated, by any prince who professed himself a christian; and in consequence of this he obliged them, either to be baptised, or to quit his dominions. He was naturally very hasty and passionate; but could check his anger, as the jesuit Possevin experienced, when, in one of their conversations touching the church of Rome, to which great efforts were made to bring over this prince, the czar not allowing the pope's lineal succession from St. Peter, or his being justly entitled to the appellation of sole head of the universal church; Possevin answered, that he might as well deny his own succession from Wolodomir; and that, if he questioned the justice of the papal authority, he wondered why he, and his predecessors, had ever sent an embassy to Rome. Basilowitz thereupon started up, and told the legate, that he must surely think he was talking to an ignorant peasant. Every one present began to tremble for Possevin: but the czar, sitting down again a moment after, kissed him as a token of reconciliation, changed the discourse, and desired they might never more meddle with matters of religion, lest something worse should unguardedly escape him: and the next day he again made excuses for his warmth. In such passions Basilowitz may, undoubtedly, have done many things that cannot be excused, and which he himself was afterwards sorry for; as appears by his endeavouring to curb the natural violence of his temper. His enemies have endeavoured to represent him as a hypocrite in religion; but he certainly shewed, on many occasions, that his devotion was unfeigned; being frequently the first at church, one of the most fervent there, and always ready to set an example to the monks, whom he hated on account of their idleness. Persuaded that kings were sovereign pontiffs of their own dominions, he would often officiate in person in that quality; and at such times retire to the monastery of Alexandrowa, to prepare himself for those holy functions, which he performed with a patriarchal dignity. The charge of avarice, which several writers have alledged against him,

him, is refuted by the many pensions he granted to foreigners, the many churches he built, the great expence at which he carried on his wars, particularly against Poland and Livonia, and the vast magnificence of his court ; such as no idea had ever been formed of before. His collecting uncommon quantities of jewels, was, probably, more for the sake of grandeur, than out of avarice ; and to shew other nations, that he was in no want of wealth. He found himself in circumstances, wherein the welfare and glory of his state required enterprizes more difficult than any of his predecessors had been engaged in : besides which, he was determined, if possible, to civilize his people, by introducing among them the manners and arts of other nations : a great undertaking, which one of his successors completed in our days, but which raised many murmurs against Basilowitz, as the author of strange innovations. The very nature of his people rendered severity necessary ; and their manners required, that the punishment should be great and exemplary ; for no other means could keep them within bounds, or secure his life. He was, therefore, inflexible in his sentences, and insisted on their being executed with the utmost rigour. At certain stated times, persons of every rank, who thought themselves aggrieved, were admitted to his presence, and allowed to present petitions, which he received with his own hand, read over himself, and answered immediately. If any one of these contained complaints against his ministers or governors, and they were found to have injured or oppressed even the meanest of his subjects, they were sure to be punished, according to the nature of the offence, either corporally, or with forfeiture of their estates, or even with death : a proceeding which displeased all his nobles, and made them ready to enter into any plot against him. The severity of these punishments, generally much heavier than were inflicted in any other nation, for such the very genius of the Russians made it necessary that they should be, has induced most writers to represent this prince as the cruellest of men, and worst of tyrants : but if they had considered the circumstances of things, and the nature of the people over whom he reigned, we believe they would, with some more judicious authors, have been less full of rancour, virulence, and partiality ; to obviate all suspicion of which last, or of a love of singularity in this attempt to vindicate the much injured character of a great prince, truth requires our declaring, that, with all the virtues we have here given him, virtues which we think his just due, though denied him by the generality of historians, he had his vices, and those very great ones. His passions were violent ; the natural ferocity of his country prevailed in him to the very last ; he was impatient of controul, and is said to have been so much addicted to women, as to have had several concubines,



cubines, besides seven lawful wives: though we cannot think he ever went so far as to have naked women placed on the highways to gaze at as he passed by, which some have pretended, or that he carried his resentment so far, as to think of putting all the women in Moscow to death, because some of them had affronted one of his mistresses: and much less can we believe what others say, of his making his concubines common to his sons. No writers of any credit aver these things; nor indeed does baron Uhlefeld, who resided a considerable time at the court of Moscow, in quality of ambassador from the emperor of Germany, and who has been pretty particular in his account of John Basilowitz II. accuse him even of incontinence.

\* We cannot close the character of this prince without observing farther in his favour, that neither solicitations nor interest could ever influence him in the disposal of offices or employments, which, to the best of his knowledge, he always gave to the most deserving; sure to punish them severely, if ever they deceived him. Scarce any prince was a greater lover of justice and order. Detesting drunkards, whom he rightly judged capable of doing the most wicked things during their intoxication, he commanded that they should be imprisoned for a time proportionate to their degree of ebriety, especially if they transgressed on days set apart for abstinence: and looking upon people who ran in debt, without being able to pay, as men of bad principles, and dangerous to society, he ordered them to be publicly stigmatised and banished; saying, that none were fitter to become traitors to their country. This prince first composed a body of law, for the use of his subjects, collected from many precedents and customs, and called it *Suderaja Kniga*, which, in the Russian language, signifies the Book of Justice. This book, which he delivered to his judges, was always observed, and made the standard in all law-proceedings, though not printed till the reign of Alexis Michaelowitz.'

Upon the whole, this volume bears marks of accuracy and attention; and we may venture to recommend it to the public, as equally entertaining and instructive.

ART. IV. *The History of the Excellence and Decline of the Constitution, Religion, Laws, Manners, and Genius of the Sumatrans. And of the Restoration thereof in the Reign of Amurath the Third.*  
Vol. I. 8vo. Pr. 4s. Kearsly.

IN weighing the excellencies or defects of any political constitution, it is extremely difficult to hold the balance equal, and decide with that strict justice and impartiality, which alone can impart stability and value to the estimate. A native of the

the country is perhaps the least qualified of all men to pass judgment on the government under which he has imbibed his principles. What he surpasses foreigners in knowledge, he loses in candour, and necessarily views every object through the medium of national party, or private prejudice. In free constitutions, where the liberty of thinking, acting, and speaking the genuine dictates of the heart, engender debate and faction, it is scarce possible to keep within the bounds of moderation. Men acquire prejudices from the licence of defending opinions originally suggested by caprice, or advanced for the sake of disputation ; resistance renders them bigotted in error. It is almost inconceivable by what trivial motives the passions are influenced. Our entertaining favourable sentiments of an individual in the administration, occasions our thinking better of the nature of the government. An obligation to the monarch, friendship for the person of the minister, the countenance given to ourselves or our friends, and even the glare of public prosperity and national victory, intirely change the aspect of the political œconomy, and persuade us of the excellency of that constitution, which we regarded as corrupt and depraved. To enumerate all the particulars which contribute to warp the integrity of political writers would be unnecessary ; one need only consult his own bosom, look into books, or converse with mankind, to judge of the difficulty of forming a true idea of the merit of any particular social institution ; we are therefore the less surpris'd at the prejudices of our ingenious author, which immediately strike the imagination of the intelligent reader.

Under the name of *Sumatra* is shadowed the political, religious, and civil constitution of Great Britain, in a manner which evinces the writer is well acquainted with his subject, a friend to liberty, a strenuous patriot, and a man of virtue and understanding, seduced however into a vein of satire on the present times, by that natural veneration in which we hold past ages. We do not remember to have seen irreligious and immoral writings patronized by the great, or countenanced by the public, as this writer affirms. We are persuaded that religion was never recommended from the pulpit with more energy, and warmth of elocution, than at present, notwithstanding our author's opinion, " that the doctrines of Christianity are treated in a frigid and enervate manner, which convey the idea of the deliverer's disbelieving what he pronounces as truth." Directly contrary to his sentiments, that genius is in the wain in consequence of the decline of the constitution, we may venture to affirm, that scarce any period of the British history has produced a greater variety of excellent writers in religion, ethics, politics, history, science, and polite literature : certain we are,  
that



that knowledge was never so generally diffused. Dramatic poetry rose at once to perfection in the reigns of Elizabeth and James; the science of government made vast advances under Oliver and the second Charles; the reign of queen Anne is celebrated for elegant and correct writing; that of the first George for astonishing discoveries in geometry and physics; but to the present times we must allow the union and universality of every subject of taste, genius, and knowledge. It is true, that no age ever poured forth such a deluge of wretched publications; but this we ought to ascribe rather to the multiplicity of writers than to the decline of genius.

The author has indulged a luxuriant fancy in the subsequent picture of the age: 'The minds of men, deprived of the vigour of conscious worth and public countenance, like plants secluded from the sunshine and free air, ran into meagre heights, and all their shoots and blossoms indicated the sickly and declining state within. The wide and comprehensive views of genius which embraces all things mental and material, and combines with marvellous skill the properties of nature into system, was unknown. Men were employed in the minutiae of research, and in discovering the particulars of that great chain which holds all things together; all which were left in detached and separate links, without tracing the means by which they were united. Philosophy was fribbled into raree-show, and quirk puzzled in paradox, or disfigured by quaintness.

'Blasted by the baneful influence of corruption, that pervasive spirit, which penetrates through all the regions of imagination, and culls its most exquisite productions, and which had characterized the ancient literati of Sumatra with its most distinguished favours, beyond the other nations of Asia, was no more. In their poetic performances all was little, trite, pointed or fantastic. Their dramatic writers no longer combined their characters from the striking qualities of mankind, which eternally exist; but copied what they saw. In comedy, singularity of demeanour, the individual personage, and the momentary folly, were the subjects on which they exercised their talents. To laugh was all the end; and little more than mimicry the means.

'In tragedy, all consisted of mediocrity. That great distinctive manner which made each personage itself, and could become no other; which in all the variety of incident still characterized the conduct thereof, was extinct. Trick and theatric scenery were destined to supply that deficiency. No audience trembled at the pronunciation of sentiments, which shot horror through the soul, or melted with pathetic thrill at virtue in distress. The whole was either one level of indifference, which, like streams in flat countries, scarce moving



ing themselves; move nothing as they sleep along. Or loud in explosive rant, like cannon charged with powder only, was noisy without effect.

‘ In fact, representations like the ancient, had they been produced, would no longer have met the encouragement of the Great. The punishment of vice and reward of virtue were offensive to their conscious sensations. The quavers of an eunuch’s throat, devoid of all that is influential in native harmony; pantomime and distorted dance, engaged their attention, were rewarded and admired. Pimps, pandars, parasites, fidlers, buffoons, and gamesters, filled the tables of the opulent and noble, whilst genius, forlorn and destitute, languished in the dreary cell of indigence.

‘ The nobles and the rich plebeians no longer applying themselves to study, that manly eloquence and force of argument, which had formerly adorned the senate, were no more. Public speaking dwindled into sophistry and specious palliative, to conceal the approach of that ruin which the Demagogi were completing; or puffed into turgid invective, decked with florid inanity and false metaphor, was sonorously poured forth against those men whose measures they decried.’

In the first chapter of his history, this ingenious writer has blazoned the excellencies of the British constitution in the strongest and most beautiful colours, without exceeding the limits of reality. He has described the prerogatives of the different estates, and their mutual tendency to the conservation of liberty, like an able politician, animated by his subject. Nor is he less entertaining and instructive in his review of the executive, than of the legislative power. Every department of the government opens a field for the most ingenious reflections. The survey which he takes of the religion of the Sumatrans in the third chapter exhibits the strongest proofs of orthodoxy and true piety; but we could wish he had omitted his metaphysical explications of the mysteries of the Christian religion. The portrait of the ancient manners, genius, and employments of the Sumatrans, we fear is ideal, and as applicable to the present as to any preceding generation; nor can we acede intirely to the principles on which he founds the decline of the constitution, and the depravation of genius and manners. However, we must confess, that the sketch he exhibits of the British history, from the days of the first Charles to the accession of his present majesty, is extremely spirited, though possibly ill-natured and partial.

We cannot refrain from presenting the reader with the following sensible reflection on certain changes wrought of late years in the laws of the Sumatrans :

‘ The

• The king's agent had obtruded the privilege of commencing prosecutions in his majesty's name against all such men, whom the ministry might please to accuse; and even without asking leave from the judges. By these means, whatever person in favour of his country, might manifest by his literary publications, the injurious conduct of ministers, was exposed to be at much expence in preparing his defence, though at the moment of trial he was sure of appearing innocent. Against such proceedings he had no redress by the customs of Sumatra, because the process was carried on by the king, who paid no costs. And his guiltlessness, though it availed him against legal punishment, was ineffectual against malice and expence. In consequence of this privilege in that agent, the subjects were least protected from injury, where it was most required. Few, therefore, had inclination to write in their country's defence; and waste their money to shield themselves from power, for the sake of truth. And it was ruinous to those who dared to declare their sentiments, and possessed not wherewithal to effect their vindication. This, then, was a circumstance highly oppressive of the most necessary of all truths and of all liberties, and strangely contradictory to the genius of the constitution.

• Even the plebeian part of the tribunal, that restraint to the sinister exercise of authority in the established judges, lost, by degrees, its salutary effect. It had been too long a fatal custom in prosecutions of the crown, for writings offensive to ministers to direct the plebeians. Not to judge of the criminality of the publication; but whether the person accused was, or was not the author of it: a circumstance not only contradictory to that institution of the plebeian part of the tribunal, against the verdict of which the judge could not legally decide; but even so far subversive thereof. And this incapacity of lawfully departing from the opinion of the twelve plebeians, is a demonstration, that they not only determined of the existence of those actions, which were brought before them, but of their legality also. The power of deciding whether a fact has, or has not, been committed, unless it be supposed criminal, can constitute no part of judicial enquiry. It can be no crime to write a book, but an offensive book. And, as that offensiveness is the cause of accusation; so is it the object of the plebeian judgment.

• Notwithstanding the plebeians were equally judges of the law as of the fact, and sworn to give their verdict according to evidence; yet was it a too common cause of complaint, that the influence of power outweighed the love of truth and justice; and that men were pronounced guilty, where no witness had been called to give testimony relative to guilt.

\* In all causes where power had malignancy or oppression in view, the men who were destined to that important duty were selected from amongst those whose principles were consentaneous thereto ; or whose livelihood depended on the will of the minister. When, if peradventure, they postponed all interested considerations to the love of justice, and delivered a verdict discordant to the cause of the prosecution, they were sent back to reconsider the subject; under which circumstance few preserved the resolution of persisting in their former declaration.

\* In affairs, where power was not concerned, as corruption had almost universally tainted the nation, the plebeians who were engaged on judicial occasions, too often followed the emotions of private sentiments rather than the evidence of facts; and too frequently, where the laws were explicit and express, the judgment was violent and unjust.

\* From considerations of these circumstances, so subversive of the very existence of a free state, the Sumatrans grew timid in their reprehensions of public conduct; and shrunk from explaining to their fellow-subjects the causes of oppression and the means of remedying them, lest the vindictive wrath of ministerial power might pursue them to destruction.\*

In these reflections we imagine we can trace the hand of a writer, who has himself suffered in consequence of this inroad on the liberties of juries; a writer whom we have formerly censured with freedom, and we now applaud without reserve, because he has selected a subject perfectly suited to his talents, and expressed his sentiments with the zeal and courage of a good citizen, without attempting to acquire popularity by inflammatory declamation.

As we form no pretensions to infallibility, we may very possibly be mistaken in our conjecture; we hope, however, it will be regarded as a proof, that we are influenced solely by the merit of the productions that come before us, without regard to persons or circumstances.

P. S. Since this article was written, it appears, as we apprehended, that Dr. Shebbeare is author of this performance.

ART. V. *The Citizen of the World; or, Letters from a Chinese Philosopher, residing in London, to his Friends in the East.* In 2 Vols. 12mo. Pr. 6s. Newbery.

THE remarkers upon human nature multiply so fast, that all the variety, inconsistency, and contradiction of human action, scarce furnish room for new observations. Every passion, appetite, and minute spring of conduct, hath been so accurately



described, that nothing more remains for men of genius than to produce new combinations of old thoughts, instead of original ideas. To an extensive reader, the only novelty that appears in any recent publication, consists in the neatness of expression, the peculiar application of a trite reflection, and the perspicuity of arrangement; subtract the original sentiment from a folio volume, and it may be comprized in a six-penny pamphlet. The fault is not in the artists, but in the subject, which confines genius to mere modification. Human nature is now as stale a topic as the memory of an academician, which admits only of the same panegyric strewed over the ashes of twenty others of the fraternity.

Were we to examine these reflections of our *Citizen of the World* by the standard of originality, our pleasure would be greatly diminished; but let us view them with regard to utility, and we must confess their merit. What seems cloying to an hundred persons of fastidious appetites, may prove wholesome delicious nourishment to thousands. These letters, if we mistake not, made their first appearance in a daily news-paper, and were necessarily calculated to the meridian of the multitude, although they greatly surpass any late publications of the same nature, both in diction and sentiment. This circumstance alone would sufficiently plead the author's excuse, had he need of an apology; that genius must be fruitful, indeed, which can supply such a variety of tastes with daily entertainment. It is rather extraordinary, that the philosophic *Lien Chi Altangi* could handle so many topics agreeably, and sustain the fatigue of so long a course without weariness, than that he has sometimes stumbled. All his observations are marked with good sense, genius frequently breaks the fetters of restraint, and humour is sometimes successfully employed to enforce the dictates of reason. For a specimen of this last talent, we shall beg leave to transcribe the following imitation of a gazette, not as the best extract we could make to our purpose, but the shortest that now occurs.

‘*Naples.* We have lately dug up here a curious Etruscan monument, broke in two in the raising. The characters are scarce visible; but Nugosi, the learned antiquary, supposes it to have been erected in honour of Picus, a Latin king, as one of the lines may be plainly distinguished to begin with a P. It is hoped this discovery will produce something valuable, as the literati of our twelve academies are deeply engaged in the disquisition.

‘*Pisa.* Since father Fudgi, prior of St. Gilbert's, has gone to reside at Rome, no miracles have been performed at the shrine of St. Gilbert; the devout begin to grow uneasy, and some begin actually to fear that St. Gilbert has forsaken them with the reverend father.

‘*Lucca.*

\* *Lucca.* The administrators of our serene republic have frequent conferences upon the part they shall take in the present commotions of Europe. Some are for sending a body of their troops, consisting of one company of foot, and six horsemen, to make a diversion in favour of the empress-queen; others are strenuous asserters of the Prussian interest: what turn these debates may take, time only can discover. However, certain it is, we shall be able to bring into the field at the opening of the next campaign, seventy-five armed men, a commander in chief, and two drummers of great experience.

\* *Spain.* Yesterday the new king shewed himself to his subjects, and after having staid half an hour in his balcony, retired to the royal apartment. The night concluded on this extraordinary occasion with illuminations, and other demonstrations of joy.

\* The queen is more beautiful than the rising sun, and reckoned one of the first wits in Europe: she had a glorious opportunity of displaying the readiness of her invention, and her skill in repartee lately at court. The duke of Lerma, coming up to her with a low bow and a smile, and presenting a nosegay set with diamonds, *Madam*, cries he, *I am your most obedient humble servant.* *Oh, Sir,* replies the queen, without any prompter, or the least hesitation, *I'm very proud of the very great honour you do me.* Upon which she made a low curtsy, and all the courtiers fell a laughing at the readiness and the smartness of her reply.

\* *Lisbon.* Yesterday we had an *auto da fe*, at which were burned three young women accused of heresy, one of them of exquisite beauty; two Jews, and an old woman, convicted of being a witch: one of the friars who attended this last, reports, that he saw the devil fly out of her at the stake in the shape of a flame of fire. The populace behaved on this occasion with great good humour, joy, and sincere devotion.

\* Our merciful sovereign has been for some time past recovered of his fright: though so atrocious an attempt deserved to exterminate half the nation, yet he has been graciously pleased to spare the lives of his subjects, and not above five hundred have been broke upon the wheel, or otherwise executed upon this horrid occasion.

\* *Vienna.* We have received certain advices that a party of twenty thousand Austrians, having attacked a much superior body of Prussians, put them all to flight, and took the rest prisoners of war.

‘ *Berlin.* We have received certain advices that a party of twenty thousand Prussians, having attacked a much superior body of Austrians, put them to flight, and took a great number of prisoners, with their military chest, cannon, and baggage.

‘ Though we have not succeeded this campaign to our wishes; yet, when we think of him who commands us, we rest in security: while we sleep, our king is watchful for our safety.

‘ *Paris.* We shall soon strike a signal blow. We have seventeen flat-bottom’d boats at Havre. The people are in excellent spirits, and our ministers make no difficulty of raising the supplies.

‘ We are all undone; the people are discontented to the last degree; the ministers are obliged to have recourse to the most rigorous methods to raise the expences of the war.

‘ Our distresses are great; but madam Pompadour continues to supply our king, who is now growing old, with a fresh lady every night. His health, thank heaven, is still pretty well; nor is he in the least unfit, as was reported, for any kind of royal exercitation. He was so frightened at the affair of Damien, that his physicians were apprehensive lest his reason should suffer, but that wretch’s tortures soon composed the kingly terrors of his breast.

‘ *England.* Wanted an usher to an academy. *N. B.* He must be able to read, dress hair, and must have had the small pox.

‘ *Dublin.* We hear that there is a benevolent subscription on foot among the nobility and gentry of this kingdom, who are great patrons of merit, in order to assist Black and All Black, in his contest with the Padderan mare.

‘ We hear from Germany that prince Ferdinand has gained a complete victory, and taken twelve kettle drums, five standards, and four waggons of ammunition prisoners of war.

‘ *Edinburgh.* We are positive when we say that Saunders M’Gregor, who was lately executed for horse-stealing, is not a Scotchman, but born in Carrickfergus.

In course of this correspondence between *Lien Chi* and his friends, we meet with a great number of ingenious criticisms upon men and books, which it would be needless to specify, as we most heartily recommend the whole performance to the perusal of our readers.



ART. VI. *Remarks on the Beauties of Poetry.* By Daniel Webb, Esq; 8vo. Pr. 3s. Dodsley.

THE arts, as it has been long since observed, are knit together by one common chain; and a taste for one generally produces a taste for, and a knowledge of the other. We were naturally led therefore to expect, that the same fine imagination, and correct judgment, which appeared in Mr. Webb's *Remarks on Painting*, published some time since, would shine forth with equal lustre in the performance now before us, which contains observations on the beauties of poetry, thrown into the form of a dialogue, which, when well executed, is a species of writing, perhaps, of all the most agreeable. After a few general reflections on rhyme and blank verse, the latter of which our author agrees with all men of taste and judgment, to prefer to the former; he proceeds in the person of Eugenio to make a particular enquiry into the beauties of versification, and to determine from them the merits of its several modes: for this purpose he divides the harmony of versification into two kinds, the first consisting in a general flow of verse, most pleasing to the ear, but independent on the sense; the second, in bringing the sound or measure of the verse to correspond with, and accompany the idea: the former may be called a verbal harmony, the latter a sentimental. He observes, that on examining Mr. Pope's verses, we shall find, that in eighteen out of twenty of them, the pauses rest on the fourth and last, or the fifth and last syllables, and that, almost without exception, the period is divided into two equal lines, and, as it were, link'd by the rhyme into a couplet. For example,

“ All are but parts of one stupendous whole,  
Whose body Nature is, || and God the soul;  
That chang'd thro' all, || and yet in all the same,  
Great in the Earth, || as in the Ætherial frame;  
Warms in the sun, || refreshes in the breeze,  
Glows in the stars, || and blossoms in the trees;  
Lives thro' all life, || extends thro' all extent,  
Spreads undivided, || operates unspent.”

*Essay on Man.*

Every ear must feel the ill effect of the monotony in these lines; the cause of it is obvious; this verse consists of ten syllables, or five feet: when the pause falls on the fourth syllable, we shall find, that we pronounce the six last in the same time that we do the four first; so that the couplet is not only divided into two equal lines, but each line, with respect to time, is divided into two equal parts —

As,

“ Warms in the sun, || refreshes in the breeze,  
Glow in the stars, || and blossoms in the trees.”

‘ Or else, the pause falls on the fifth syllable, and then the line is divided with a mechanic exactness :

As,

“ Spreads undivided, || operates unspent.”

Though we entirely agree with Mr. Webb, that *every ear must feel the monotony of these lines*, it may notwithstanding be said, in favour of Mr. Pope, that the division of the line into two equal parts, though it is prejudicial to the *verbal* harmony, may yet, in some measure, promote the *sentimental*, by keeping the ideas more distinct, and consequently impressing them more strongly on the mind ; that *mechanic exactness*, which our author complains of, and which indeed gives an air of stiffness to the numbers, has its advantage in ethic poetry, which requires the utmost brevity, precision, and regularity. The sentiments comprized in the following line,

“ Spreads undivided, operates unspent.”

might perhaps have been more poetically, but could not be more clearly or more concisely expressed.

Our author, speaking a few pages after of Mr. Addison, observes with great truth, that accustomed as he was to the secure monotony of the couplet, he had neither the genius to bear him through, nor courage to attempt the unbounded variety of the Miltonic measures. This, Mr. Webb illustrates by a very pretty simile: ‘ Birds (says he) of a weak flight, move always in a line ; but the eagle, wonderful in his soarings, shews in his very stoops the power of his wing.’ He then gives us a quotation from Milton, and remarks at the end of it, that rhyme is not formed for those fine gradations which blank verse is capable of, but that, on the contrary, from the sameness in its flow, every sentiment, of what nature soever, comes equally recommended to the ear, and of course to our attention.

In treating the second part of his subject, *sentimental harmony*, our author borrows his examples from Shakespear, who, he says, when he attends to it, is in this respect equal, if not superior, to any of our English poets. He then quotes, as a proof of this, the celebrated speech of king John to Hubert, when he first opens to him his designs on the life of Arthur :

“ Good friend, thou hast no cause, &c.”

where Mr. Webb observes there is a general agreement between the sound, or rather the movement of the verse, and the idea which

which it conveys. The beauties of Shakespear's versification, our author says, appear accidental when they are most artificial; and yet these arts pass unnoticed in him, while they are celebrated in poets of inferior merit. 'The cause of this (says Mr. Webb) may be, that we more readily observe any artifice in the management of the sounds, when we are not much affected by the ideas.' This is a very true and just observation.

Our author supports his opinion of Shakespear's great art and contrivance in the management of his numbers, by several quotations from his works, where he observes we may always trace the influence of his feelings, and find that they assume a regularity and harmony in proportion as he was interested in the effects. In opposition, however, to what Mr. Webb has here advanced concerning Shakespear's art, many we believe will still, as his own Aspasia observes, esteem it rather casual than artificial; nor can we, indeed, ever bring ourselves to imagine, that a genius so warm and lively, could ever stoop to scan his verses on his fingers, and to stop the career of his rapid imagination, to dwell on pauses and syllables. Where the fancy is fruitful, and the judgment mature, language will inevitably follow sentiment, and be conformable to it;

*Et vox & verba sequuntur.*

Mr. Webb's second dialogue treats of the qualities requisite to the formation of a poet, of genius, taste, wit, and invention; of the superiority of poetry to painting; its correspondence with music; the beauty of order; the pathetic, and the sublime. With regard to each of these we meet with many judicious and sensible reflections. He observes, that 'the distinctive property of genius is to surprize, either by original beauty, or greatness in the idea. These are the master-springs; but there are others which are subordinate: for a superior genius will so dress the most common thought, or familiar image, as to give it some unexpected advantage; by which it becomes apparently, if not really, original: the result is the same; we are surprized; every such effect implies a degree of novelty, and, consequently, of invention.'

Having occasion to quote from Milton those fine lines, which contain a description of Satan's return to hell, he afterwards very judiciously observes, that 'such images as are in motion, and which, by a gradual enlargement, keep our senses in suspense, are more interesting than those, which owe their power to a single impression, and are perfect at their first appearance. Where there can be no gradation in an object, its influence on the mind is immediately determined.



‘ In this observation, we see the reason, why the principal beauties in *Paradise Lost* have been naturally thrown on the person of Satan. To describe a permanent and unchangeable glory, is to paint without shades; the sun is more delightful in its setting, than in its meridian. The divine Perfection, pure and Angelic natures, can have no clouds, no contrasts; they are all one blaze. But it is not so in the description of fallen Greatness; of diminished and interrupted splendor; of a superior nature sunk and disgraced, but emerging at intervals from its degradation. This is a subject so truly poetic; it gives rise to such a train of fluctuating images, that, let the object be ever so obnoxious, if the danger, as in the present case, be remote, it seizes on the imagination, all calmer considerations are thrown aside, and the senses are hurried away beyond the reach of reflection.’

The following observation which Mr. Webb makes on Shakespear, will convince our readers that he is an excellent critic:

‘ It is observable (says he) that the same critics, who condemn so much in Shakespear a neglect of the unities, are equally forward in acknowledging the singular energy and beauty of his sentiments. Now, it seems to me, that the fault which they censure, is the principal source of the beauties which they admire. For, as the poet was not confined to an unity and simplicity of action, he created incidents in proportion to the promptness and vivacity of his genius. Hence, his sentiments spring from motives exquisitely fitted to produce them: to this they owe that original spirit, that commanding energy, which overcome the improbabilities of the scene; and transport the heart in defiance of the understanding. I do not mean by this to justify our poet in all his excesses. It must be confessed, that he has often carried the indulgence of his genius much too far: but it is equally certain, that a rigid observance of the dramatic unities is not free from objections: for, as no one simple and confined action can furnish many incidents, and those, such as they are, must tend to one common point, it necessarily follows, that there must be a sameness and uniformity in the sentiments. What must be the result of this? Why, narration is substituted in the place of the action; the weakness in the manners supplied by elaborate descriptions; and the quick and lively turns of passion are lost in the detail, and pomp of declamation.’

We would recommend this remark to the perusal of our modern tragedy writers, who are grown so fond of imitating the dull regularity and declamation of the French drama.

There

There are many other sensible and judicious remarks, of equal truth and beauty, interspersed through Mr. Webb's elegant performance, which, in our opinion, has a great deal of merit, without any fault but that of a fine day in autumn, of being too short.

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ART. VII. *Voyages from Asia to America, for completing the Discoveries of the North-West Coast of America. To which is prefixed, a Summary of the Voyages made by the Russians on the Frozen Sea, in Search of a North-East Passage. Serving as an Explanation of a Map of the Russian Discoveries, published by the Academy of Sciences at Petersburg. Translated from the High Dutch of S. Muller, of the Royal Academy of Petersburg. With the Addition of three new Maps. By Thomas Jefferys, Geographer to his Majesty.* 4to. Pr. 6s. Jefferys.

THE public owes considerable obligation to the editor of this translation of the Russian Voyages, in search of a passage to Japan and China, along the northern coast of Asia, for a strenuous perseverance in elucidating geography, by promulgating in foreign languages the most authentic voyages written in the vernacular tongue, procuring the best charts of coasts but little known, and reflecting new light upon a variety of objects of the utmost importance to the commerce and navigation, not only of Great Britain, but of Europe in general. Although the discoveries mentioned in this collection of voyages, by the ingenious Petersburg professor, do not altogether answer the original intention, they seem to prove to a demonstration, that the continents of Asia and America are separated by an arm of the sea, and a passage left open by nature from the northern coasts of Europe and Asia, quite to the great Pacific Ocean. Yet it is probable, that this discovery is rather curious than useful, as it illustrates some knotty points in geography, and may furnish a hint to speculatists to account for the population of America, while insuperable difficulties arise to frustrate all attempts of converting it to the benefit of commerce. The vast shoals of ice which, either fixed or floating, continually obstruct the navigation of the Frozen Ocean, render the passage so tedious and perilous, that we may safely presume it will never be attempted, except from motives of curiosity, by the maritime powers. The Russians, though contiguous, took up near the space of three years in sailing from the river *Lena*, that discharges itself in about the 74th degree north latitude, in the Frozen Ocean, round the land of *Tschuktshi*, and penetrating southward to *Kampitschatka*, in the 55th degree; how much more difficult and hazardous must it be to British, French, or Dutch

Dutch mariners, on account of the circuit along the inhospitable coasts of Norway and Lapland!

With respect to the work under consideration, it contains first, a distinct account of the voyages, journies, and expeditions, made by the Cossacs to the eastern coasts of Asia, to gain an acquaintance with the several barbarous nations living upon the coast of the Frozen Ocean, and roaming over an immense tract of country in northern Asia, thereby to extend the limits of the Russian empire; and in the next place, a relation of the voyages, performed by order of the czar Peter the Great, and the succeeding empress, in search of a passage between Asia and America, from the Frozen to the Pacific Ocean, along the coasts of *Kamptschatka* and Chinese Tartary. The narrative is illustrated by a very accurate original map of the Russian discoveries, comprehending the Asiatic Coast from Nova Zembla round the *Tschuktschi* to Japan, and marked with the course of the vessels from the river *Lena* to *Kamptschatka*, and of the captains Bering and Tchirckow, from the latter place to the American coast, 20 and 24 degrees north of Cape Conception, on the coast of California. Another very curious map that adorns this collection of voyages, is copied from a Japanese map of the world, formerly the property of Sir Hans Sloane, and now deposited in the British Museum. Only what relates to the present design is here delineated; but it is wonderful to observe, how nearly the conjectures of a people, ignorant of the use of the compass, unacquainted with science, and little skilled in navigation, coincide with the account given by the Russian mariners, and indeed the charts of the best geographers of the northern parts of Asia and America. From hence it may be fairly argued, that some native of Japan must actually have performed the same voyage northward, as Bering and Tchirckow to the southward, and touched in his passage not only upon the American coast of California, but penetrated to the Frozen Ocean; though we can discover some egregious blunders in describing the course of the land, as he advances to the northward. Indeed we find that, in fact, a vessel from Japan was stranded on the coast of *Kamptschatka* in the year 1729; but the map we have mentioned must, from circumstances, have been of much earlier date.

When Peter the Great had drawn up orders with his own hand, for trying a north-east passage, it was entirely unknown at his court, that this discovery had been made above seventy years before by his Cossac subjects; the relation of which was found in the year 1736, among the archives of the town of *Jakutsk*, capital of a province on the river *Lena*. It was in the year 1636 these expeditions by sea and land were first undertaken;



taken; the Cossacs and Russians pushing their discoveries by gentle gradations to the westward, until they doubled the headland of *Tschuktschi*, when they proceeded southward towards *Kamptschatka*; a space that was traversed at different periods, by different persons, either by accident or design. We have no room to enter upon particulars; sufficient it is, that the curious reader will meet with great abundance of entertainment, not only in pursuing the course of the discovery, and the perils to which the adventurers exposed themselves, but from the interspersed descriptions of many barbarous nations, differing from all mankind besides, in customs and manners. What shall we think of a people cloathed with duck skins, and who, to look beautiful, pierce their cheeks, noses and lips, with the large teeth of the morse or sea horse? Let the following account furnish a specimen of the whole.

‘The Korjaki or Koræiki, are a pagan nation, living on the west and north side of the country of Kamtschatka. They are beardless, like the Laplanders, Samojeds, and Ostiacks; for in the first place, they have naturally very little hair about the mouth, and what little they have they pluck out, as do also the Jakuhti, Tungusü, and Kalmucks. They are naturally a good harmless people, and have no idols of stone, wood, or any other materials, as the Ostiacks have. They use no manner of ceremony in their devotion; but when they go out a hunting, they pray to the Supreme Being to bless them with success. However, they have their Schaamans or magicians, and are a very filthy people. They do not build their huts on the ground, but upon four posts, like some Armenians, and get up, by means of a ladder, to the top, where they enter through a hole. For their necessary occasions they make use of a tub, which they have with them in the hut, and, when full, they carry it out, and make use of the same tub to bring in water, for other occasions: a whole family will lie all naked together under one large coverlet. The Russians who trade with them, carry thither a kind of mushrooms, called, in the Russian tongue, Muchumor, which they exchange for squirrels, fox, ermin, sable, and other furs: those who are rich among them, lay up large provisions of these mushrooms for the winter. When they make a feast, they pour water upon some of these mushrooms, and boil them. They then drink the liquor, which intoxicates them; the poorer sort, who cannot afford to lay in a store of these mushrooms, post themselves, on these occasions, round the huts of the rich, and watch the opportunity of the guests coming down to make water, and then hold a wooden bowl to receive the urine, which they drink off greedily, as having still some virtue of the mushroom in it, and by this way they also get drunk. In spring and summer they catch a large quantity

quantity of fish, and digging holes in the ground, which they line with the bark of birch, they fill them with it, and cover the holes over with earth. As soon as they think the fish is rotten and tender, they take out some of it, pour water upon it, and boil it with red-hot pebbles (as the Finlandians do their beer) and feed upon it, as the greatest delicacy in the world. This mess stinks so abominably, that the Russians who deal with them, and who are none of the most squeamish, are themselves not able to endure it. Of this liquor they likewise drink so immoderately, that they will be quite intoxicated, or drunk with it.'

The second part is of more consequence, but less entertaining. It contains a relation of captain Bering's first voyage from Kamtschatka, to 67 degrees 18 minutes north latitude; the attempts of Sehestakow and Pawlutzki, to make discoveries on the northern coast of Asia; the orders received by the professors Muller, Gmelin, and La Croyere, in the year 1731, to proceed to the extremity of Siberia, attend Bering and other officers in a new projected expedition, and fix the exact situation of such places as might be discovered, as well as report the natural produce, not only of those countries but of the Russian dominions towards the north and north-west extremities, the intention of which voyage was frustrated by various accidents; the passage of Spanberg from Ochotzk, in the Russian dominions, to Japan, in 1738; of lieutenant Walton, who parted company with him, and met with similar success; and lastly, of Bering and Tschirikow, in the year 1740, attended by the professor La Croyere, and his adjunct Steller, to the coast of America.

We shall trouble the reader with only one extract from these journals, which will fully demonstrate the inutility of the discoveries to the commerce of the maritime powers; and we imagine it will have the more weight as it comes from the ingenious professor Muller, whose business it was to give these expeditions all possible consequence. 'The use of these endeavours was (says he) to afford an increase of knowledge, and more certainty in the geography of those parts, on the one hand, and to ascertain on the other, in the most decisive manner, the impossibility of the navigation through the Frozen Sea, that had been formerly undertaken by the English and Dutch, in order to discover a nearer way to the East Indies, which has here been so artfully done, that now, in my opinion, nobody will easily think of attempting any such voyage. To put this important truth in its full light, I will add the following considerations:

'First, such a navigation ought to be made in one summer, if it be of any use. But now we have seen, that we cannot get  
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in one summer so much as from Archangel to the Ob, and from thence to the Jenisei. Five or six years have elapsed before one such single voyage was accomplished. And have not also the Dutch and English met with infinite difficulties in their passage through the streights Weygat?

‘ In the next place, between the Pjasida and Chatanga, a row of islands extends from the continent a great way into the sea, and denies all passage as well on one side as the other. Jelmerland is represented by Hadius, in his map of Russia, discovered in 1664, according to ancient accounts, uniting Nova Zembla to Siberia. These islands may be the same impediment to navigation.

‘ The same may be said of the vast rocks of ice to be met with, that are firmly fixed. These, at the same time, raise a doubt against the opinion of those who are for ordering a navigation, not along the coasts, but through the wide sea, near the north pole. ’Tis true, the voyage would be much shorter; but would not the obstructions remain the very same? For, if the before-mentioned mountains of ice, such as have been found about Greenland and Spitzbergen, are innumerable, there must then be something that hinders the motion that would otherwise be communicated to them by the sea and the winds. This may be occasioned by the ice being continued as far as the north pole, or because under the pole, or near it, there is land to which the mountains of ice are fixed at the bottom, since they are deeper under the water than above it. Captain Wood, in 1676, strongly maintained the probability of the north passage, near the north pole, before he commenced that voyage; but by the voyage itself he was sufficiently convinced of the impossibility of it.

‘ It is true, in the description of the most ancient navigations through the Frozen Sea, I have no where, with certainty, found that great country which has been reported to be situated in the Frozen Sea: but this is no proof that it does not exist. The American coast lying opposite the land of the Tschukt-schi, may extend far enough to the north and west, without our knowing it. And if so, it would, together with the mountains of ice fixed to it, be directly in the way of those who would pass by it near the north pole.

‘ Even the passage along the coasts does not promise better success than that with which it was made one hundred years ago. The general observation that the water in the sea decreases, proves also here true. There is to be seen along the coasts of the Frozen Sea, wood cast on shore on such heights that now a-days are not to be reached by any flood or waves. Not far from the mouth of the river Jana, in the west, there is said to lie an old Kotsche, remote from the sea-shore now  
about



about five wersts. From this, an extraordinary flatness of the coast is to be concluded, which is also confirmed by verbal relations of people who have frequently been at the Frozen Sea. But such a change is by no means advantageous for the navigation, which is mostly made in a channel, not very wide, between the ice and the continent, which grows shallower and shallower. In the year 1709 it was hardly possible to go with schitikes between the rivers Indigirka and Kolyma; though these vessels are smaller than the kotshes formerly, and do not go so deep, of which I have a written testimony. Now, if still smaller and flatter vessels were built, they would do very well for such shallow places: but, as in some places there are likewise steep rocks that likewise project into the sea, they would do the less service there; not to mention that small vessels are intirely contrary to the intention of the voyage.

• In the like manner there are impediments which particularly foreign ships would meet with, were they to undertake this passage. When, in our days, the navigations through the Frozen Sea were to be made, people were sent out from all the rivers falling into the Frozen Sea, who were obliged to erect at the mouths, certain marks, by piling up wood, for the navigators to direct their course by, at their arrival in those parts. Magazines were established in several places along the coasts; out of which, in case of need, the provisions might be taken. All the pagan nations, dwelling thereabouts, were apprized of the navigation, and had orders, on the first call, to hasten to the assistance of the mariners. Such advantages no foreign ships can promise themselves. They must always put a wonderful confidence in their own strength, which, however, may too easily fail. What they do not bring with them, they must not expect to find; and, supposing it was to be hoped that the natives there would not deny foreign ships their assistance, yet they are but seldom to be met with along the sea-coasts, but rather go up the rivers, because there they enjoy greater advantages of hunting.

• And what sad consequences attend an European ship, (like Heemskirk at Nova Zembla) being obliged to winter there? The manner of living, and food of the European mariners, are by no means fit for such winter quarters. Brandy, salt meat, and biscuit, are no remedies against the scurvy; and the want of exercise, which necessarily follows, when a sailor has nothing to do out of his hut, is still more fatal.

• In such cases the manner of living of the Russians may serve for a pattern, they almost every other year alternately winter at Nova Zembla, without any harm. These imitate the Samojedes in drinking frequently the fresh blood of rein-deer. The brandy, of which they make provision for the voyage, they consume

consume before they reach the coast of Nova Zembla. They know nothing of salt, or dry victuals, but live upon the fresh game which they catch, especially on wild rain-deer. Hunting requires continual motion. No body remains there above one day at a time in his hut, except he is hindered from going out by too great a storm, or too much snow. Not to mention, that these people are provided with good warm furr'd cloaths, which the European sailors want. These are, in my opinion, reasons sufficient to prevent any nation's undertaking for the future such an enterprize. Father Castel had the same opinions before; but then they were without sufficient foundation, and men would have remained in a continual uncertainty, if the above related navigation through the Frozen Sea had not cleared up the matter.'

Several typographical errors obscure the sense of this translation, which, in other respects, appears to be just to the original. Upon the whole, we recommend these Voyages as fraught with good sense, abounding with entertainment, and extremely agreeable, from the simplicity of the narrative, and the candour of the journalist.

ART. VIII. *Sermons on several Subjects and Occasions.* By George Fothergill, D. D. late Principal of St. Edmund-Hall, Oxford. 8vo. Pr. 5s. Rivington. [Concluded.]

WE cannot forbear hinting our disapprobation of this author's method of printing the emphatical word or words in almost every sentence in Italic characters: it hurts the eye, and disfigures the page. It is a violation of that elegant plainness and simplicity which cannot be too much observed in every part of writing. It sets forth too great a shew of an uncommon force of expression. A writer cannot, indeed, too much labour to acquire this excellency, but neither can he too carefully avoid all studious display of it. If it be defended as a help to point out the meaning and full force of the sentence, we reply that this should be done by the words themselves; and that the very use of such a help, supposes either obscurity in the writer, or weakness in the reader; suppositions, which it is not for the interest of the writer to make.

The author before us is not singular in this practice; and therefore we have said thus much, in order to discourage it in others, and in hopes of engaging the worthy editor to remove this blemish in a future edition. An editor cannot hold the facts or the reasoning of his author too sacred: but since the liberty which we would recommend, affects neither the sentiment nor even

even the language of the author, we cannot think it inconsistent either with the fidelity or the delicacy of the editor.

We now proceed with our extract from the tenth Sermon, which has been delayed by an accident that need not be explained to the public.

Having shewn how far the desire of great things is permitted; and how it ought to be restrained, the author proceeds thus, secondly, to shew the reasonableness of the advice contained in the text, as now explained and limited.

‘The two principal objects of a wise man’s concern, so far I mean as relates to himself, will (I suppose) be allowed to be “an easy and safe passage through this short life;” and “a secure reversion of happiness in the life to come.” And should not only the irregular pursuit, but the very possession of the great things under consideration, appear likely to expose both these interests to no small hazard; the point before us will, I presume, want no farther illustration. Let us see then, first, how the case stands with regard to a man’s quiet and comfortable passage through the present life. He that affects to be *greatest of all*, must generally be, for some considerable time at least, *the servant of all*. In this service many humours must be gratified, many tedious attendances given, perhaps many little things done. Nor is this only an irksome but an invidious employment. No sooner is a man perceived to have raised his views, but the jealousies of all about him are alarmed, and his opposers will probably be still more numerous than his competitors; for in this contest it frequently becomes necessary, not only to counter-act the efforts of those who contend for the same prize, but to guard against the wanton malice of the otherwise unconcerned spectators; whilst there is scarce any of them so insignificant, as not to be able, by some ill office or other, to retard the progress, if not wholly to defeat the pretensions of a *rising* man: and how discouraging must be the attempt, to work through the combined opposition of surliness and malevolence, of competition and envy!

‘Let us however suppose these and the like difficulties surmounted, and the ambitious man’s wishes happily accomplished. But why do I say *happily*? Honour and exaltation may be obtained, and yet real happiness at as great a distance as ever. Pomp and grandeur appear large, and fill the eye when viewed at a distance; but, contrary to other objects of sight, grow less in proportion to the nearness of our approach to them. Indeed, an elevated situation is too airy to furnish out any solid entertainment to the mind of man; and the mind of the man that is most in love with it, is often of so peculiar a cast, that the small satisfaction which his acquisition might otherwise af-  
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ford him, lies at the mercy of every one that comes in his way. They who could not, perhaps, hinder his advancement, may however by an omission of ceremony, especially by a settled refusal of respect, embitter his enjoyment of it. How little to be envied must a man of this turn of mind be, even in the most exalted station ; whilst he is more dependent upon his inferiors for their tribute of homage and veneration, than they can be upon him for his countenance or favour.

‘ But were the possession of honours and high offices more satisfactory than it usually is, yet the precariousness of the tenure must make considerable abatements from the value of the purchase. Royal favour has in all ages been complained of for its very uncertain duration ; and the breath of the populace, in countries thought to enjoy more freedom, is perhaps still less to be relied on. And, indeed, man being in possession of honours, has generally less understanding, less caution and circumspection about him, than whilst only in pursuit of it. Hence he is betrayed into more numerous instances of misconduct, and these, at once, more conspicuous and less favourably observed. Now the removal from an high degree of power and popularity, though a very easy and quick descent, is generally far enough from being a delightful one. Though the possession of great things can hardly yield pleasure, yet the parting with them is abundantly sufficient to administer pain. The enjoyment is *vanity*, the loss *vexation of spirit*. Such is the provision which ambition usually makes for the care and comfort of its votaries in the world !

‘ But perhaps, after all, the hazard and pains which I have been briefly describing, may contribute towards securing our more important interests ; and, if so, how great soever our toil and vexation for the present may be, it will at worst soon be over, and we are justified to ourselves in willingly undergoing it. This, however, is a point of too great moment to be taken for granted. Let us then proceed to enquire, secondly, how the great things of this world may be thought likely to affect our views of happiness in another.

‘ Now thus much may, I presume, be said as certain, that no station of God’s appointment can be in itself evil, and as such absolutely to be avoided by ourselves, or condemned in others. The truth is, our condition hereafter will not be finally determined from our situation, but from our behaviour here. And in reference to the point before us at present, great distinction should be made between the case of those persons on the one hand, who are regularly advanced to offices of eminence and power, and theirs on the other, who, with eagerness and impetuosity, perhaps by treachery or violence, press into them. If the former should encounter difficulties, they are however up-

on duty ; and after using their own honest endeavours, may humbly rely upon the aids of divine grace for their support, and the favourable allowances of divine mercy for their defects in the performance : whereas the latter, by *running without being sent*, make themselves wholly answerable for the consequences ; and as they are following their own devices, they may justly be left to stand or fall by their own wisdom and strength ; but in how hazardous a situation they must then be, a few words may sufficiently illustrate.

‘ And here the various temptations which lie in the way to greatness might very properly come under consideration. But I pretend not to enumerate, much less to enlarge upon these : neither, indeed, will the time permit me to do more than just to touch upon a few of those sins, which too easily beset the possessors of it. Such are luxury and intemperance, with all that train of ills natural and moral, which usually attend upon them. These vices, it is true, are not peculiar to exalted stations ; but then, to persons of high rank and studious of popularity, they put on the air of necessary virtues, and come recommended under the advantageous names of hospitality and magnificence. Such again are pride and self-conceit, with which the applauses of sycophants are perpetually puffing up men in power and affluence, whilst these have but little leisure, and perhaps still less inclination, to correct such impressions, by *communing with their own hearts*.—Such also are insolence and haughtiness towards inferiors in general, and want of feeling for the distresses of the afflicted part of them :—But such, above all, is a dangerous forgetfulness of God, and a fatal neglect of the concerns of another world. The great and powerful are so beset with the solicitations, so encompassed by the incense offered up to them by their fellow-creatures, that the very thought of presenting their own to their great Creator, cannot, without some difficulty, gain admittance. Amidst the crowd of many things, about which they are careful and troubled, the one thing needful is, from time to time, dismissed to some more convenient season, till at length their affection becomes fixed on those objects which have so long engrossed their attention. Were high life (as it is sometimes called) exposed to no other inconvenience or snare besides this, surely no wise man could, with importunity, thrust himself upon a station of so much danger.

‘ And yet pre-eminence and power, at the same time that they endanger a man’s virtue, do also heighten his obligations to exemplary degrees of it : for though God *has given no man licence to sin*, what persons of inferior rank do, is comparatively of little moment to the world about them. Their actions are known to few, and imitated by yet fewer, and the consequences rarely

rarely spread farther than that small circle by which they are circumscribed : whereas, the motions of persons in an higher orbit are seen and attended to, and their influences felt by all. The behaviour of great men, every thing they say or do, may have very extensive consequences : on their advice and influence not only the morals and happiness of a few, but the good order of kingdoms, and (which is of still higher moment) the advancement of true religion, and the salvation of souls, may often very much depend. And how awful a situation is this ! how little to be courted ! rather how much to be dreaded ! especially when we look forward to that great day, when authority and influence must, among other talents, be strictly accounted for !

So far then we see, may the pains we take in pursuit of honour and advancement, be from forwarding us in the more important race that is set before us ; that our very success in the former, will lay an additional weight upon us in regard to the latter : it will multiply and strengthen our temptation to sin, whilst it enlarges and enforces our obligations to duty ; at once adding to our danger, and (in case of miscarriage) increasing our condemnation.

‘ But if, for men in power and authority, it be at the same time so very difficult to keep themselves pure, so almost unavoidable to become partakers of other men’s sins, it may be asked with regard to the powerful, as it once was concerning the rich, *Who then can be saved ?* And the answer must be the same that was then given, *With God all things are possible.* When Providence placeth men in any station, they may, if not wanting to themselves, depend upon receiving supplies suited to the necessary demands of it. The hazardous nature of any service is a good reason against rushing into it eagerly, and without just occasion ; but where duty calls, the consideration of danger must be regulated by it.—In short, we may with Agar deprecate the two extremes, in respect of honour as well as riches ; and, I hope, enough has been said to illustrate the prudence, ordinarily at least, of so doing. But our prayers, and our other endeavours, should always be employed with entire resignation to his will, who hath a right to dispose of us in his own way, and who best knows how to place us in a situation, as well as *to feed us with food, convenient for us.*’

We wish we could have laid before our readers the author’s application of the considerations already offered, to the regulation of our practice. But the extent of this article obliges us to close our extract here, and to content ourselves with recommending to them the perusal of the remainder in the work itself ; assuring them that they will find it, like all the other discourses of this author, animated, and replete with good sense.



We singled out this sermon, from which to give our specimen, as particularly deserving the attention of the public, at a juncture when we every day hear of competitions for power and preferment, and when it is of the utmost importance both to public and private peace, that ambition should be duly regulated.

We cannot take our leave of this author without adding some reflections, which were often present to our minds during our perusal of these discourses. Our author's life, we are assured, was in every respect as excellent as his writings; an example of true rational piety, and such as became a christian divine; and yet, with all this worth, and these abilities united, he never obtained any higher preferment than what he succeeded to of course in his college, and to which the most ordinary talents, and common decency of behaviour would have recommended him. It cannot be pretended that his merit was neglected because it was hidden in obscurity. His behaviour, in a very useful and conspicuous station, in one of our universities for a long course of years, was such, as made his merit generally known. To all of rank and eminence in the church, it must have been particularly known; and yet he never found a patron: whilst men with not half his merit, or whose merit at least was not half so well, nor so publicly approved, were daily rising to dignities and rich preferments in the church. Every friend of our established church, must see with regret so strong a proof that something else besides merit is necessary to recommend a man to preferment. If this must give pain to every ordinary spectator, how severe must be the reflection to those, who in this, or any other instance, must condemn themselves of having neglected merit, when they had it in their power to distinguish it. They who have preferments to bestow, must be sensible that it is a trust reposed in them for the public good, and that they are answerable to God and the public for their discharge of it. They must be sensible that this power was not put into their hands, to enable them to give wealth to their friends or dependents, or to the dependents of some man in power, who may repay to them a double favour; but that they might encourage merit, and, as far as temporary blessings can be its reward, reward it. If then they raise an unworthy man, and neglect the worthy, they abuse their trust, and misapply their power; they throw discouragements in the way of merit, and, instead of kindling and keeping alive in the breasts of young men a desire to excel in their profession, they put them upon pursuing other roads to preferment, which appear to be more successful way, they have still further consequences to answer for. For if an unworthy man is raised to a place of trust in the church, all the mischiefs that may arise from his misconduct, ill exam-  
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ple, or inabilities, are certainly chargeable upon those who placed him there; and if the man of merit is disregarded, and left in a low station, all that the cause of virtue suffers from the want of his abilities, will certainly be laid to the account of those who might have raised him to a station where his merit would have had the most extensive influence. We take no pleasure in dwelling on a subject, which, though it casts no reproach on our religion, or on the constitution of our church, doth certainly furnish conclusions little to the advantage of its present administration: nor should we have made the reflection, had it not led to another manifestly favourable to religion.

It hath been commonly urged by unbelievers, that the testimony and the reasonings of our clergy, in favour of Christianity, deserve no regard as coming from persons evidently interested in its success. In answer to which, we would only desire any impartial person to look into the state of the world, and the state of the church, and then to determine whether the members of the latter may be said to have pursued their interests when they embraced its party. Let a fair comparison be made between the clergy and men of equal abilities in the world, and we believe it will be acknowledged, that they would not have injured their temporal interests by engaging in any other course of life. On such a comparison it must strike us not a little, to see in every branch of secular business men of the most contemptible abilities amassing enormous sums, and bequeathing princely fortunes to their families, whilst in the sacred profession we behold men adorned with talents, which would have added lustre to any station, starving, as it is not improperly called, on a curacy, or even where they have been thought tolerably successful, enjoying a bare sufficiency, and leaving a worthy family in distress.

Let the infidel then blush to echo this stale objection, or whisper it only to those who are entirely ignorant of the state of the world: let him learn in silence, that it happens, no doubt, providentially, that those who have distinguished themselves most in defence of Christianity, have been amongst the inferior and neglected clergy; and let him be told, to his confusion, that we number amongst the ablest advocates of Christianity, a CHILLINGWORTH, a HOOKER, a LELAND, a FOTHERGILL.

ART. IX. *Medical Commentaries. Part 1. Containing a plain and direct Answer to Professor Monro, jun. Interspersed with Remarks on the Structure, Functions, and Diseases of several Parts of the Human Body. By William Hunter, M. D. 4to. Price 4s. 6d. Millar.*

WHAT first attracts the eye and the approbation of the reader, in opening this performance, is the beauty of the paper and print, a circumstance but too much neglected in the generality of modern publications. Prefixed to these commentaries is an advertisement, importing, that the author has formed the design of offering to the public, from time to time, his observations in anatomy, surgery, and midwifery; that the second part will contain an account of the *gravid uterus*, the long delay in publishing which has afforded favourable opportunities of making improvements on this subject; and that the plates, illustrating the description of the *gravid uterus*, will be published separately in a large folio volume. This must be a very agreeable declaration to all those who are acquainted with the doctor's capacity and precision, and know what indefatigable pains he has taken, and what extraordinary expence he has incurred in procuring plates so executed by the best artists, as will at once do honour to the arts of engraving and anatomy. In his introduction we find a modest apology for troubling the public with the sequel of a controversy, which some time ago unhappily arose between him and Dr. Alexander Monro, junior, of Edinburgh, touching certain anatomical discoveries. 'But (says he) the treatment I received from that gentleman, has been so very singular, that it was insisted upon by my friends, that I should publish a full state of the case, supported by unquestionable testimony.' Indeed, it must have required an extraordinary share of patience and philosophy, to be silent so long under the acrimonious impeachment of an adversary, who not only endeavoured to deprive him of that honour to which he had such an unquestionable claim, as the unprejudiced reader will see in perusing this performance; but also aggravated the injury with the most illiberal reproaches, taxing him with want of veracity, and indeed of common honesty; with falsehood, malice, envy, ignorance, folly, and presumption †. Dr. Hunter observes, that the original dispute turns upon facts and dates; and therefore does not allow of quibble or evasion; that what relates to the injection of the *tubuli testis*, and to the use

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† See Dr. Monro's pamphlet, intitled, *Observations Anatomical and Physiological*, wherein Dr. Hunter's claim to some discoveries is examined; particular pages 2, 4, 10, and 11.



of the lymphatic vessels, must be historical, and must be supported by sufficient vouchers.

In the first chapter Dr. Hunter produces the evidence of six gentlemen of unquestioned veracity, who attended his lectures at the time, to prove that, in November 1752, he injected the *vas deferens* in the human body with mercury, and by that method filled the whole epididymis, and the tubes that come out from the body of the testis, to form it: that, in a few days after, the doctor's brother, Mr. John Hunter, made another preparation of the same kind, and shewed the testis open, with the tubular internal substance very generally filled with mercury. The gentlemen, who bear witness to this important fact, are these: Mr. Galhie, of Spital-square, surgeon; Mr. Watson, of Marlborough-street, surgeon, and reader of anatomy; Mr. Davenport, of Norfolk-street, surgeon; Mr. Davies, of King-street, surgeon; and Mr. Pile, of Parliament-street, Westminster. Thus Dr. Hunter has effectually complied with the desire of Dr. Alexander. Monro, jun. who, in his pamphlet †, advised him to produce the testimony of some few of the number who saw the preparation in question, in Dr. Hunter's Autumn course for the year 1752.

The authors of the Critical Review, in giving an account of a pamphlet, published by Dr. Monro at Berlin in 1757; in which he assumes to himself the merit of having discovered, that the lymphatic valvulous veins were no other than absorbents, could not help expressing their surprize, that he should claim that as a discovery which had been many years publicly taught by Dr. Hunter; and that in his pamphlet, he should not once name Dr. Hunter, although he had attended his lectures, and heard him expatiate upon the same subject. Dr. Monro, in his own justification, affirmed, that he had of himself made the discovery of the true use of the lymphatics, and confirmed it by experiments, before he knew the least tittle of what Dr. Hunter had done on the same subject: nay, he went farther: he or his father declared, that before he arrived in London, he had never heard a syllable of Dr. Hunter's opinion concerning the lymphatics; and therefore he concluded, that Dr. Hunter had gleaned all that he knew of the matter from his inaugural dissertation, published at Edinburgh in the year 1755. He seemed to triumph in this demonstration, and to challenge Dr. Hunter to prove, by evidence, that he ever broached and supported such a doctrine before this period.

In the second chapter of the performance now before us, Dr. Hunter proves it accordingly, by manuscript notes taken from his lectures, before Dr. Alexander Monro pretends to have

made the discovery; for he owns, in his pamphlet †, that it was not till the summer 1753, that he received the first hint that the lymphatics were not continued from the arteries, but that they came from the cellular membrane, and consequently were absorbents. The notes here inserted are owned, by Mr. Symons, of Exeter, surgeon, who attended Dr. Hunter's lectures in the year 1746, and the three following courses; by Mr. Hamilton, professor of anatomy at Glasgow, who attended him in 1748, and 1749; by Mr. Watson, reader of anatomy, who attended him in 1748; by Dr. D'Urban, who attended him in 1749; by Dr. Smith, reader of anatomy at Oxford, who attended him in 1750; by Mr. Davenport, who attended him in 1751; by Mr. Galhie, who attended him in the same year; by Dr. Abernethie, of Edinburgh, who attended him in 1752; by Dr. Hadley, physician to St. Thomas's Hospital, who attended him in January 1754; and Dr. Collignon, professor of anatomy at Cambridge, says, in a letter to Dr. Hunter, "I always imagined, that the doctrine of the lymphatics, as described by you in the third paragraph, and which I held as orthodox, was delivered by you at your lectures; but the length of time elapsed since I had the pleasure of attending them, my having omitted to take any notes, and the frequent intercourse which I have had with many of your pupils, for some years, make it impossible for me to recollect with certainty, whether I first had it from your own mouth, or collected it from succeeding pupils." Now if the reader will take the trouble to peruse these notes, written from Dr. Hunter's lectures in the year 1749, and the four following, he will find the very quintessence of that discovery, which Dr. Monro pretends to have made in the summer of 1753.

Dr. Alexander Monro's brother, Dr. Donald, had declared in a letter to the authors of the Critical Review, inserted in the Number for December, 1757, that he had dissected for his father, from the year 1745 to 1750, and had in the winter constantly numbers of the pupils about him, and was intimate with many of them, especially of the English young gentlemen; yet while he remained at Edinburgh, he never could know one thing Dr. Hunter was doing. Dr. Donald Monro having made this declaration, Dr. Hunter set on foot an enquiry, and found, that manuscripts of his lectures were very common among the students at Edinburgh, about the time that professor Monro pretends to have made his discoveries: one, in particular, written by Dr. Alexander Bruce, who had attended several courses with Dr. Hunter; the other, by Dr. Abernethie, who candidly owns, in a letter to Dr. Hunter, that he lent it to several per-

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† See pages 22, 23, and 24.

sons, and to the best of his remembrance, to Mr. Greenhill, in the winter of the year 1753-4. These are pretty strong presumptions against Dr. Alexander Monro, jun. who, in the Edinburgh Essays and Observations, published his account of the injection of the *tubuli testis*, in the year 1754; and in the summer 1755, published a Thesis, in which he mentions his opinion of the lymphatics: but what seems to close the dispute, without any possibility of revival, are the following letters from Dr. Black, professor of medicine at Glasgow, to Dr. Hunter, inserted in the third chapter of these Commentaries.

‘The reader would be astonished (says Dr. Hunter) if he knew the circumstances minutely, many of which I am under a necessity of suppressing. I will take the liberty of mentioning only one little piece of private history, which I presume will be satisfactory. I knew that Dr. Black, professor of medicine at Glasgow, who gave the letter in favour of Dr. Monro, had studied at Glasgow before he went to Edinburgh, where I imagined he must probably have known something of my opinion about the lymphatics before he became acquainted with Dr. Alexander Monro, jun. I made some enquiry, and was informed my conjecture was well founded: then I wrote a letter upon the subject to Dr. Black, in which I proposed the three following questions; first, if he had seen a MS of my lectures at Glasgow or Edinburgh; secondly, if he knew it was an opinion of mine that the lymphatics were the system of absorbents, previously to his seeing Dr. Monro’s MS on that subject; and then, thirdly, if he had said any thing of this to Dr. Monro when he saw his manuscript. In answer to this letter I received the following, which I shall give at full length.

“Dear Sir,

“The dispute between you and Dr. Monro has given me a great deal of concern, and I have often wished that my endeavours to prevent it had been successful. But since I was not so happy as to effect this, and that I am called upon as a witness, the only task left me is to do impartial justice to both sides, by attesting those facts of which I have any knowledge, and concerning which my testimony is demanded. This I have already done with respect to Dr. Monro; and shall now likewise answer those questions which you have been pleased to put to me.

“In answer to the first question, I must assure you, that I never saw, nor ever had any knowledge of any manuscripts of your lectures.—But I must declare, in answer to the second, that I knew it was an opinion of yours, before I went to study in Edinburgh, that the lymphatics were a system of absorbents, and therefore quite distinct in their nature and office



fice from the vessels which belong to the system of the heart. This I learned from Dr. Cullen; and the argument mentioned to me, according to the best of my remembrance, was, that in making injections, you had observed that the lymphatics were commonly filled when the injected matter was extravasated, and not otherwise; and, if I am not mistaken, he likewise told me, that, agreeable to this opinion, you filled the lymphatics of the testicle with air by bruising its substance a little, and blowing air into it through a hole in the *tunica albuginea*.

“ The conversation which passed between Dr. Monro and me when he shewed me the manuscript for his *thesis*, was, according to the best of my remembrance, to this purpose. As soon as I had read it, I told him that he must strike out intirely the Dissertation upon the Lymphatics, because the opinion he there proposed and supported, had been entertained by you a very long time. I even ventured to tell him, I could not help suspecting his having got a hint of it, some time or other, from me. He seemed surpris'd and displeas'd, and asserted, that it occurred to him in consequence of some *phenomena* in his experiments, as related in the Dissertation; that he owed it to no person whatever; and that he was resolv'd to publish it immediately. I insisted that, at any rate, if he did publish it then, it would be absolutely necessary for him to mention Dr. Hunter as having been of the same opinion before him, both because I thought politeness and candor required such a confession, and because he might expose himself to very disagreeable suspicions by acting otherwise; but advis'd him to delay the publication of it until he had frankly convers'd with Dr. Hunter himself, whose course he propos'd to attend the following winter, not doubting but that, by such a conversation, all cause of shyness and dispute would have been prevented one way or other.

“ This, Sir, to the best of my remembrance, is the substance of what pass'd between us upon this affair, the consequences of which have since given me a great deal of uneasiness.

“ I am, my dear Sir, with the greatest esteem,

Glasgow,  
July 1, 1760.

Your most humble servant,

JOSEPH BLACK.”

“ When I shewed this letter among my friends, some of them seem'd to think, that, in strict justice, Dr. Black ought to have mention'd some of its contents in the letter which he gave as a testimony for Dr. Monro. I own his conduct did not require any apology with me; I was well convinc'd of his integrity, and approv'd of his benevolent tenderness. However, I wrote to him again upon the subject, and was favour'd with his answer, which I think it my duty to lay before the reader.

“ Dear

“ Dear Sir,

“ I received your letter of the 10th of this month, and cannot oppose your intention of printing my former. I am obliged to you for the tenderness and delicacy with which you express your concern, lest the world should find any difficulty in accounting for my conduct in this affair. I confess it has been improper. When I wrote my letter to Dr. Monro, I ought, no doubt, to have also declared those circumstances which seem to favour your side of the question: nor do I pretend to offer a sufficient apology; but you must give me leave to tell you, how I was induced to act as I did. And if I disclose sentiments which may not perhaps agree altogether with yours, you must forgive the freedom I take, and consider that it is requisite for me to give my motives for what I did.

“ I must own therefore that I was under no necessity, but moved by compassion for a friend, who had taken a step which I no doubt thought excessively wrong, but who was threatened with the most afflicting and insupportable of misfortunes, the loss of his character and reputation, and who, after all, might possibly suffer this loss undeservedly too, through my being forward in publishing what you have lately got from me. For though I could not help suspecting, from the circumstance of our frequently conversing together when I was in Edinburgh, that, tho’ he might afterwards forget, he might have had the first idea of that opinion concerning the lymphatics from me, yet I had no reason to be satisfied of this point. And that he could pick up every particular of your arguments and experiments in order to publish them as his own, is what I could not believe. I knew him to be acute, industrious, and keen in the pursuit of knowledge; and believed him very capable of inventing the several arguments and experiments which he has published in his *thesis* and dissertation, but could not conceive him to be capable of the other: and I must observe, that before I saw Dr. Monro’s papers, tho’ I had a general notion of your doctrine upon the lymphatics, I was not master of many arguments in support of it;—because no doubt I had not attended sufficiently to the subject, or had forgot a part of what I had heard, or had not heard the whole: but this I am sure of, that I read this part of his papers with particular pleasure, as finding that doctrine rendered much more probable and interesting than I had conceived it before; for he did not communicate his thoughts upon the subject to me until he had put them together in writing.

“ When I therefore considered what he must suffer, should I add probability to the accusations with which he was charged, and considered at the same time, that I had no reason to be satisfied

tified that he deserved such distress, I was persuaded to give at that time such part of my evidence only, as was perfectly direct and conclusive; and to reserve the rest until you laid me under the necessity of declaring the whole.

“ You desire to know in what particular manner Dr. Monro communicated to me the method of raising the lymphatics by blowing air into the glands. So far as I remember, when he said that he could raise the lymphatics in this way, he told it me as a piece of anatomical news, or as a curious anatomical fact, which I imagined was a discovery of his own, as I had not consulted Nuck or Cowper upon the subject; but I cannot say, that he either mentioned Nuck or Cowper, or said that it was his own.

‘ I hope you will forgive the freedom I have taken in this letter, and believe me to be with the greatest respect,

*Glasgow,* Your sincere friend and humble servant,

*Feb. 26, 1761.*

JOSEPH BLACK.”

‘ These letters are so strong and clear, that they need no comment.’

It is a little surprising that professor Monro, sen. should assure the public in his letter, inserted in the Critical Review for November 1757, that his son Dr. Alexander, went to London in absolute ignorance of Dr. Hunter's having any particular opinion concerning lymphatics.

As Dr. Monro, in his pamphlet, gives himself credit for having observed the rules of civility and decorum, in visiting Dr. Hunter, when he returned from abroad to London, Dr. Hunter observes it was very strange he should behave so respectfully towards a man whom he so immediately afterwards loaded with public abuse: but the truth is, he had been some days in London, and, no doubt, learned from his brother all that had passed concerning this dispute in his absence; and he called at Dr. Hunter's house in Jermyn-street, on the eve of his departure, at an hour when he knew the doctor was lecturing at Covent-Garden, and could not possibly be at home. Having observed this form of decorum, he repaired to Edinburgh, where he wrote and published his pamphlet, in which he represents Dr. Hunter as a man devoid of knowledge, candour, and veracity.

The fourth chapter contains remarks upon some extraordinary paragraphs in Dr. Monro's pamphlet. That gentleman taxes him with having insulted him at his lecture; and the doctor demonstrates that nothing could be farther from his intention. Dr. Monro says, that in describing the testicle, Dr. Hunter observed, that some anatomists thought they perceived remarkable vessels coming off from the epididymis; but that, for his part, he never had seen any such vessels, and therefore questioned if such discoveries were much to be trusted. Dr.

Monro



Monro supposed this remark was levelled at him: 'but most unluckily for the doctor (says he) when he handed about his preparation, I evidently saw in it one of those very vessels, as conspicuous as I had ever observed before, &c.' He adds, 'While this serves as a sample of the doctor's civilities and respect, it may at the same time give an idea of his accuracy in making observations and circumspection in drawing conclusions. A proof too of the doctor's candour is, that, since that time, he demonstrates such vessels, and passes over in silence by whom they were first remarked and described; or in what way, or by whom, they were first pointed out in his own preparations to his brother, and so to himself.' We apprehend that Dr. Hunter could not have been treated with more contempt, had he been a corn-cutter; and that he could not have deserved more contempt, had his antagonist been a second Hippocrates, and himself a tooth-drawer. But the true state of the case is this: Dr. Hunter did not believe that any such vessels existed; and therefore being under the necessity of declaring his opinion, he declared it with all the delicacy which the nature of the subject would admit, and appeals to the audience for the truth of this assertion. Dr. Monro pretended to see the vessel in the epididymis, even while it was inclosed in a bottle. Dr. Hunter's brother afterwards took it out of the bottle, in presence of several gentlemen, examined it with the utmost accuracy, found it to be a little part of the epididymis projecting beyond the rest; unravelled the greatest part by dissection, and observed it was made up of the convolutions of the common excretory canal, &c. That Dr. Hunter ever after described such vessels is an absolute falsehood. His pupils will bear witness to the contrary. He was, and is fully convinced, that no such vessel exists, and that the error lay on the side of Dr. Monro. We will add in our own names, that by undoubted advice from Edinburgh, Dr. Alexander Monro, jun. who triumphed so much in this discovery, and exulted so much over his senior—we will not say, his better, in anatomy, for having overlooked it, has, at his public lecture, recanted his opinion about this matter, and fairly owned himself to have been mistaken. The remaining part of this chapter is taken up in shewing what experiments he and his brother had made towards ascertaining the doctrine of the absorbing system, and exposing other inconsistencies in the charge exhibited against him by professor Monro.

The fifth chapter treats of absorption by veins. Dr. Monro had very unfairly taxed Dr. Hunter, with asserting that the red veins do not absorb, and repeats the old charge of ignorance upon this score. Dr. Hunter never fathered that hypothesis, therefore the accusation is unjust: but this hypothesis was  
adopted

adopted by us, the authors of the Critical Review; and we have not as yet altered our opinion, notwithstanding all that Mr. Professor has said to prove the absurdity of it. Perhaps, when he has acquired a little more experience, he will find it convenient to retract his notion upon this subject, as he has already done in the other. Dr. Hunter did, indeed, in the winter of 1759-60, say at his lectures, that he believed the red veins did not absorb; and gave his reasons for that belief. His own doctrine of the transudation and absorption of fluids in animal bodies, and the following experiments on live animals, made by his brother, to ascertain his belief touching the absorbing power of red veins, are so curious and satisfactory, that we are much mortified, the narrow limits of our work will not allow us to insert them entire. But we strenuously recommend the perusal of them to the reader, and in particular to the consideration of Dr. Alexander Monro, jun. who seems to treat other men's notions with the most supercilious disregard. In the latter part of this chapter, Dr. Hunter refutes what Dr. Monro adduces as direct proofs, that red veins absorb; and makes some other shrewd observations, not very favourable to the anatomical characters of Dr. Monro and his father.

In chapter the sixth our author proves, that he had demonstrated in all his courses of lectures, from the year 1747, the lachrymal gland and its ducts in the human subject, concerning which Dr. Alexander Monro, jun. says, in his pamphlet, that several of the most celebrated anatomists, particularly Morgagni, Vater, Haller, and Zinn, had exhausted their patience to no purpose, in quest of such ducts in the human subject, and that he discovered them in the year 1753; which indeed has been to him a year of discovery.

Chapter the seventh contains an examination of what professor Monro, sen. published as a defence of his son; and answers particularly that paragraph in which he is said to have perpetual disputes with Pott, Haller, Albinus, &c. but, previous to this reply, he gives us some judicious observations on the method to be taken in making experiments on living animals, to prove that the lymphatics do actually and certainly absorb; and these are followed by a curious case tending to illustrate his theory. He shews that he never had any disputes with Haller, nor with Albinus, though both of them had anticipated him in publishing some things as discoveries, which he had known and publicly taught before their publications, particularly with regard to the second set of teeth, and the doctrine that the periosteum, dura mater, tendons, and ligaments, were altogether insensible, or, at least, were endowed with a very small degree of sensibility. Here follow many sensible observations on this subject, and strong presumptive proofs, that Haller was obliged

to Dr. Hunter for the discovery; for this last gentleman conceived the opinion in 1741 or 1742, when he attended St. George's Hospital; taught it in his lectures in 1746; confirmed it by the remarkable case of Mr. Serjeant Ranby's finger in 1748; and baron Haller avowed nearly the same opinion in 1753.

In the ninth and last chapter Dr. Hunter has given a full state of the dispute between him and Mr. Pott, who, in his account of the rupture in which the testis is in contact with the intestine, seems to have treated Dr. Hunter in the same manner as professor Monro treated him with respect to his doctrine of the lymphatics. This part of the work is enriched with valuable observations on the state of the testis in the fœtus, and on the hernia congenita, by Mr. John Hunter, and illustrated with three plates beautifully engraved. This curious investigation, we, in a particular manner, recommend to the attention of the anatomical reader.

The appendix contains what was published in the Critical Review, relating to the dispute, before Dr. Alexander Monro, jun. wrote his *Observations Anatomical and Physiological*.

On the whole, the remarks on the structure, functions, and diseases of the several parts of the human body, contained in these Commentaries, are such as do honour to the anatomical skill and sagacity of the author. With respect to the controversy, our opinion is, that his evidence is full, clear, and unquestionable; that his facts are apposite; and his arguments conclusive.

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ART. X. *The Adventures of Sir Launcelot Greaves.* 2 Vols.  
12mo. Pr. 6s. Coote.

INSTANCES of the *vis comica* are so rarely exhibited on the stage, or in the productions of our novelists, that one is almost induced to believe wit and humour have taken their flight with public virtue. The poets of these days aim at nothing more than interesting the passions by the intricacy of their plots; if a smile be accidentally raised upon the countenance, it rather proceeds from our finding the characters of the drama in some ridiculous or unexpected situation, than from their having said or done any thing characteristical. In novels especially, the historian thrusts himself too frequently upon the reader. Take a single chapter and it will appear egregiously dull, because the whole joke consists in untying some knot, or unravelling some mystery, and is generally placed in the epigrammatic fashion, in the tail. It is the suspense merely, with respect to the issue, that engages the reader's attention. Characters are distinguished



guished merely by their opposition to some other characters; remove the contrast, and you annihilate the personages, just as little wits in conversation are reduced to mere inanimate figures, when you have taken away the fool who drew forth their talents. How different from this is the ridiculous simplicity of Adams, the absurd vehemence of Western, the boisterous generosity of Bowling, the native humour of Trunnion, and the laughable solemnity of uncle Toby! Each of these characters singly is complete; without relation to any other object they excite mirth; we dip with the highest delight into a chapter, and enjoy it without reflecting upon the contrivance of the piece, or once casting an eye towards the catastrophe. Every sentence, and every action, diverts by its peculiarity; and hence it is that the novels in which those characters are to be found, will furnish perpetual amusement, while others, which entertain merely from the nature of the incidents, and the conduct of the fable, are for ever laid aside after a single perusal: an engaging story will bear relating but once; a humorous character will bear viewing repeatedly.

The two principal characters, unless we except that of Miss Darnley, in this little ingenious piece, seem to be formed on those of the admirable Cervantes, the grave knight of la Mancha, and his facetious Squire. They resemble without imitating, and remind us of what imparted exquisite enjoyment, without diminishing their own novelty. Readers unacquainted with the don and his squire, will be delighted with Sir Launcelot and Crabshaw; those who have attended that mirror of chivalry through the course of his strange adventures, and listened with wonder to the shrewd remarks of Sancho, will be surprised at the possibility of giving originality to characters formed on that model. Nor are these the only portraits on which this author hath lavished the powers of genius; those of Crowe, Ferret, Oakly, and some others, are truly characteristic, and demonstrative of the genuine humour, satirical talents, and benevolent heart of the writer. That admirable faculty of describing sea characters with propriety, so conspicuous in his other productions, is here displayed with renovated vigour. Captain Crowe is a tar of as extraordinary a cast as either Bowling, Trunnion, Pipes, or Hatchway. His manners and dialect are purely those of the watry element; yet both are perfectly original. It has been said that Shakespear has drawn a natural character in Caliban, not to be found in nature. We may with equal reason affirm, that Crowe is a true seaman that never existed, who talks in tropes and figures borrowed from his profession, but never used before. In a word, the author has invented a language for this amphibious species, so extremely natural, that nothing can be better adapted

to express the character, of which the reader may peruse a specimen in the following address:

“What cheer, brother? You see how the land lies. Here have Tom and I been fast ashore these four and twenty hours; and this berth we have got by attempting to tow your galley, brother, from the enemy’s harbour.—Adds bobs! if we had this here fellow whoreson for a consort, with all our tackle in order, brother, we’d soon shew ’em the topsail, slip our cable, and down with their barricadoes. But, howsomever, it don’t signify talking,—patience is a good stream-anchor, and will hold, as the saying is,—but, damn my—as for the matter of my boltsprit.—Hearkye, hearkye, brother, damn’d hard to engage with three at a time, one upon my bow, one upon my quarter, and one right a-head, rubbing, and drubbing, lying athwart hawse, raking fore and aft, battering and grappling, and lashing and clashing—adds heart, brother; crash went the boltsprit—down came the round-top—up with the dead lights—I saw nothing but the stars at noon, lost the helm of my seven senses, and down I broached upon my broad-side.”——

ART. XI. *The Art of Poetry, on a new Plan. Illustrated with a Variety of Examples from the best English Poets; and of Translations from the Ancients: Together with such Reflections, and critical Remarks, as may tend to form in our Youth an elegant Taste, and render the Study of this Part of the Belles Lettres more rational and pleasing. 2 Vols. 12mo. Pr. 6s. Newbery.*

THE method which the editor of this performance has pursued, of mixing precept with example, seemed to have been before wanting in English criticism. In all former systems of this nature, the compilers have either merely selected the beauties of our poets, without directing our judgment or taste to an approbation of their choice; or have strung up a number of dry rules, with short and inadequate examples, which pass coolly through the understanding, without alluring the imagination, or warming the heart. The system before us directs the youthful student by precepts equally just and unaffected, and artfully relieves the attention with an alternation of well chosen examples, at that precise point we begin to wish for a change.

The reader must not, however, expect in this any metaphysical disquisitions into the principles of criticism, or any efforts to trace to the sources of our pleasure: the author seems pleased rather with describing the effect of poetical combinations, than

with attempting to analyse them : he treats the art more like a poet than a philosopher ; and this is certainly the surest and speediest method of forming our taste, tho' it may fail in satisfying curiosity.

He examines every branch of this pleasing art, and delivers such rules in each as have had the approbation of all former poetical legislators. He takes frequent occasion, however, to dissent from them in many particulars, where their precepts seem to have a foundation only in caprice, and a sanction from fashion. To their precepts he adds many of his own, which we do not remember to have seen anticipated by others.

The examples to those precepts are every where selected with taste and judgment, the best pieces of our best poets are adduced, their beauties illustrated, and their defects examined. In this number we see the poems of many of our cotemporaries gracing the work, and, in turn, receiving just applause. Johnson, Smollett, Gray, Akenfide, Armstrong, Mason, are names that adorn this performance, as they will one day do honour to their age. Nothing is so apt to mislead the student in poetry as affected criticism, or those endeavours to exalt some obscure poem, character, or performance, beyond its merits ; of this defect (from which Addison himself was not wholly free) our author, however, is entirely irreprehensible. His praises are bestowed with candour ; he seems neither envious of great abilities, nor studious to exalt mediocrity.

In this age of criticism, when every coffee-house is filled with precipitate censure, or blind adulation, it were to be wished that our gentlemen would at least endeavour to learn the elements of this science ; and we know of few books better calculated to give them instruction in that respect than this before us, as it contains all that is immediately necessary to be known on the subject. If art can make a bard, the rules of this will be more than sufficient to direct his practice ; if he requires more instructions than are delivered here, before he becomes a poet, we may boldly pronounce that he will never shine in the train of the muses.

With regard to the critic's stile, it is elegant, concise, and correct, at once explaining, in the clearest manner, the beauties he would enforce, and exhibiting an example of the perspicuity he would approve.



## FOREIGN ARTICLE.

ART. XII. *Exposition Geometrique des Principales Erreurs Newtonniennes sur la Generation du Cercle et d'Ellipse Physiques.* 12mo. Paris.

**T**HIS critique upon the Newtonian Geometry, as we may call it, is deep, refined, ingenious, but, in our opinion, captious in many places, metaphysical to an extreme, and so abstracted as to be frequently scarce intelligible. It however carries such strong marks of profound reflection, and elevated genius, as must afford satisfaction to every reader, who has candour enough to confess the merit of a professed attack on principles almost universally adopted. This daring and enterprising writer has undertaken to prove the great Newton guilty of no less than ten capital blunders in his doctrine of the generation of circles and ellipses; and we must acknowledge, that no address and subtlety are wanting to demonstrate the truth of the chief articles of the impeachment, though it may be difficult to convey the same ideas to our readers, without the assistance of our author's demonstrations and diagrams. Newton's idea, that the infinitely small parts of the circumference of a circle are produced by two different forces acting by the tangent and the radius in such directions that those infinitely small parts are the diagonals of infinitely small parallelograms representing the two different forces, is egregiously absurd, according to our author; nor do we indeed recollect any position to this effect in the Newtonian doctrine. This generation of the circle, says the French critique, is impossible, because it would, and it would not, be the least geometrical quantity possible. It would be the least quantity, because an infinitely small part of the circumference of a circle is a pure mathematical point, a quantity which a tangent could touch in one point only; — it would not be the least, because, as the diagonal of a parallelogram, it must be larger than either side representing the two different forces along the tangent and radius: but, with the critic's leave, we apprehend, that, according to Newton's idea, the diagonal and the sides of the parallelogram are in this instance incommensurable, as he means by the smallest portion of a circle, the angle of incidence of the tangent and radius, or that part where the two forces are united; consequently this must be the extremity, and not the length of the diagonal.

The second objection is a consequence from the preceding, and must therefore fall or stand with it. 'The diagonal taken for the side of a circle, would or would not fall perpendi-

cular to the radius.' In the first case it is confounded with the tangent; in the second, it forms an angle less than a right angle, which is contrary to the nature of a circle, all the points of whose circumference are perpendicular to the radius.

'All other geometricians (says the critic a little farther on) regard a circle as the result of an infinity of infinitely small tangents; they identify these tangents with the infinitely small portions of a circumference; and thence assign an uniform action to all bodies contained within the circle.' On the contrary, the Newtonians distinguish the tangents from the infinitely small portions of the circumference of a circle, combine the tangents with the centripetal forces, suppose diagonals and parallelograms, and thus reduce themselves to perplexity, confusion, and absurdity, from the impossibility of preserving the true generation of a circle, and the uniform motion of bodies round a center.

Our critic is of opinion, the Newtonians are guilty of another error in conceiving, that it is sufficient for the generation of a circle to suppose a force acting along the tangent combined with a centripetal force; 'but they do not consider (says he) that there cannot be a true tangent to a curve without the previous supposition of a real and physical radius, to the extremity of which the tangent must be perpendicular.' From this observation he deduces an argument against the Newtonian vacuum, which is one of the most ingenious sophisms we have met with, where the fallacy is rather obvious to the mind than easily demonstrable.

Next he comes to the generation of the ellipsis, which he makes equally faulty with that of the circle. In consequence (says he) of that infinity of increasing diagonals which they suppose, the centripetal force is infinite in relation to the projectile force. The former is as the squares of the times; the latter, as the times simply: whence it is inferred, that a body in motion would be influenced only by the centripetal force, by which means the planets would be precipitated to the centers of their motion.

Again, our critic charges the Newtonians with not observing, that an elliptical motion is composed of a circular, combined with a motion alternately centripetal and centrifugal. Therefore the circle is one of the generating powers of the ellipse; and an ellipse is only a circle, whose diameter continually decreases in an infinitely small portion, and whose tangent is inclined to the diameter, or radius: 'Hence the geometricians have said, that an ellipsis was no more than a circle *extended or contracted*, or rather, *elongated or retrenched*, with respect to its breadth.' These few instances sufficiently evince, that our critic is another *analyst*, who, from a peculiarity of thinking, raises

raises specious objections that have no real existence; a caviller, who by strong powers of abstraction, of refinement, and sophistry, renders problematical principles which before appeared self-evident. Upon the whole, we apprehend this author can be useful only as he teaches us to think deeply, examine accurately, sift the most glaring truths, and habituate the mind to close attention and profound speculation.

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## Monthly CATALOGUE.

Art. 13. *Remarks upon Milton's Paradise Lost. Historical, Geographical, Philological, Critical, and Explanatory.* By W. Massey. 12mo. Pr. 3s. Keith.

IN a short preface to this performance the author tells us, that 'Dr. Newton's Collection of the Remarks of various Writers upon Milton's poetic Works, is an elaborate and judicious Performance. But as the *notes* are printed with the *text*, that makes the price of the book come high; and as *Paradise Lost*, in one form or other, is in most people's hands, many are loath to be at the double expence of buying the book again for the sake of the notes. These *remarks*, therefore, which I have made in as concise a method as I well could, are printed by themselves in a little pocket volume, which I hope will answer the expectation of those for whom they are principally designed.'

The book contains explanations of the technical terms, with illustrations of the historical facts alluded to in the *Paradise Lost*, in the manner of the scholia and commentaries on the Greek and Roman classics; seems to be executed with care and judgment, and may be of great service to the readers and admirers of Milton, especially to the young and illiterate, who are incapable of relishing many of his beauties from their ignorance of ancient and modern history.

Art. 14. *A Familiar Explanation of the Poetical Works of Milton. To which is prefixed, Mr. Addison's Criticism on Paradise Lost. With a Preface by the Rev. Mr. Dodd.* 12mo. Pr. 2s. 6d. Tonson.

This *familiar Explanation* is of the same kind with the preceding article, being designed, as the Rev. Mr. Dodd informs us in the preface, to explain all the difficult words and passages in Milton's Poetical Works, digested into alphabetical order, which might serve to the common reader instead of more diffuse comments, and might be to all a portable and familiar at-



tendant upon that inimitable author. Mr. Dodd thinks it is executed with *good* judgment and propriety, as it is at once short, clear, and full, and that the public will therefore receive it favourably.

Notwithstanding what Mr. Dodd has advanced in favour of this performance, we cannot see any great degree of merit in it. One half of the book at least is filled with Mr. Addison's *Critique on the Paradise Lost*, published originally in the *Spectators*, and here reprinted; a kind of plagiarism much practised, and which we by no means approve. The alphabetical dictionary which follows, seems calculated for none but the very young, ignorant, and illiterate, as the reader will perceive from the following brief quotations :

Aërial, (our author tells us) means, *inhabiting the air*.——Amity, *friendship*.——Beach, *the shore*.——Beldam, *an old woman*.——Belated; *benighted*.——Commiseration, *pity*.——Connubial, *matrimonial*.——Diffident, *not confident*.——Elixir, *a cordial of any sort*.——(Quære, whether the faculty might not dispute the propriety of this definition?)——Fallible, *liable to error*.——Impostor, *one who cheats by a fictitious character*.——Inundation, *the overflow of waters*.——Laurel, *a tree whose branches wear the marks of victory*.——Malady, *a distemper*.——Pacific, *peace-making*.——Peerage, *the body of peers*.——Prow, *the head of a ship*.——Turret, *a small tower*.——Supple, *pliant*.——Yawning, *opening wide*; and Zephyr, *the west-wind*.

The author of these notes likewise informs us, that Socrates was an *Athenian philosopher*: that quiver signifies *a case for arrows*; and oblivion means *forgetfulness*: that a nightingale is *a small bird that sings in the night*, (surprising!) an elephant, *the largest of all beasts, whose teeth are ivory*: and an eagle, *a large bird of prey, particularly sharp-sighted, who builds her nest on high rocks and lofty trees*.

We make no doubt but that there are many *grown gentlemen and ladies* in this kingdom, to whom these informations may be very useful; but to such we would recommend some other books rather than *Milton's Paradise Lost*, which we believe, as being utterly unintelligible, would afford them very little pleasure or satisfaction.

Art. 15. Sophia. By Mrs. Charlotte Lennox. 12mo. Pr. 6s. Fletcher.

In this little history is exemplified the triumph of wit and virtue over beauty, with that delicacy peculiar to all the novels of the ingenious Mrs. Lennox. The lesson is instructive, the story interesting, the language chaste, the reflections natural, and the general moral such as we must recommend to the attention of all our female readers. It is commonly asserted, that

that women are sooner corrupted by the vicious of their own sex, than of ours; we have before us an instance, which evinces they are more agreeably instructed. A woman only can enter justly into all the scruples and refinements of female manners.

Art. 16. *Christianity true Deism, addressed to the younger Clergy of the Church of England.* By Misophenax. 8vo. Pr. 1s. 6d. Griffiths.

Misophenax administers wholesome advice to warm, petulant, and supercilious young divines, puffed up with high notions of the extraordinary importance of their function, sticklers for the decisive authority of the church, and vehement opposers of the use of reason in religion, and toleration of conscience. With respect to his argument in favour of deism, we apprehend he has missed his aim, because writers of those principles are not reproached for demonstrating the attributes of the divinity from the light of nature, but for their intire disbelief of revelation.

Art. 17. *Aulii Persi Flacci Satyræ, cum Notis.* 8vo. 1s. Wilson.  
—— *negatas artifex sequi voces.*

We should have no fault to find with this edition of Persius, if the text was a little more correct: as for the notes, some of them are curious enough. For example; *Et raptum vitulo caput ablatura superbo*—note. “*Superbo Casare*—the capital calf.”—— Now we should be glad to know, wherefore *Casare* was here substituted for *Vitulo*. This, with the preceding, and the two following lines, are supposed by some commentators, to be a quotation from some fustian poetry written by Nero, and Nero, to be sure, was no better than a calf in poetry; but the subject is the story of Pentheus, murdered by his own mother Agave, a priestess of Bacchus, at the head of the Bacchanalians, who took Pentheus for a calf. Moreover, we cannot help signifying our dissent from our author’s interpretation of the following expression:

—— *Pueri, sacer est locus: extra  
Meiite*——

The *extra meiite*, he explains, *impregnate patricios*; and in his note illustrates the passage, by referring to a most obscene phrase in another part of the work, viz. *Patricia immiat vulva*.——*procul este Profani!*

No offence to our learned editor, we apprehend Persius could not be guilty of such an absurdity as to hint at the possibility of impregnating the patricians or fathers of Rome: for though, in all probability, some of them might have been not

unaptly termed old women, we cannot conceive they were at all capable of gestation. Besides, the phrase *extra miete* is no more than a caution to the boys, not to make water in holy ground. We are given to understand by Ælius Spartianus, that it was a capital crime to make water in any place consecrated to the statues of princes or consuls; but the *extra miete* here used is a metaphorical expression, signifying, ‘you had better chuse another subject for your satire: this is too sacred for you to pollute.’

The truth is, there seems to be something mysterious in these notes, which we cannot pretend to unriddle; and as for the *Orbis*, by Mr. John Dick, affixed to the satires, it is altogether above our comprehension.

Art. 18. *The Life of Asclepiades, the celebrated Founder of the Asclepiadic Sect in Physic. Compiled from the Testimonials of twenty-seven ancient Authors; and containing the most authentic Account procurable, of his Name; Attestations of Authors; Monuments; Age, &c. &c. From the Italian of the Signior Antonio Cocchi, late Professor of Physic in Florence. 8vo. Pr. 1s. 6d. Davies.*

Dr. Cocchi had justly acquired the first reputation in Italy as a physician, nor was he less celebrated for his knowledge in classical antiquity. He resided some years in England, where he had occasion to see the good effects of cold-bathing; and this practice he introduced into his own country with extraordinary success. He confirmed this practice from the example of the ancient Romans; and among many other curious efforts of his genius and erudition, he published in the Florence Essays, an ingenious article to prove, that the disease of Augustus, which Antonius Musa cured by the affusion of cold water, was not the gout, as had been erroneously supposed, but a catarrh in the *aspera arteria*.

Signor Cocchi has bestowed much pains and learning on this little piece before us, which, after all, contains little more than conjectures concerning the life of Asclepiades, though he has been mentioned by twenty-seven ancient authors, eleven of whom were Greeks, and the other sixteen Latin. The truth is, the performance may be numbered among the most trifling amusements of taste and erudition; for it contains not any thing which, we apprehend, can tend to the improvement of medical knowledge, or the benefit of mankind in general.

From some inaccuracies in the language, we should suspect the translator to be a foreigner, or at least to be little acquainted with the art of translation. For example: ‘This was a Greek, of the kingdom of Bithynia, who at Rome, *non* about eighteen hundred



hundred years ago, made a great figure, &c.——It is proper to *precaution* against any of them being confounded with ours, a mistake into which some, otherwise learned, writers have not escaped *the* falling;——the medical art was the only one of the Greek arts that had not yet been exercised by the Roman *gravity*.——No one can tell *for why*——he may have copied some writer cotemporary *to* that great man:——we have *the* obligation to Pliny for some particularities, &c.——furnish us only such imperfect lights, as rather *fix* our doubts than *they* remove them.

We shall not swell the catalogue of these little solecisms, because with respect to the meaning of the original, the translator seems to have executed his work with care and fidelity.

Art. 19. *Christ's Temptations real Facts: or, a Defence of the Evangelic History; shewing, that our Lord's Temptations may be fairly and reasonably understood, as a Narrative of what was really transacted: In Answer to Mr. Farmer's Inquiry into the Nature and Design of Christ's Temptation in the Wilderness. Being a Letter wrote to Mr. ——. 8vo. Pr. 1s. 6d. Piety.*

The reader will here find a great deal of scriptural criticism, confirmed by Hebrew and Greek quotations, illustrated by learned annotations, and animated by a spirit of enthusiasm, which the more sober critic will contemplate with caution. 'The pomp and shew mankind is elated with in the present age, or *æon*, (says our author, p. 31) is their *shame*, and not their glory; and those mock beauties which attend the rich and powerful, are so far from adorning them, that they prove only so many shameful evidences of their having lost that *shekinah* which should have been their splendor, and will again attend the members of the millenium.'

We wish this gentleman, who seems to be an adept in the mystery of dreams and visions, would conjure up the spirit of the late ingenious Mr. Whiston; and for the comfort of those who groan in this vale of tears, settle with that philosophical shade the precise *æra* at which the reign of the saints will commence, that they may qualify themselves in time as members of that community.

Art. 20. *A Letter to the Right Hon. the Earl of E———t; or, Considerations on sending Land Forces to Portugal. 8vo. Pr. 6d. Henderson.*

The design of this pamphlet is to dissuade the m——y from precipitating the nation into another continental war in Portugal, and the design is laudable: but the author appears to have been misinformed in many essential particulars; and, we dare say,

say, he is by this time convinced of his mistakes; convinced that it is incumbent upon us, both in point of interest and of good faith, to protect a nation from which our country derives such annual advantages; convinced that we sent neither officers nor troops to Portugal, until they were earnestly required; convinced that, without the assistance of Great Britain, the Portuguese will not be able to preserve their independence against the incroachments of Spain; consequently convinced that Spain is earnestly bent upon an invasion of Portugal.

Art. 21. *A full Exposition of a Pamphlet entitled, Observations on the Papers relative to the Rupture with Spain. In which the Charge with respect to a criminal Concealment of those Papers is refuted,—the Unreasonableness of such a Rupture at the Time of Mr. Pitt's Resignation demonstrated,—and the pretended Procrastination of that Measure vindicated. In an Answer from the Country Gentleman to the Member of Parliament's Letter.* 8vo. Pr. 1s. Williams.

Of all the pamphlets we have yet seen on this subject, the performance now before us is the most spirited and satisfactory. The remarks are pertinent, the arguments well urged, and the deductions equally fair and conclusive. It contains many poignant strokes of satire, and is written in a style at once correct and perspicuous.

Art. 22. *A Letter from an Independent Man to his Friend in the Country, upon a late Pamphlet, entitled, Observations on the Papers relative to the Rupture with Spain.* 8vo. Pr. 6d. Cooke.

This pamphlet is written on the same subject as the foregoing, and contains nearly the same materials; but they are not worked up by such a masterly hand as appears in the Exposition.

Art. 23. *A Fresh Complaint lately exhibited to the States of Holland and West-Friezland, by the Dutch East India Company, against the Servants of the English East India Company in Bengal. Translated from the original Dutch, printed by Authority.* 4to. Pr. 1s. Becket and De Hondt.

This complaint imports, that after the convention which the servants of the Dutch company at Hughley entered into with those of the English company, and with the nabob, in the latter end of the year 1759, their fort Gustavus had been invested by Kasim Cham, one of the nabob's commanders, on pretence that the nabob had discovered, from an intercepted letter, said to be furnished by the English, that the Dutch company's servants

vants had tendered their assistance to the mogul prince, who was in full march against the said nabob : that under this pretext, which was a fiction, they were obliged to raze the out-works of the fort, and pay fifty thousand florins : that afterwards the nabob, on pretence that they had levied men, and held a correspondence with his enemies, demanded, by way of contribution, the immense sum of fifty laks of ruppees, amounting to near six hundred thousand pounds, and actually invested the factory at Casseimbazar, the destruction of which they had been obliged to buy off with the payment of about two hundred thousand pounds : that they were obliged to send deputies to Calcutta, who, under the guaranty of the English president and council at Fort William, were compelled to enter into a more precise convention with the nabob, containing many grievous articles of extortion and dishonour : that the servants of the English company were the instigators and directors of all these oppressions and extortions : that they seized all opportunities of distressing their commerce, and even threatened the Dutch settlement of Batavia.

Before we form any opinion of this new complaint, we must hear how the servants of the English company justify their own conduct. If they can prove that the Dutch actually corresponded with the enemies of the nabob, all that followed was no more than a just punishment inflicted upon them for their officious and perfidious conduct.

Art. 24. *The House of Superstition : A Poem. By the Rev. Mr. Denton. 4to. Pr. 6d. Hinxman.*

This House is described with propriety, and the images are poetical. Near to the dome reside Ignorance and Error, and Prejudice performs the office of porter. Her race, born to tyranny, are the Catholic faith, the pontifical power, penance, indulgence, monkery, and persecution. Truth is characterised in the reformation. Hearing the shrieks and cries of the martyrs, and others groaning under the despotism of those powers, she unlocks the scriptures, and unfolds the means of salvation to all the earth.

Art. 25. *Ierne's Muse to the King. Fol. Pr. 6d. Doddsley.*

We are much pleased with this fair blossom of genius.

Art. 26. *Gentlemen and Ladies are desired to tear off this Leaf, which will serve as a Ticket to introduce them to the——8vo. Pr. 6d. Nichol.*

The author of this production, sensible that wit and humour are neither so easily procured, nor so marketable with the town,



as novelty, or rather that species of imposition distinguished by the name of humbug, has contrived to lay the public under contribution in a new way; first, by his collection of pictures said to be performed by the society of sign painters; and secondly, by this strange title page, and stranger production, for which every person that visits it pays six-pence, staring all the while with admiration at his own folly.

Art. 27. *The Shipwreck. A Poem. In Three Cantos. By a Sailor. 4to. Pr. 5s. Millar.*

This poem, which is dedicated to his royal highness the duke of York, is a very extraordinary performance, and so truly didactic, that a man by studying the piece may become a tolerable sailor. Not that we would insinuate that it has no other merit. No—it abounds with poetical flights, though they are a little irregular; and notwithstanding many incorrectnesses, which ought to be excused on account of the author's education and occupation, it contains a great number of pathetic touches, which will not fail to interest the reader of sensibility.

We therefore warmly recommend it to the public as a very curious original, which, we hope, will entitle the author to preferment in the service. The subject of the poem is a real shipwreck, attended with very affecting circumstances: it is illustrated with an accurate chart of the ship's path, and the print of the ship herself, with references which explain what technical terms the poet has been obliged to use.

Art. 28. *An Account of the Topical Application of the Sponge, in the Stoppage of Hæmorrhages. Read before the Royal Society, Feb. 11, and 18, 1762. By Charles White, F. R. S. one of the Corporation of Surgeons in London, and Surgeon to the Manchester Infirmary. 8vo. Pr. 1s. 6d. Johnston.*

The public hath, before this occasion, been indebted to Mr. White for some curious observations, and judicious improvements, in the art of surgery. The pamphlet now before us makes a valuable addition to those improvements. In order to avoid the great inconveniencies attending the practice of making ligatures on the blood vessels, divided in amputation, and other operations of surgery, he has had recourse to the application of sponge, which hath succeeded far beyond every other method hitherto tried for this purpose.

Here the reader will find directions for chusing, preparing, slicing, and applying the sponge, illustrated and confirmed by a variety of cases, which seem to be recited with equal accuracy and candour.

Art,

Art. 29. *A New Guide to Eloquence; being a Treatise of the proper Distinctions to be observed between Words reckoned synonymous; or, their different Significations, and the Choice which should be made of them, in order to express ourselves justly. The synonymous Words classed alphabetically; upon the Plan of a French Work of the same Nature, by the Abbot Girard. 8vo. Pr. 1s. Pritchard.*

We have not seen the original by the abbé Girard, but we think the translator has not been very happy in selecting his instances, and specifying his distinctions. For example, in the very first page, he says, *abandoning, abdication, and renunciation*, are acts owing to some force, and involuntary: *desisting* is voluntary. In the first place we never heard before, that these words were counted synonymous:—to *abandon* is to leave—to *abdicate*, is to quit or *lay down*—to *renounce*, is formally to disown—all their former friends *abandoned* them to distress—Dioclesian *abdicated* the empire——he *renounced* the errors of the church of Rome—but all those are voluntary acts.—On the contrary, the verb *desist*, often implies compulsion.—He undertook the siege of Tournay, but by the vigorous defence of the garrison, he was *obliged* to desist.

The same kind of inaccuracy might, we apprehend, be traced out in every page of this pamphlet, and therefore we imagine there will be little or no call for a continuation.

Art. 30. *The Students. A Comedy. Altered from Shakespeare's Love's Labours Lost, and adapted to the Stage. 8vo. Price 1s. 6d. Hope.*

We are afraid this author's labour is lost; for, notwithstanding all the pains he has taken, this appears to be a crude performance. It must be owned, indeed he has reduced the fable to a greater degree of consistency, retrenched some of Shakespeare's superfluities, rejected some execrable puns, quibbles, and impurities, and new-modelled the plan of the drama; but at the same time he has weakened or destroyed the marks of the original characters, and left it, on the whole, an insipid entertainment.

Art. 31. *An Historical and Critical Account of the Lives and Writings of the Living Authors of Great Britain. Wherein their respective Merits are discussed with the utmost Candour and Impartiality. 8vo. Pr. 1s.*

This is such a contemptible catchpenny, that the publisher has been ashamed to set his name to the production. Who the author is we shall not pretend to discover; but we suppose he  
may

may be found up three or four pair of stairs by the Seven Dials. It is diverting enough to see with what importance this obscure balance-master weighs the merits of the different writers of the age: a circumstance that puts us in mind of the owl perched in his ivy bower, pronouncing sentence upon all the winged choristers of the forest. It is amazing, however, that any writer, even the lowest, should undertake a task for which he is so totally unqualified. Some of the best writers of the age he has left out entirely; such as Mr. Mallet, the two Wartons, Mr. Paul Whitehead, Mr. Cooper, Mr. Melmoth, Mr. Home, Dr. Robertson, Dr. Campbell, Mr. Guthrie, and many others, who have written with reputation. He appears to be as ignorant of the history as of the writings of those he has mentioned; his criticisms are equally superficial and ridiculous. He has lavished praise upon many authors, whom he seems to have raked from the profoundest depths of dulness and obscurity. He does not even know that Scotland is a part of Great Britain; for he says, p. 12, 'It must be acknowledged, for the honour of Scotland, that it has, in the present age, produced more men eminent for having cultivated literature with success, than either Great Britain or Ireland.'

The very next sentence contains a gross mistake. He says, Mr. Whitehead, the poet laureat, wrote satires with great success; whereas, in fact, he never wrote, at least, he never published one. He says, the paper called the Inspector, was first printed in the Daily Advertiser, where, in truth, it was never once printed.

In a word, we are tired with animadverting upon this wretched hodge-podge of error, impertinence, and absurdity.

Art. 32. *Essays and Meditations on Various Subjects. By a Physician.* 12mo. Pr. 2s. Longman.

It has been a general imputation on the members of the faculty, that they seldom are distinguished by an attachment to the truths, and a punctual observance of the duties of religion. But this remark is, we apprehend, founded on mistake. As physicians have more frequent opportunities than other men of contemplating the works of nature, especially the wonders of omniscient contrivance, manifest in the microcosm of man, and the various springs of the animal œconomy, they must be impressed with the sublimest ideas of the divine architect, and of consequence entertain the warmest emotions of gratitude and admiration: at least, the author of these *Essays and Meditations* hath eminently vindicated himself from the general reproach. These little pieces breathe the true spirit of religion and philosophy. His piety appears to be the result of reason and reflection; his morals to flow from the source of universal bene-



benevolence. The reader will find much entertainment and edification in these tracts, which are written in a plain, easy, and agreeable stile, interspersed with judicious observations, adorned with the flowers of a luxuriant, though correct, fancy, and animated with a glowing warmth of colouring.

Art. 33. *Two Odes. To Indolence, and to Impudence.* 4to. Pr. 1s.  
Doddsley.

Notwithstanding the disadvantage in writing upon a subject which hath before been treated of by a masterly pen, the author of this Ode to Indolence has given us much pleasurable entertainment, even after we had perused, with singular delight, the *Castle of Indolence*, by the late Mr. Thomson; a poem which we have always ranked among the best in the English language.

The painting in this ode is the work of a truly poetical pencil, conducted with propriety; and he has happily varied the images from those which his predecessor had used with such success. Describing the shrine of indolence, he says,

‘ Three years it took to raise the ample pile;  
No votary of thine can toil,  
And active labour long:  
From ev’ry fowl I’ve pluck’d the softest down,  
And poppies wreath’d compose thy crown;  
And here is soporifick song,  
Of pow’r to drive away each sprightly thought,  
And lull mad Fancy’s sallies all asleep,  
Such sweet enchantment is by Dulness wrought,  
And such the force of lays profound and deep.  
No wakeful sounds thy rest shall discompose,  
Here never doubling drum was beat,  
No ear-invading trumpets grate,  
But still is heard the bagpipe’s drowsy hum,  
And drawling notes from harps of Cambria come,  
Which wafted through the trees all sharpness lose:  
And winding far below,  
A scarcely rolling stream is heard to flow,  
Which distant joining with the murmuring seas,  
Inspires a calm desire for still indulgent ease.’

The address to Impudence is not inferior to the other in poetical description, and abounds with humour as well as with invention. The genealogy of the power is well conceived:

‘ Hail heav’n-sprung Impudence, by Mars begot  
On lovely Venus, in that fatal hour,  
When by black Vulcan’s fraudulent plot,  
The net unseen hung o’er each raptur’d pow’r:

While leaving all their bright abodes,  
Met the full synod of the Gods,  
And all with envy view'd the melting sight,  
And wish'd to be involv'd in such an amorous plight.'

Speaking of the power ascribed to immersion in the river Shannon, he breaks out into the following rhapsody:

' Ah! where is he that would not fondly chuse  
Oft to be dipt within that sacred flood,  
And there with eager haste to lose  
Th' enotions wild that fire the glowing blood;  
The downcast glances of the eyes,  
The blushes deep that sudden rise,  
With all that agitates the human race,  
With feelings quickly keen when o'er them hangs Disgrace:

' Had I the mighty pow'r to mount and soar,  
On wand'ring plume thro' all the laughing sky,  
I'd waft me to that river's shore,  
And o'er the beauteous rolling current fly;  
And oft I'd skim the liquid verge,  
And oft I'd sink and oft emerge,  
And still my brow so oft abash'd I'd lave,  
Till Modesty was drown'd deep in the closing wave.'

Art. 34. *The Counsel of Gamaliel considered: A Sermon preached before the Society in Scotland for propagating Christian Knowledge, &c. on Monday, Jan. 4, 1762. By Robert Dick, D. D. 8vo. Pr. 6d. Millar.*

It is with real pleasure we see the clergy of North Britain entirely weaned from that superstitious gloom, that sourness, pedantry, and nauseous cant, which so long disgraced their national character. From the sermons lately printed in that part of the united kingdom, we find a very happy alteration effected; we find solid sense substituted in the room of unmeaning sound; plain reason for wild fanaticism; and, in lieu of a narrow selfish spirit, universal charity and benevolence.

The sermon now before us is a plain, practical discourse in favour of the christian religion, written with a remarkable purity of style, dictated by piety and moderation, and sustained by arguments drawn from the stores of sense and erudition.

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\* \* \* The Critical Reviewers have received a very sensible letter from Eusebius, which they are sorry the nature of their plan will not permit them to insert. The applause they bestowed upon his book, they are convinced it deserved; but they cannot make a work, calculated for other purposes, the vehicle of altercation, nor give place to the defence of authors against the censures of critics with whom they have no concern.

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# THE CRITICAL REVIEW.

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For the Month of June, 1762.

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## ARTICLE I.

*An Essay on the first Principles of Natural Philosophy : Wherein the Use of natural Means, or second Causes, in the OEconomy of the material World, is demonstrated from Reason, Experiments of various Kinds, and the Testimony of Antiquity. In Four Books. Illustrated with Copper Plates. By the Rev. William Jones, late of University College in Oxford ; and Author of the Catholic Doctrine of the Trinity. 4to. Pr. 9s. Rivington.*

“ A little learning is a dangerous thing,  
Drink deep, or taste not the Pierian spring.”

**I**T is usual with half-witted philosophers to start at difficulties, which would vanish upon a more accurate view of the object, and to ascribe to the ignorance of mankind what arises intirely from their own blindness. Unable to pursue the beautiful chain of facts that connects a system of judicious experimental philosophy, they cavil at the principles, because they cannot comprehend their relation with the conclusions, or judge of the probability of hypothetical data, from the facility and simplicity with which they explain all the curious phænomena in nature. Sir Isaac Newton's doctrine met with the most violent opposition from the materialists; but it triumphed in the end, and is now so universally received by the learned in Europe, that a direct attack on the fundamental principles of that great man's system, may possibly be regarded as an apostacy from reason and common sense. In Great Britain especially, he is so deeply revered as the parent of physical knowledge, that we fear our reverend author will be treated as an ungrateful fosterling of science, who attributes to his master the faults consequent on



his own weak and vitiated constitution; a conceited pigmy, who has presumed to wield the club laid down by the Herculean Leibnitz. However, as the Critical Reviewers are not so attached to any system, as to deny a fair and candid perusal to whatever may be objected to their opinions, they will endeavour to state the arguments of this heterodox caviller with the same impartiality, as if he were the most strenuous advocate for those principles which they imbibed in their childhood, perhaps without due examination. From this collision of sentiments, they hope a spark of light may fall upon some of those objects of natural philosophy, which have hitherto been wrapped in obscurity.

The Rev. Mr. Jones enters upon his examination of the first principles of natural philosophy, by adopting the doctrine of a *plenum*, and the *materia subtilis* of the Cartesians, so ingeniously defended by Leibnitz, and ably refuted by the followers of Newton, and especially by Dr. Clarke, who, nevertheless, appears to be too abstracted and refined for the comprehension of our author. He has indeed detected the doctor in certain unguarded expressions in course of his altercation with Leibnitz; but he has by no means advanced any thing to overturn his general principles, or to establish those of his antagonist: nor can it all affect the Newtonian system, that Dr. Clarke, as a commentator, hath fallen into some obscurities and even contradictions, amidst the labyrinth of metaphysical reasoning into which he was seduced by his subtle adversary. We must therefore declare it as our opinion, that the second chapter of this dissertation is rather a carping at words, than a dispute about facts, or a refutation of principles.

The argument of the Newtonians, that the cause of gravitation is not *mechanical*, is illustrated by the following example, which we quote in our author's words:

'When a ship is put in motion before the wind, the *velocity* of the wind, *with respect to* the ship, will be less when the ship has *acquired some motion*, than when it was at rest; therefore the accelerations in equal moments of time will be unequal. After the first impulse, the acquired velocity of the body will be *subducting* more and more from the *relative velocity* of the fluid; on which account, the accelerations in equal times will be less and less, till the resistance the body meets with in its motion, becomes a balance to the force that moves it; at which point the accelerations wholly cease, and the ship thenceforward goes on with an equal pace.

'This, it must be confessed, is very different from the manner in which the cause of gravity produces its effect: for this cause, whatever it may be, *acts incessantly or continually, and with the same force upon a body that is already in motion, as upon a body*  
that

*that is at rest ; which appears from hence, that it produces equal accelerations in falling bodies in equal times.*

‘ This property of gravity is manifest from some abstracted mathematical reasoning, which Galilæo confirmed by experiment. If a body should continue to fall during the second moment of time, with the velocity it had acquired at the end of the first moment ; it ought to fall *twice* as far in the second moment, as it did in the first. But it is observed to fall *thrice* as far : therefore it has derived from its cause in this second moment, another *third* quantity of motion, equal to what it derived from it in the first. And this law it will continue to observe in all the succeeding moments, so far as human observation is able to follow it.

‘ According to the received principles, this argument, as here stated, bears very hard upon the mechanism of gravity. What I have to offer against it is this——that the accelerations of a body, moved by wind or water, are continually decreasing *only upon this account*——because the velocity of the body, after the first impulse, approaches *sensibly nearer* to the velocity of the fluid. If the velocity of the fluid should be so great, that the velocity of the body shall bear no *sensible proportion* to it, the objection will vanish. And this observation, I humbly apprehend, is applicable to the cause of gravity. For if that effect is owing to any *physical* cause, it will in all probability prove to be the same with that which produces such wonderful effects in electricity ; the *velocity* of which, is not to be measured in any trials we are able to make upon it ; and for ought we know, may be as great as that of the *light* in its progress from the sun and planets : so that the velocity of a falling body, as far as experiments have gone, will bear no sensible proportion to it. Therefore the effect ought to be, such as it is found to be.’

Here we see the force of the argument as stated by the disciples of Newton, and of the answer made by our author, upon which the reader may pass his own judgment.

In the fourth chapter our reverend writer examines the doctrine of a *vacuum*, and the theory of *resistances*, delivering it as his opinion, that in all intire and detached bodies, we shall discover no *vis inertiae*, or resistance to a change of place, except what necessarily proceeds from the action of gravity upon them. This he illustrates by the following experiment :

‘ Take a glass bubble, and load it inwardly with mercury till it is precisely of the same specific gravity with water. This done, we will suppose it to weigh two ounces. Let it now be suspended by an hair to the arm of a balance, and laid at rest upon a table : if you would raise it from thence, and give it a motion upward, you must charge the other end with a weight some small matter above two ounces ; which may stand for the

force requisite to overcome its *vis inertiae*. Let the body then be placed near the bottom of a vessel filled with water; in which position it will remain at rest: but if you would now give it motion in the same direction as before, it may be done with a single grain, that is, with only one thousandth part of the force required in the former case. The reason of this seeming paradox is this; the motion given does really coincide with that of gravity, though in appearance it contradicts it. For the body being of equal weight with an equal bulk of water, when the body has moved out of the space it occupied at rest, an equal bulk of water, through the action of gravity upon it, has descended into that space; and if we put 1000 for the force necessary to raise the body, and 1000 for the force of the subsiding water, the difference between these two leaves a remainder for the *vis inertiae* = 0. Some quantity however indefinitely small must be allowed to produce an *inequality* between the body and the water; for where all things are equal, no motion can ensue. But how much the *vis inertiae* has to do in this experiment, I leave to be determined by better judges, when they have considered it. It may likewise be added, that after the bubble has been moved by a force equal only to a *single grain* through a space of water equal to itself, *twice as much matter has been put in motion* thereby, as would have been moved in a vacuum by a force somewhat superior to *two ounces*, because the bubble has displaced a quantity of water equal in weight to itself; and water *resists* a moving body nearly a thousand times more than air. But how can all this be possible, if an *indisposition to motion* be essentially proportionable to the quantity of matter?

The connection between the *inertness* of matter and a *vacuity*, will appear from this argument of the Newtonians, 'that matter having a natural indisposition to change its place, must resist motion in proportion to its quantity: and as we observe different degrees of resistance to bodies moving in different spaces, there must be different quantities of matter in equal spaces, and consequently a *vacuum* in one of the parcels of matter.'

To prove that motion would not be impeded by the supposition of a *plenum*, or the course of the celestial bodies stopped by a *materia subtilis*, or exceeding rare æther pervading all space, Mr. Jones brings the following instance of a ship, with its sails spread in motion before the wind, which would continue its course, *ad infinitum*, during the continuance of the actuating power, provided there was an open sea: but as the Newtonians have asserted, that motion cannot be continued by the impulse of a fluid, unless the absolute velocity of the fluid which falls in behind, be double the absolute velocity of the fluid propelled,



led, which is absurd : this difficulty our author surmounts by another pretty experiment, which we are persuaded many of our readers will join with us in setting down as inconclusive and sophistical.

‘ At the extremity of a steel rod of two feet in length, let two lamps of thin glass of a spherical figure be suspended. Over these lamps let there be two vanes of plate-brass placed with contrary aspects, and inclined to about half a right angle. The rod thus furnished is to be poised by means of a cap fixed to the middle of it, on the point of a needle, supported by a foot and pillar. As soon as the lamps are lighted, the machine will begin to turn upon its centre, making several revolutions in a minute, and will continue thus to move, so long as the lights continue burning : and supposing the lights to have a perpetual supply, the consequence of that would be a *perpetual motion* in the machine.’

We shall see by the next quotation how the author applies this experiment to overturn the Newtonian maxim above quoted, as well as the following laid down by that ingenious mathematician Dr. Cotes ; ‘ that bodies in their progression communicate their motion to the surrounding fluid ; what they communicate they lose, and by losing it are *retarded*.’

‘ In the first place (says Mr. Jones) the two bodies mentioned in the experiment cannot, in Dr. Cotes’s sense, *communicate their motion* to the surrounding fluid, because they were left at rest, and had none to communicate. They are no *projectiles* : and the mathematical philosophy having made *projection* its first principle of motion, is entirely to seek, where *that* is out of the question. Secondly, as they communicated no motion, they *lose* none ; but are continually receiving a fresh and equable supply of it : for which reason, thirdly, they are not *retarded* ; but are possessed of a motion, which, in theory, is absolutely a *perpetual* one. Whence it appears, fourthly, that the *fieri nequit*, to which Dr. Cotes hath reduced himself, hath affirmed too much, and confuted itself. For if the *pressure* of the surrounding fluid be greater on the illuminated side of the vanes, than its resistance on the opposite sides ; that *inequality of pressure* will necessarily produce a motion toward the weaker side ; and for the same reason that it produces, it would also conserve the motion for ever.—Fifthly and lastly, the well-known inference from a *continuance of motion* is worst of all : for if the machine were placed in a *vacuum*, that is, in a space void of *air*, the lights would expire, and *motion* be at an end.’

There is something so specious, and yet so grossly absurd in this experiment, that we cannot avoid making a single remark on the consequences deduced from it, in order to remove the delusion, and shew the world what a fair reasoner

they are to expect in this innovator. Would our time or limits admit of it, we would undertake to prove that every other experiment and argument in his book is equally remote from the purpose. What relation can Mr. Jones find between two plates of brass, set in motion by an actual power, and an impelling fluid? In the experiment before us, the brass vanes are merely passive, until the surrounding air, rarified by the heat proceeding from the lamps, yields to the weight of the adjacent cool air pressing in upon it on all sides, and thus setting the plates in motion. To answer any rational purpose, the plates ought to move without any conceivable cause; but as the experiment is now applied, it serves only to prove, what no man in his senses will deny, namely, that air is elastic, that it is expanded by heat, and that dense cool air will always press in upon heated rarified air.

In the sixth chapter Mr. Jones endeavours to shew the absurdity of applying geometry to physics, and imagines he gains his end, by shewing that a geometrical demonstration of a *vacuum*, brought by Dr. Keil, is in itself ridiculous. But we will venture to affirm, that what he calls a demonstration, the doctor intended for nothing more than an illustration of the possibility of an empty space; and that, admitting all our author affirms were true, it amounts only to this, that Dr. Keil made a wrong application of geometry. We might as well alledge, that because the Rev. Mr. Jones has applied texts of scripture to subjects to which they have no relation, therefore the sacred writings can never be called in to explain or confirm any proposition or experiment in natural philosophy.

Having in the first book sufficiently demonstrated the absurdity of the Newtonian doctrine of a vacuum, and proved an agency of material and secondary causes, or what we think still more, an universal plenum, this learned philosopher proceeds to exhibit some very extraordinary remarks upon the idea of attraction conveyed by the writings of the immortal Newton, to whom Mr. Jones, and the whole tribe of Hutchinsonian visionaries are but as the being of a day. A curious specimen of this divine's criticisms may be seen in his objections to Sir Isaac Newton's Definition of Gravity, not a syllable of which he seems to understand, or he has designedly perverted the meaning. But that we may give Mr. Jones more fair play than he allowed his author, we shall quote his own words:

'The principal species of attraction (says he) being that of gravity, is described by Sir Isaac Newton as a *centripetal force*, whereby bodies are *drawn, impelled, or tend in any manner* toward a center: which definition is so far from giving any meaning to the word, that it rather seems to guard it, as it were, from  
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having any meaning at all ; there being a mixture of terms here, opposite in sense to one another, such as *attraction* and *impulse*. To say a body is *attracted* or *pulled*, is to place the power in that point, to which the body is tending : to say it is *impelled* or *driven*, is to place the power *behind* it : but to say *both*, is to introduce two opposite forces, destructive of each other ; which, in effect, is to say *nothing*. This definition therefore, as it now stands, will give us so little help, that we must divide it into parts ; that is, we must distinguish *attraction* from *impulse*, as things diametrically opposite, and see to which of these two Sir Isaac and his followers have inclined.

Now it is obvious that Sir Isaac Newton is only describing gravitation as a power whereby bodies have a tendency to the center of the earth, without taking upon him to determine, whether it acts by impulse or by some inherent quality of attraction in the earth ; therefore he does not introduce two opposite powers, destructive of each other, in his definition, since both serving his purpose, it may consist in either. Suppose we should say, that a boat was *drawn* or *impelled* to the opposite shore, would not this very well describe the motion of the boat without introducing powers destructive of each other, and yet one of these terms places the power in that point to which the body is tending, and the other places it behind the boat ; yet as the intention was only to describe the motion of the boat to a certain point, from one of two causes, the terms are undoubtedly free from contradiction or inconsistency ?

There is still less candour in the second chapter, where our author examines whether attraction be the *cause* or the *effect*. He pretends to infer from certain expressions of Dr. Clarke's, quoted in the sixty-third page, that this learned writer calls gravitation an effect contrary to the intention of Newton, who passes it off for a cause or actual power. Nothing can be more intelligible than the meaning of both these great writers ; and yet Mr. Jones, in pretending to think them obscure or contradictory, only discovers his own want of apprehension. Dr. Clarke justly calls it an *effect*, as a matter of fact discovered by experience, for which we cannot pretend to account ; and Sir Isaac Newton, with equal reason, speaks of it as a cause or power when he is describing its agency or effects on matter. Both mention it indeed as an active principle existing in nature, the physical cause of which they do not pretend to determine ; and one calls it an effect, the other a force, agreeable to the subject to which it is applied, and both indeed understand a *phenomenon*, or *matter of fact*.

In the third chapter Mr. Jones goes on to compare different passages of writers on the Newtonian system ; whence, by a kind



of playing on words, he infers, that attraction is held as a *material* force by some, as an *immaterial* force by others, and is sometimes received in both senses by the same author.

Next he proceeds to the proof of what never was doubted, that *gravity*, understood as an universal property or quality in the parts of matter, hath never been geometrically demonstrated.

In the next chapter he endeavours to demonstrate, that the attraction of gravity is not agreeable to experiment and observation; and as it will not be possible to trace him through the maze of chicane and absurdity, into which he is led in course of this proof, we must content ourselves with reciting the heads of this and the ensuing sections. Section sixth shews, that *central* forces are inconsistent with the motion of the planets, even upon the supposition of a celestial *vacuum*.

The third book begins with a recital of some positive proofs, that a medium different from the rays of light, is present in the heavens; and that this medium, endued with very great force, fills up all the interstices of grosser bodies, and occupies the vacuum of the Newtonians, is demonstrated in the second chapter. In the third we are told that this medium is elementary, solar or electrical fire, and the physical cause of cohesion, attraction, and of all the effects ascribed to gravitation; even repulsion itself, and the elasticity of the air are explained by fire, of which, by the way, we know as little, after all the experiments that have been made, as we do of attraction and gravitation. There is something very extraordinary, however, in the properties of this element; and we do not doubt, but very important conclusions may be drawn from a diligent application to electrical experiments, although we think Mr. Jones rather premature in his endeavours to pull down one fabric of science before he had collected the sufficient materials, and adjusted his plan for erecting another. At present he can scarce be said to have cleared the ground, and laid the foundation-stone. Newton himself has given us reason to believe, that he looked upon this ætherial fluid as a powerful agent, and several modern philosophers have avowed the same sentiments with Mr. Jones, but urged them with less petulance and presumption. As to what our author has quoted from ancient writers, to corroborate his opinions, we imagine it will have but little weight in that respect, although we must confess it proves the erudition of the writer, and furnishes great entertainment to a curious reader.

ART. II. *Letters and Tracts on the Choice of Company and other Subjects. The second Edition. 8vo. Pr. 5s. Whiston and White.*

**I**T is scarce worth while to enquire into the editor's reasons for calling the publication of the first impression the second edition of his book ; but we think it necessary to mention the circumstance, to obviate the censures which might fall upon our own neglect. This peculiarity in the title page has no influence on the effects which the performance may produce ; if the work be new to the reader, it is of very little consequence to him, whether the publisher chuses to denominate it the first or the tenth edition. Every profession has its *arcana*, and there is as much mystery in the art of bookselling as in the practice of stock-jobbing.

The subject of the performance under inspection hath repeatedly been handled by moral writers ; yet we must confess that it has neither been exhausted, nor duly enforced, if we may judge by the general practice. No circumstance in life is so important to a novice in the world as the happy selection of his company, because he imbibes, without perceiving it, the manners of those whom he even despises. No point of conduct is so frequently recommended to the attention of youth, by parents, tutors, and writers, and scarce any other is so little regarded, as if all the passions had combined to baffle admonition and reason in this instance : hence we may perceive the utility of new publications upon trite topics, although possibly no addition is made to the common stock of learning. A new performance attracts the eye with more powerful charms than an old book ; and notwithstanding the author may have advanced nothing but what was before known by the learned, his work will be useful to the public, if he treats his subject with a tolerable share of ability. No man can peruse a sensible discourse on morals and religion, without being edified, even tho' we admit that he was perfectly acquainted with the subject before. The repetition serves to rouse his memory, and call into activity, if we may so express it, a great number of ideas before latent and absorbed in a tumult of other reflections. It is for this reason that we speak with tenderness, and even approbation of a variety of didactic treatises on manners and religious conduct, which we are sensible ought to be condemned by the rigour of criticism.

That our readers may not imagine we apply these observations to the treatise before us, we shall now speak of it more particularly. The author appears not unacquainted with the world, and he is extremely conversant with authors, ancient and modern,

modern. He has made good use of observation, but more of reading. We meet with abundance of reflections, perfectly familiar to us; but we likewise are struck with a variety of others equally new and pertinent. The language is unadorned, sometimes incorrect, but generally simple and perspicuous. The following character will shew the tendency of *The Letters on the Choice of Company*, and furnish a fair specimen of the author's talents.

' S. was the oracle of his county: to whatever point he turned his thoughts, he soon made himself master of it. He entered, indeed, so early upon business, that he had little time for books; but he had read those which best deserved his perusal, and his memory was the faithful repository of their contents.

' The helps that he had not received from reading, he had abundantly supplied the want of, by observation and conversation.

' The compass of his knowledge was amazing. There was scarce any thing, of which one in his station ought to be informed, wherein he appeared to be ignorant. Long experience, great sagacity, a ready apprehension, a retentive memory, the resort to him of all sorts of people, from whom any thing could be learned, and an intimacy with some of the worthiest persons of every profession, enabled him to speak on most points with such justness and copiousness, as might induce you to conclude, upon first being with him, that the topic, on which his discourse turned, was what he had particularly and principally attended to. Though he owned himself never to have so much as looked into the writings of atheists or deists; yet, from the promiscuous company he had been obliged to keep, and the freedom, with which all spoke their sentiments to him, there was not, perhaps, a material objection to the Christian religion, of which he was not apprised, and which he had not well considered.

' Sensible of his strength, and ever desirous to use it in the best of causes—in the service of that truth, which operates on men's practice, and would, if attended to, rectify it throughout; he did not discourage the most free speakers: he calmly and willingly heard what they could say against his faith, while they used reason and argument; but drollery and jest he failed not, though with great good humour, to reprove, as a species of misrepresentation—as a sure evidence, that truth was not sought—as an artifice, to which none would apply, who were not conscious of their weakness, who did not despair of supporting their notions by rational proofs.

' Virtue and true religion had not, perhaps, an abler advocate than this gentleman; but whatever service his tongue might do them, his manners, certainly, did them far greater: he con-  
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vinced you of their *excellency*, by exhibiting to your senses their *effects*——he left you no room to question how amiable they were, when it was from *their* influence upon him, that *he* so much engaged your esteem and affection; he proved undeniably, how much they should be our *care*, by being himself an instance, how much they contributed to our *happiness*.

‘Never, certainly, did piety sit easier upon any man——Never, perhaps, was any man more esteemed by the very persons, between whose practice and his there was the widest difference.

‘The superior talents he discovered, and his readiness to employ them for the benefit of all, who applied to him, engaged alike their admiration and their love.

‘The obligations, conferred by *him*, obtained the height of complaisance towards his *son*. Invitations were made the youth from all quarters; and there was not a young man of any figure near him, who was not introduced to him, and directed to pay him particular civility. They, who sought to attach him closest to them by *consulting* his humour, were never without their arguments for *licensing* it. “True it was, this or that *pursuit* might not be to the taste of his *father*; but neither did it suit his years——When he was a *young man*, he, undoubtedly acted, as *one*; he took the diversions, allowed himself in the gratifications, to which youth inclines: no wonder that he should now censure what he could not relish—that he should condemn the draught, which his head could not bear, and be indifferent to the features, which he could not distinguish without his spectacles.”

‘When this kind of language had abated the reverence, due to so excellent an instructor, the buffoon interposed still further to weaken his influence; gave an air of affectation to his decorum——of hypocrisy to his seriousness——of timorousness to his prudence——of avarice to his wise œconomy——burlesqued the *advice*, that he might be supposed to give, the arguments with which he was likely to support *it*, and the reproof he would naturally use, when he did not see a disposition to follow *it*.

‘Soon as the young man had attained the age, at which the law supposes us *sufficiently discreet*, he expressed a most earnest desire to have an opportunity of appearing *so*. Repeated promises were made, that if a proper allowance was settled on him, and leave given him to chuse a place of abode, there should not be the least mismanagement; the income assigned him should answer every article of expence.

‘The son’s importunity was seconded by the fond mother’s, and their joint solicitations prevailed. The youth was now accessible, at all times, to the most profligate of his acquaintance: and one part of their entertainment, usually was, to set his excellent father’s maxims and manners in the most disadvantageous

geous light:— This failed not to bring on a disregard to both —so entire a disregard to them, that the whore and the card-table took up all the hours, which the bottle relieved not.

Thus fell the heir of one of the worthiest of our countrymen! —It was to no purpose, that such an admirable example had been set him by the person, he was most likely to regard—that such particular care had been taken to reason him into a discharge of his duty—that he had been present, when the most subtle advocates for irreligion either were silenced, or induced to acknowledge their principles to be much less defensible, than they had hitherto thought them. None of the impressions of what had been done for him, or said to him, or had passed before him, could hold out against ridicule; it effaced every trace of them, and prepared him to be as bad, as his worst companions could be inclined to make him. How great a neglect of him ensued! They who had laughed him out of the reverence due to his parent's worth, rendered him soon despised by all, whose esteem could profit or credit him; and he died in the 70th year of his constitution, when but in the 25th of his age.'

The essays on intemperance in eating and drinking deserve our recommendation: the letter on pleasure contains divers useful and sensible reflections; the subsequent letter on the duty of attending public worship, ought to produce the intended effect on the mind of the serious reader; and the last letter in the volume, addressed to a young nobleman, may be perused with advantage, not only by young persons in that rank of life, but others in inferior stations. Upon the whole, those readers who can lend a patient ear to the admonitions of a sensible man, and a scholar, will be instructed; as for those who require sprightly strokes, and witty sallies, they are not invited to partake of this mental *refection*.

Since the above article was written we are informed, that all the copies of the first impression were disposed of among the author's friends.

ART. III. *New Dialogues of the Dead.* 8vo. Pr. 3s. Doddsley.

THE modesty and diffidence with which these dialogues are ushered into the world, ought to disarm the most waspish critic of his sting, and apologize for greater blemishes than we can perceive in the performance. It is evident from what the author advances in his preface, that he has formed a very just estimate of the difficulty of an enterprize, in which some of the best writers among the moderns have proved unsuccessful. There is perhaps something so familiar to the ear in our mother tongue,

tongue, that, to impart dignity to the dialogue, our writers are forced to run into a stiffness and formality unnatural to conversation, of which we are less sensible in the dead languages. It may likewise be found more difficult to sustain, diversify, and contrast the characters in the present than in former ages, not only because points of philosophy were then naturally enough introduced into dialogue, and discussed by the parties as in common discourse; but for this reason also, that every reader is so well acquainted with modern manners, as to render the slightest impropriety glaring and distasteful. One circumstance in particular proves unfavourable to the present publication: we were so lately entertained with a similar work, executed with such delicacy of taste, and force of genius, as renders mediocrity less tolerable, obscures the excellencies, and renders more conspicuous every blemish in these dialogues, which suffer by comparison, but merit commendation on an abstracted perusal.

The first objection which occurs to the reader is, that neither the subjects nor characters are well chosen; most of the former are trifling, and many of the latter are obscure; we may instance the names of *Monima*, *Eustochium*, *Mellinius*, *Collier*, and *Zinzendorff*, none of which ever made any capital figure in life or letters. Should this allegation be disputed, we may venture to insist more peremptorily on the injudicious selection the author has made of his subjects. The first dialogue between the twelfth Lewis of France and pope Julius the second, turns wholly upon the secret charm residing in the papal dignity, and is a fair trial of skill in abuse between the tiara and the diadem.

The next dialogue is indeed of more importance; but the characters are so indifferently supported according to historical testimony, and the mutual objections so undecisively dismissed, that the reader will find himself but little edified. Erasmus taxes Luther with building his system of reformation upon a sandy foundation, for want of penetrating into the consequences of that universal toleration for which he pleaded; whence has arisen that multiplicity of sects which hath weakened the reverence for religion, confounded civil policy, and almost extinguished reason. In this conversation Luther makes a very contemptible appearance, being little better than a strap to give an edge to the wit of Erasmus; whereas, if we may credit historical testimony, the disputants were by no means unequally matched. The former was bold, spirited, keen, eloquent, and sagacious, inferior perhaps in nothing to Erasmus, except in wit and polite erudition.

In the third dialogue Calvin takes up the gauntlet, to revenge the cause of the vanquished Luther; and then Erasmus, with  
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the same impropriety, yields up his trophies, after a feeble resistance. Notwithstanding this blemish, there is, however, so much good sense in the subsequent defence of the reformation, that we cannot furnish our readers with a better specimen of the work than by quoting some part of the dialogue.

‘ *Calvin.* I had acknowledged before, that there never was, and never can be any thing so excellent produced, but it will be attended with some inconveniences, and this that you mention is the capital one of the reformation: but yet in this worst view of it, it is by many degrees preferable to popery; so that if you oppose to the reformers their confusion and infidelity, you will let me oppose to the Papists their hypocrisy and atheism.

‘ *Erasmus.* But why so?

‘ *Calvin.* Because they are the natural result of force and corruption in religion. When once men are obliged to admit what their reason disapproves, they admit it only in shew, and slide, as it were, insensibly from a false religion to none at all. And that this reflection is supported by fact, appears from the accounts of those inquisitive travellers who inform us, that if we look for atheists, we must go to the land of the church.—And then as to that universal hypocrisy which prevails amongst Papists, you certainly must admit it, who know that they make an open profession of a system so diametrically opposite to that of Christ, that if an apostle from heaven was to reform the world, and preach up the gospel in the streets of Rome, he must suffer a fresh and heavier persecution under the pretended vicegerent of Christ, than he had done under those who denied his miracles, and abhorred his name.

‘ *Erasmus.* This may be so; yet whilst this atheism is concealed, and this outward shew is regularly carried on, the order of society may be very well maintained.

‘ *Calvin.* Then certainly it may be yet better maintained, where Christianity wears only that motley garb you so much dislike; for hypocrisy, in the profession of our faith, is the natural parent of hypocrisy in the conduct of our life, and concealed atheism is often able to shed its malignant venom in a wider sphere, and with greater security, than when it is openly professed. But now, in the lands of unlimited toleration, there will be an appearance of confusion, and that is all. There will indeed be thousands of opinions, but so visionary and romantic, that they will but just see the light, and for want of being checked, will immediately expire: there will be thousands too that seem of some consequence, but the difference being but inconsiderable at their birth, it will in time intirely vanish.—There will be some few too, where the disagreement

ment is great, and of consequence lasting; but even in these their respective patrons will not be positive and fierce: every one will go contented to his own form of worship, and be no more angry at his neighbour's different opinion, than he is at his different features, shape, or complexion.

‘ *Erasmus*. If I could once see this verified in fact, I might be a convert to your system.

‘ *Calvin*. It is so, then, in that very country from whence you derived your birth. And now having removed your principal difficulty, how will you rejoice with me at the review of those manifold blessings which the reformation has produced! Nay, it would be sufficient to recommend it to Erasmus, if I was to mention only one, which is, that it has enlarged the mind, softened the temper, and refined the manners: it has made men more tolerant of others principles, and less tenacious of their own:—it has removed pride and fierceness and bigotry from conversation:—in short, it has principally contributed to give the true polish to civil life, as well as to spread the finer arts over the habitable world.

‘ *Erasmus*. You have touched here one of those master-strings, which commands my reason, and brings over my affections.

‘ *Calvin*. I shall touch another, when I tell you, that it has dissolved the monasteries, those nests of peevish and illiterate drones, who, under pretence of purer and more exalted devotion, became a reproach to their religion, and a burthen to the community.

‘ *Erasmus*. This is most true.

‘ *Calvin*. I shall touch another still, when I inform you farther, that it has reduced their festivals, and called forth their saints from the useless pomp and splendor of devotion; it has put them upon active and laudable pursuits, and convinced us by experience, that they are not securer in their fame and virtue who count endless beads for the attainment of heaven, than they who in honest and industrious callings seek wealth on the earth.—I should make no end, if I was to insist on all the grievances which Popery introduced, and Protestantism has removed; upon purgatories extinguished, and legends exploded—upon charms dissolved, and demons chained down—upon inquisitions abolished, and tributes withheld. I will pass over them all, to dwell on that delightful and transporting view, the introduction of civil liberty into all those fortunate countries where it has effectually taken root and flourished.—You have not forgot England.

‘ *Erasmus*. No; nor ever shall while gratitude can find a place in the human breast.

‘ *Calvin*.

‘ *Calvin*. Yet during the lives of those princes who bore sway while you flourished, there were many things that must have given offence to the ingenuous temper of Erasmus. In the reign of the last, particularly, who had in part thrown off the pontifical dominion, the remains only of Popery produced such freakish bigotry, and such shocking barbarity, as is painful to me to remember: in the reign of his daughter, what you would call the reproach of the reformation, obstinate and conceited puritanism began to shake that absolute and despotic frame, which has since been melted down into that just distribution and happy equipoise of power, which the enraptured statesmen of former ages beheld only in idea.

‘ *Erasmus*. I wish you could say likewise, that it has improved the rough and illiberal manners, the coarse and inelegant form of living, which then prevailed among that generous people.

‘ *Calvin*. It has done all this, and more. It has wrought in that country as total an alteration, as if it had changed its very air and soil. It has adorned its buildings, and beautified its cities;—it has given neatness to its fields, and fertility to its deserts;—it has diffused knowledge and industry through its various inhabitants; made them active in commerce, and skilful in arts, profound in science, and polished in amusements.—But what is infinitely more than this, it not only, as I said, brought in freedom to them at first, but it has made them watchful over it afterwards; it has not only made them watchful over their own liberties, but those of their fellow-creatures also; it has not only on this account brought their armies into the field, but wafted their fleets over the seas.—In one word, it has borne them on swift wings to remotest states on the first touch of oppression, and made them, in some sort, guardian angels to mankind.

‘ I can say no more—the rest is rapture.—’

This assertion of Calvin’s, in the last paragraph, has been often made, though upon a very slight foundation. However favourable the reformation may have proved to the establishment of civil liberty, we cannot fairly ascribe to it the extraordinary advances made in literature and science; and it may be demonstrated extremely prejudicial to some of the finest arts; for instance, music and painting.

In our opinion the dialogue between Mary of Burgundy and Montaigne ought to have been entirely omitted; for it requires the utmost delicacy to touch an impure subject without being defiled. The same may be alledged of the frank conversation between Margaret of Austria and the emperor Otho, which ought at least to have some portion of wit or humour to recommend



recommend a subject so trifling. Nor are the dialogues between the Elector-Palatine and James I. St. Jerome and his pupil Eustochium, Mellinius and Lucian, fraught with more entertainment. Upon the whole, the reader will meet with historical knowledge, shrewd observation, and good writing, in these dialogues, at the same time that he will have reason to wish, with the reviewers, they had been reduced to half the number.

ART. IV. *Resignation*. In Two Parts, and a Postscript. To Mrs. B———. 4to. Pr. 2s. Owen.

IN this pious ejaculation we behold the last feeble gleam of that ardent poetical flame, which once animated the productions of the ingenious Dr. Young. We see the powers of fancy expiring, *age slumbering o'er the quill*, yet ever and anon a bright ray shoot from the dying lamp, which erst put forth a blaze of steady light. Sensible of the decline of that fervid genius which glowed in every line, the venerable author apologizes for this publication; by acquainting the reader, that originally a few copies only were cast off for the benefit of his friends, from which extracts appearing in the daily papers, he thought it necessary to publish the whole, 'lest a copy still more imperfect than this should fall from the press.' In the poem we meet with divers pathetic touches to the same purpose:

'And am not I to these akin?  
Age slumbers o'er the quill;  
Its *honour* blots, whate'er it writes;  
And am I writing still?

Conscious of nature in decline,  
And languor in my thoughts,  
To soften censure, and abate  
It's rigour on my faults:

Permit me, madam! ere to you  
The promis'd verse I pay,  
'To touch unfelt infirmity,  
Sad sister of decay.'

In another place:

'Cruel to spare! condemn'd to life!  
A cloud impairs my sight;  
My weak hand disobey's my will,  
And trembles as I write.

What shall I write ? *Thalia* ! tell ;  
 Say ; long-abandon'd muse !  
 What field of fancy shall I range ?  
 What subject shall I chuse ?

A choice of moment high inspire,  
 And rescue me from shame ;  
 For doating on thy charms so late,  
 By grandeur in my theme.'

Although we cannot admire the following verses, they nevertheless affect us deeply, when we reflect on the melancholy change wrought by old age on the manly genius of this once-favoured son of the muses :

' Thus have I written, when to write  
 No mortal should *presume* ;  
 Or only write, what none can blame,  
*Hic jacet*——for his *tomb* :

The public frowns, and censures loud,  
 My puerile employ ;  
 Though just the censure, if you smile  
 The scandal I enjoy ;

But sing no more——no more I sing,  
 Or reassume the *lyre*,  
 Unless vouchsaf'd an humble part,  
 Where *Raphael* leads the *choir*.'

Thus we may regard this poem as the last legacy of a *fine* writer, sinking under age and infirmity, after having for many years sustained the cause of virtue and religion, with all the powers of judgment and imagination.

From the initial letter of the lady's name, to whom the poem is addressed, as well as from some of the stanzas employed in celebrating the memory of her husband, we may conjecture the person intended is the widow of a lately deceased admiral, whose valour and steady perseverance in the service of his country, merit all the encomiums bestowed——

' He lives in those he left ;——to what ?  
 Your, now, *paternal* care,  
 Clear from its cloud your brighten'd eye,  
 It will discern him there.

In features not of form alone,  
 But those, I trust, of mind ;  
 Auspicious to the public weal,  
 And to their fate *resign'd*.

\* Think on the tempests *he* sustain'd,  
Revolve his battles won;  
And let those prophecy your joy  
From such a father's son.

Is consolation what you seek?  
Fan, then, his martial fire;  
And animate to flame the sparks  
Bequeath'd him by his fire.'

Farther on we meet with a more direct intimation of the person intended :

\* The *dear deceas'd* so fam'd in arms,  
With what delight he'll view  
His triumphs on the *main* outdone,  
Thus conquer'd *twice* by you.'

Had not Dr. Young unhappily selected this stanza of alternate metre, which fatigues the ear with a similarity of cadence, and languid monotony, the piece would, in many respects, be deemed not unworthy of the author, whose genius sometimes bursts forth in despite of all incumbrances.

\* Affection frail! train'd up by sense,  
From *reason's* channel strays;  
And whilst it blindly points at peace,  
Our peace to pain betrays.  
*Thought* winds its fond, erroneous stream  
From daily-dying flow'rs,  
To nourish rich, immortal blooms,  
In amaranthine bow'rs;  
Whence throngs, in extasy, look down  
On what once shock'd their sight;  
And thank the terrors of the past  
For ages of delight.'

Speaking of the manner in which religion teaches us to support the loss of one friend when a great many others remain, the following simile is not improperly introduced :

\* As when o'erloaded branches bear  
Large clusters big with wine,  
We scarce regret one falling leaf  
From the luxuriant vine.'

In the remonstrance to Voltaire, on his publication of *Candide*, a satire on the dispensations of Providence, as Dr. Young apprehends it, we can easily distinguish the nervous sense and keen sarcasm of the author of the Universal Passion.



\* How are you cheated by your wit ?

Old age is bound to pay,

By nature's law, a mind *discreet*,

For joys it takes away ;

A mighty change is wrought by years,

Reversing human lot ;

In age 'tis honour to lie hid,

Its praise to be forgot ;

The wise, as flow'rs, which spread at noon,

And all their charms expose,

When ev'ning damps, and shades descend,

Their evolutions close.

What tho' your muse has nobly soar'd,

Is that our true sublime ?

Ours, hoary friend ! is to prefer

Eternity to time :

Why close a life so justly fam'd

With such bold trash as \* This ?

This for renown ? Yes, such as makes

Obscurity a bliss :

Your trash, with mine, at open war,

Is † *obstinately* bent,

Like wits below, to sow your tares

Of gloom, and *discontent* :

With so much sunshine at command,

Why light with darkness mix ?

Why dash with pain our pleasure ? Why

Your *Helicon* with *Styx* ?

Your works in our divided minds

Repugnant passions raise,

Confound us with a double stroke,

We shudder whilst we praise.\*

Upon the whole, altho' this piece may appear inferior to any of Dr. Young's former productions, we nevertheless perceive the bard once elevated by the strength of native genius to the heights of the sublime, still buoyed by transient efforts of remaining vigour, above the level of mediocrity.

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\* *Candide*. † *Second Part*.

ART. V. *Letters on Chivalry and Romance.* 12mo. Pr. 2s. Millar.

TO trace the rise, progress, and genius of chivalry; to point out the circumstances in the Gothic fictions and manners, peculiarly adapted to the ends of poetry, and to assign reasons for the decline and rejection of the Gothic taste, are the objects proposed by our ingenious writer in these letters: let us try how well he hath acquitted himself, by a short analysis of his performance, which will prove the most agreeable kind of criticism to many of our readers, who only require to know the sentiments of an author to form their own judgment of his merit.

The *feudal* constitution is supposed to have given birth to chivalry. The first sensible effect of this policy was the erection of a number of petty tyrannies in every kingdom, where the barons were enabled, by the power given them over numerous vassals, to affect independency, and wage continual war with each other, and sometimes with their prince, notwithstanding they were closely tied to his service by the conditions given of their tenure. In this hostile state of society the greatest encouragement was given to military prowess, the fairest opportunities offered for the exertion of personal valour, and the circumstances of the times naturally laid the foundation of an institution, which professed to revenge the injured, redress wrongs, and remove grievances. The little security to be expected, amidst the restless spirits of a neighbouring independent nobility, even in the most pacific intervals, obliged the barons to a constant practice in arms, to keep up discipline among their followers, and prevent their ardor from growing cool by a disuse of martial exercises. Hence arose *jousts* and *tournaments*, those images of war, and mock-skirmishes, represented in the castles of the barons, when their arms were not seriously employed. Our author dates the origin of these institutions in France, where they made their first appearance as early as the year 1066, soon after the introduction of feudal government.

Having thus established the rise of chivalry, he proceeds to account for the several characteristics of the singular profession of knight-errantry; the passion for arms, the spirit of enterprise, the ambition of knighthood, the rewards of valour, splendour of equipages, romantic ideas of justice, passion for adventures, pride in relieving the oppressed, and succouring the distressed, the courtesy, affability, and gallantry of the adventurers, and that respect and veneration for religion, so deeply impressed on the minds of all knights-errant, and so essential

to their institution. These fantastical heroic qualities were heightened by the crusade, preached up in Europe about the time that chivalry became fashionable. Every object which had entered into the views of the first institutors, and had been eagerly pursued by the knights-errant, now conspired to inflame their martial and religious zeal ; ‘ and here, in fact, we find the strongest and boldest features of their genuine character. *Daring* to madness, in enterprizes of hazard : burning with zeal for the delivery of the *oppressed* ; and, which was deemed the height of *religious* merit, for the rescue of the holy city out of the hands of infidels : and, lastly exalting their honour of *chastity* so high as to profess celibacy ; as they constantly did, in the several orders of knighthood created on that extravagant occasion.’

In the fourth letter our entertaining writer remarks the strong resemblance between the manners of the ancient heroic times, as painted by Homer, and those of the knights-errant, as represented in modern romances and books of chivalry ; a fact which he illustrates by another observation equally ingenious, ‘ that the political state of Greece, in the earlier periods of its story, was similar in many respects to that of Europe, as broken by the feudal system into an infinite number of petty independent governments.’ These positions he illustrates by a number of instances, and then proceeds to vindicate those modern epic poems, founded upon the extravagant adventures of knights-errant, which he affirms to be as congenial to public belief, and the character of the times, as the Læstrigones, Cyclops’s, Bacchus’s, Hercules’s, and other heroes of antiquity, to the ages in which they were described. The ancients had their dragons, hydras, giants, enchanters, sorcerers, and other monsters, as well as the moderns ; nor is there any reason to believe they received any more credit among the judicious and learned of the former, than of the latter.

‘ In conclusion of this topic (says the writer) I must just observe to you, that the two poems of Homer express in the liveliest manner, and were intended to expose, the capital mischiefs and inconveniences arising from the *political state* of old Greece : the Iliad, the dissensions that naturally spring up amongst a number of independent chiefs ; and the Odyssey, the insolence of their greater subjects, more especially when unrestrained by the presence of their sovereign.

‘ These were the subjects of his pen. And can any thing more exactly resemble the condition of the *feudal times*, when, on occasion of any great enterprize, as that of the crusades, the designs of the confederate Christian states were perpetually frustrated, or interrupted at least, by the dissensions of  
their



their leaders ; and their affairs at home as perpetually distressed and disordered by the rebellious usurpations of their greater vassals ?

‘ So that Jerusalem was to the European, what Troy had been to the Grecian princes. And you will now, I believe, not be surprized to find that Tasso’s immortal poem was planned after the model of the Iliad.’

In the sixth letter our author enters upon a very ingenious vindication of Tasso’s *Gierusalemme Liberata*, maintaining that, in many respects, his subject admits of more beauty and grandeur than that of the Iliad, from the improved gallantry of the feudal times, and the superior solemnity of their superstitions, which furnished the poet with finer scenes than the simple and uncontrolled barbarity of the Greeks.

‘ The principal entertainment arising from the delineation of these, consists in the exercise of the boisterous passions, which are provoked and kept alive from one end of the Iliad to the other, by every imaginable scene of rage, revenge, and slaughter. In the other, together with these, the gentler and more humane affections are awakened in us by the most interesting displays of love and friendship ; of love, elevated to it’s noblest heights ; and of friendship, operating on the purest motives. The mere variety of these paintings is a relief to the reader, as well as writer. But their beauty, novelty, and pathos give them a vast advantage, on the comparison.

‘ Consider, withal, the surprises, accidents, adventures which probably and naturally attend on the life of wandering knights ; the occasion there must be for describing the wonders of different countries, and of presenting to view the manners and policies of distant states : all which make so conspicuous a part of the materials of the greater poetry.

‘ So that, on the whole, tho’ the spirit, passions, rapine, and violence of the two sets of manners were equal, yet there was a dignity, a magnificence, a variety in the feudal, which the other wanted.

‘ As to *religious machinery*, perhaps the popular system of each was equally remote from reason, yet the latter had something in it more amusing, as well as more awakening to the imagination.

‘ The current popular tales of elves and fairies were even fitter to take the credulous mind, and charm it into a willing admiration of the *specious miracles*, which wayward fancy delights in, than those of the old traditionary rabble of pagan divinities. And then, for the more solemn fancies of witchcraft and incantation, the horrors of the Gothic were above measure striking and terrible. The mummeries of the pagan priests

were childish, but the Gothic enchanters shook and alarmed all nature.

‘ We feel this difference very sensibly in reading the ancient and modern poets. You would not compare the Canidia of Horace with the witches in Macbeth. And what are Virgil’s myrtles dropping blood, to Tasso’s enchanted forest ?

‘ Ovid indeed, who had a fancy turned to romance, makes Medea, in a rant, talk wildly. But was this the common language of their other writers ? The enchantress in Virgil says coolly of the very chiefest prodigies of her charms and poisons,

“ His ego sæpè lupum fieri, & se condere sylvis  
Mœrin; sæpè animas imis excire sepulchris,  
Atque fatas alio vidi traducere menses.”

‘ The admirable poet has given an air of the marvellous to his subject, by the magic of his expression. Else, what do we find here, but the ordinary effects of *melancholy*, the vulgar superstition of *evoking spirits*, and the supposed influence of *fascination* on the hopes of rural industry.’

This point the writer endeavours to confirm, by remarking the effects produced on the minds of the two greatest English epic poets, by the ancient and modern systems. Spencer and Milton were both perfectly acquainted with classic fable; yet when either is inflamed to an unusual degree of enthusiasm, he appears to be more particularly animated with the Gothic fables of chivalry. Hence he falls naturally into a defence of Spencer in the conduct of his *Faery Queen*, considered not as a classic but Gothic composition.

He enters upon his vindication with this remark, ‘ that when an architect examines a Gothic structure by Grecian rules, he finds nothing but deformity. But the Gothic architecture has it’s own rules, by which when it comes to be examined, it is seen to have it’s merit, as well as the Grecian. The question is not, which of the two is conducted in the simplest or truest taste : but whether there be not sense and design in both, when scrutinized by the laws on which each is projected.

‘ The same observation holds of the two sorts of poetry. Judge of the *Faery Queen* by the classic models, and you are shocked with it’s disorder : consider it with an eye to it’s Gothic original, and you find it regular. The unity and simplicity of the former are more complete : but the latter has that sort of unity and simplicity, which results from it’s nature.

‘ The *Faery Queen* then, as a Gothic poem, derives it’s method, as well as the other characters of its composition, from the established modes and ideas of chivalry.’

In the next place he observes, ‘ it was usual in the days of knight-errantry, at the holding of any great festival, for knights  
to

to appear before the prince who presided at the entertainment, and claim the privilege of being sent on any adventure to which the solemnity might give occasion.' This feast continued for twelve days, each of which was distinguished by the claim and permission of some adventure. Now, says our author, allowing this practice as a foundation for the poet's design, you will see how properly the *Faery Queen* is conducted. Thus, with regard to the order of distribution, or general plan of the work, it was as requisite for the *Faery Queen* to consist of the adventures of twelve knights, as for the *Odyssey* to be confined to the adventures of one hero. The unity of Spencer's poem consists in the relation of its several adventures to one common *original*, the appointment of the Faery Queen; and to one common *end*, the completion of the Faery Queen's injunctions. The knights sally forth in pursuit of their several adventures, on the breaking up of this annual feast, and the next feast, we are to suppose, is to bring them together again from the achievement of their several commissions. This our author calls unity of *design*, not of *action*; an unity resulting from the respect which a number of related actions have to one common purpose; and he illustrates the remark by an ingenious allusion to gardening.

Thus far Spencer reared his system on Gothic ideas, and those ideas, our author thinks, would lead him no farther; but as he was no stranger to what belonged to classic composition, he was tempted to tie his subject still closer together by *one* expedient of his own, and by *another* taken from the classic models. What he advances upon this subject is so ingenious, that we imagine it must convey pleasure to every reader of taste.

'His own (says the critic) was to interrupt the proper story of each book, by dispersing it into several; involving by this means, and as it were intertwisting the several actions together, in order to give something like the appearance of one action to his twelve adventures. And for this conduct, as absurd as it seems, he had some great examples in the Italian poets, tho' I believe they were led into it by different motives.

'The *other* expedient which he borrowed from the classics, was by adopting one superior character, which should be seen throughout. Prince Arthur, who had a separate adventure of his own, was to have his part in each of the other; and thus several actions were to be embodied by the interest which one principal hero had in them all. It is even observable, that Spencer gives this adventure of prince Arthur, in quest of Gloriana, as the proper subject of his poem. And upon this idea the late learned editor of the *Faery Queen* has attempted, but I think without success, to defend the unity and simplicity of  
it's



it's fable. The truth was, the violence of classic prejudices forced the poet to affect this appearance of unity, tho' in contradiction to his Gothic system. And, as far as we can judge of the tenour of the whole work from the finished half of it, the adventure of prince Arthur, whatever the author pretended, and his critic too easily believed, was but an after thought; and at least with regard to the *historical fable*, which we are now considering, was only one of the expedients by which he would conceal the disorder of his Gothic plan.

And if this was his design, I will venture to say that both his expedients were injudicious. Their purpose was to ally two things, in nature incompatible, the Gothic, and the classic unity; the effect of which misalliance was to discover and expose the nakedness of the Gothic.

I am of opinion then, considering the Faery Queen as an epic or *narrative* poem constructed on Gothic ideas, that the poet had done well to affect no other unity than that of *design*, by which his subject was connected. But his poem is not simply narrative; it is throughout *allegorical*: he calls it a *perpetual allegory or dark conceit*: and this character, for reasons I may have occasion to observe hereafter, was even predominant in the Faery Queen. His narration is subservient to his moral, and but serves to colour it. This he tells us himself at setting out:

"Fierce wars and faithful loves shall *moralize* my song."

that is, shall serve for a vehicle, or instrument to convey the moral.

Now under this idea, the *unity* of the Faery Queen is more apparent. His twelve knights are to exemplify as many virtues, out of which one illustrious character is to be composed. And in this view the part of prince Arthur in each book becomes *essential*, and yet not *principal*; exactly, as the poet has contrived it. They who rest in the literal story, that is, who criticize it on the footing of a narrative poem, have constantly objected to this management. They say, it necessarily breaks the unity of design. Prince Arthur, they affirm, should either have had no part in the other adventures, or he should have had the chief part. He should either have done nothing, or more. And the objection is unanswerable; at least I know of nothing that can be said to remove it but what I have supposed above might be the purpose of the poet, and which I myself have rejected as insufficient.

But how faulty soever this conduct be in the literal story, it is perfectly right in the *moral*: and that for an obvious reason, tho' his critics seem not to have been aware of it. His chief hero was not to have the twelve virtues in the *degree* in which the knights

knights had, each of them, their own; (such a character would be a monster) but he was to have so much of each as was requisite to form his superior character. Each virtue, in it's perfection, is exemplified in it's own knight: they are all, in a due degree, concenter'd in prince Arthur.

' This was the poet's *moral*: and what way of expressing this moral in the *history*, but by making prince Arthur appear in each adventure, and in a manner subordinate to it's proper hero? Thus, tho' inferior to each in his own specific virtue, he is superior to all by uniting the whole circle of their virtues in himself: and thus he arrives, at length, at the possession of that bright form of *glory*, whose ravishing beauty, as seen in a dream or vision, had led him out into these miraculous adventures in the land of Faery.

' The conclusion is, that, as an *allegorical* poem, the method of the Faery Queen is governed by the justness of the *moral*: as a *narrative* poem, it is conducted on the ideas and usages of *chivalry*. In either view, if taken by itself, the plan is defensible. But from the union of the two designs there arises a perplexity and confusion, which is the proper, and only considerable, defect of this extraordinary poem.'

The apology for Tasso, Ariosto, and the Italian poets in the subsequent letter, is no less entertaining and judicious. Our author shews, that ' the trite maxim of *following nature*, is farther mistaken in applying it indiscriminately to all sorts of poetry.

' In those species which have men and manners professedly for their theme, a strict conformity with human nature is reasonably demanded.

" Non hic Centauros, non Gorgonas, Harpyiasque

Invenies: hominem pagina nostra sapit:

is a proper motto to a book of epigrams, but would make a poor figure at the head of an epic poem.

' Still further, in those species that address themselves to the heart and would obtain their end, not thro' the imagination, but thro' the *passions*, there the liberty of transgressing nature, I mean the real powers and properties of human nature, is infinitely restrained; and *poetical* truth is, under these circumstances, almost as severe a thing as *historical*.

' The reason is, we must first *believe*, before we can be *affected*.

' But the case is different with the more sublime and creative poetry. This species, addressing itself solely or principally to the imagination; a young and credulous faculty, which loves to admire and to be deceived; has no need to observe those cautious rules of credibility so necessary to be followed by him, who would touch the affections and interest the heart.

‘ This difference, you will say, is obvious enough. How came it then to be overlooked ? From another mistake, in extending a particular precept of the drama into a general maxim.

‘ The *incredulus odi* of Horace ran in the heads of these critics, tho’ his own words confine the observation singly to the stage :

“ Segnius irritant animos demissa per aurem  
Quam quæ sunt oculis subjecta fidelibus, et quæ  
Ipse sibi tradit Spectator——”

‘ That, which passes in *representation* and challenges, as it were, the scrutiny of the eye, must be truth itself, or something very nearly approaching to it. But what passes in *narration*, even on the stage, is admitted without much difficulty—

“ —————multaque tolles  
Ex oculis, quæ mox narret facundia præsens.”

‘ In the epic narration, which may be called *absens facundia*, the reason of the thing shews this indulgence to be still greater. It appeals neither to the *eye* nor the *ear*, but simply to the *imagination*, and so allows the poet a liberty of multiplying and enlarging his impostures at pleasure, in proportion to the easiness and comprehension of that faculty.

‘ These general reflections hardly require an application to the present subject. The tales of Faery are exploded, as fantastic and incredible. They would merit this contempt, if presented on the stage ; I mean, if they were given as the proper subject of dramatic imitation, and the interest of the poet’s plot were to be wrought out of the adventures of these marvellous persons. But the epic muse runs no risque in giving way to such fanciful exhibitions.

‘ You may call them, as one does, “ extraordinary dreams, such as excellent poets and painters, by being over studious, may have in the beginning of fevers.”

‘ The epic poet would acknowledge the charge, and even value himself upon it. He would say, “ I leave to the sage dramatist the merit of being always broad awake, and always in his senses : the *divine dream*, and delirious fancy, are among the noblest of my prerogatives.”

‘ I maintain (says the writer a little farther on) that the Faery Tales of Tasso, do him more honour than what are called the more natural, that is, the classical part of his poem. His imitations of the ancients have indeed their merit ; for he was a genius in every thing ; but they are faint and cold, and almost insipid, when compared with his original fictions. We  
make



make shift to con over the passages he has copied from Virgil. We are all on fire, amidst the magical feats of Iſmen, and the enchantments of Armida. I ſpeak, at leaſt, for myſelf, and muſt freely own, if it were not for theſe lies of Gothic invention, I ſhould ſcarcely be diſpoſed to give the *Gieruſalemme Liberata* a ſecond reading.'

We ſhall cloſe this article with quoting the reaſons aſſigned by our author, why the clafſical manners are ſtill admired and imitated by the poets, when the Gothic have long ſince fallen into diſuſe; a circumſtance which many people may aſcribe to the ſuperiority of the former, and their ſtricter regard to truth and nature.

'One great reaſon of this difference certainly was, that the ableſt writers of Greece ennobled the ſyſtem of heroic manners, while it was freſh and flouriſhing; and their works, being maſter-pieces of compoſition, ſo fixed the credit of it in the opinion of the world, that no revolutions of time and taſte could afterwards ſhake it.

'Whereas the Gothic having been diſgraced in their infancy by bad writers, and a new ſet of manners ſpringing up before there were any better to do them juſtice, they could never be brought into vogue by the attempts of later poets; who, in ſpite of prejudice, and for the genuine charm of theſe highly poetical manners, did their utmoſt to recommend them.

'But, further, the Gothic ſyſtem was not only forced to wait long for real genius to do it honour; real genius was even very early employed againſt it.

'There were two cauſes of this miſhap. The old romancers had even outraged the truth in their extravagant pictures of chivalry: and chivalry itſelf, ſuch as it once had been, was greatly abated.

'So that men of ſenſe were doubly diſgusted to find a representation of things *unlike* to what they obſerved in real life, and *beyond* what it was ever poſſible ſhould have exiſted. However, with theſe diſadvantages there was ſtill ſo much of the old ſpirit left, and the fascination of theſe wondrous tales was ſo prevalent, that a more than common degree of ſagacity and good ſenſe was required to penetrate the illuſion.

'It was one of this character, I ſuppoſe, that put the famous queſtion to Arioſto, which has been ſo often repeated that I ſhall ſpare you the diſguſt of hearing it. Yet long before his time an immortal genius of our own (ſo ſuperior is the ſenſe of ſome men to the age they live in) ſaw as far into this matter, as Arioſto's examiner. This ſagacious perſon was Dan Chaucer, who, in a reign that almoſt realized the wonders of romantic chivalry, not only diſcerned the abſurdity of the old romances,

mances, but has even ridiculed them with incomparable spirit.

‘ His Rime of Sir Topaz, in the Canterbury Tales, is a manifest banter on these books, and may be considered as a sort of prelude to the adventures of Don Quixot. I call it a *manifest banter* : for we are to observe that this was Chaucer’s own tale, and that, when in the progress of it the good sense of the host is made to break in upon him, and interrupt him, Chaucer approves his disgust, and, changing his note, tells the simple instructive tale of Melibœus, a *moral tale virtuous*, as he chuses to characterize it ; to shew what sort of fictions were most expressive of real life, and most proper to be put into the hands of the people.

‘ One might further observe that the Rime of Sir Topaz itself is so managed as with infinite humour to expose the leading impertinencies of books of chivalry, and their impertinencies only ; as may be seen by the different conduct of this tale, from that of Cambuscan, which Spencer and Milton were so pleased with, and which with great propriety is put into the mouth of the squire.

‘ But I must not anticipate the observations which you will take a pleasure to make for yourself on these two fine parts of the Canterbury Tales. Enough is said to illustrate the point, I am now upon, “ That these phantoms of chivalry had the misfortune to be laughed out of countenance by men of sense, before the substance of it had been fairly and truly represented by any capable writer.”

‘ Still, the principal reason of all, no doubt, was, that the Gothic manners of chivalry, as springing out of the feudal system, were as singular as that system itself : so that, when that political constitution vanished out of Europe, the manners that belonged to it, were no longer seen or understood. There was no example of any such manners remaining on the face of the earth : and as they never did subsist but once, and are never likely to subsist again, people would be led of course to think and speak of them, as romantic and unnatural. The consequence of which was a total contempt and rejection of them ; while the classic manners, as arising out of the customary and usual situations of humanity, would have many archetypes, and appear natural even to those who saw nothing similar to them actually subsisting before their eyes.

‘ Thus, tho’ the manners of Homer are perhaps as different from our’s as those of chivalry itself, yet as we know that such manners always belong to rude and simple ages, such as Homer paints ; and actually subsist at this day in countries that are under the like circumstances of barbarity, we readily agree to call them *natural*, and even take a fond pleasure in the survey of them.

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‘Your question then is easily answered, without any obligation upon me to give up the Gothic manners as visionary and fantastic. And the reason appears, why the *Faery Queen*, one of the noblest productions of modern poetry, is fallen into so general a neglect, that all the zeal of it’s commentators is esteemed officious and impertinent, and will never restore it to those honours which it has, once for all, irrecoverably lost.’

From the perusal of these extracts the curious reader will probably be tempted to look for farther satisfaction in this little volume; and we can venture to assure him, that his labour will not be mispent, as the ingenious writer has, contrary to the usual practice, greatly exceeded the expectations raised by his title page, and deduced a variety of important critical remarks from a subject seemingly un consequential.

ART. VI. *Crazy Tales.* 4to: Pr: 4s. Becket.

SINCE the first appearance of those facetious memoirs, written by the Rev. Mr. Sterne, one would imagine the crazed inhabitants of Moorfields had gained absolute possession of the press, guided the taste of the public, and poured forth their incoherent rhapsodies, for the entertainment of the good people of England, once reputed so sensible and judicious. Nothing is relished but what is perfectly whimsical and altogether extravagant; decency is ridiculed, and the luscious joke rendered familiar to the ear of the unblushing virgin. As imitators in general are only qualified to copy the deformities of an original, so it has happened, that certain high-flavoured strokes, so peculiarly diverting from the humorous biographer, have degenerated in the hands of his successors into gross and tasteless obscenity. Such is the rage of fashion that men of real genius have been seduced into this senseless mode of writing, only to remain contemptible examples of misapplied talents. What shall we say of an author, who vindicates the most lascivious fallies of imagination, by observing, ‘that declamations against writings, composed with no worse intention than to promote good humour and cheerfulness, by fighting against the *tadium vite*, were reserved for an age of refined hypocrisy; and that there ought to be a great distinction between obscenity, evidently designed to inflame the passions, and a ludicrous liberty, which is frequently necessary to shew the true ridicule of hypocritical characters, which can give offence to none, but such as are afraid of every thing that has a tendency to unmasking.’ With the author’s leave, we humbly apprehend that mirth may be promoted, and the spirits exalted to the highest pitch of festivity



ty and good humour, without violating the sacred boundaries of decency, every encroachment on which, as the poet remarks, indicates a want of understanding. The writer of the *Crazy Tales* is himself a proof, that wit is consistent with wisdom, and that humour is never so pleasing as when it is tempered with innocence. The exordium to his *Cousin's Tale of a Cock and a Bull*, is worth all the rest of the story, though seasoned high enough with impurity.

' At Cambridge many years ago,  
In Jesus, was a walnut-tree ;  
The only thing, it had to shew,  
The only thing, folks went to see.

Being of such a size and mass,  
And growing in so wise a college,  
I wonder how it came to pass,  
It was not call'd the Tree of Knowledge.

Indeed, if you attempt to run,  
(The air so heavy is, and muddy)  
Any great length beyond a pun,  
You'll be obliged to sweat and study.

This is the reason 'tis so good for tiffsicks,  
And will account, why no one soph,  
No fellow, ever could hit off,  
To call this tree, the Tree of Metaphysicks.

Tho', in the midst of the quadrangle,  
They ev'ry one were taught their trade ;  
They ev'ry one were taught to wrangle,  
Beneath its scientifick shade.

It overshadow'd ev'ry room,  
And consequently, more or less,  
Forc'd ev'ry brain, in such a gloom,  
To grope its way, and go by guess.

For ever going round about ;  
For that which lies before your nose,  
And when you come to find it out,  
It is not like what you suppose.

So have I often seen in fogs,  
A may-pole taken for a steeple ;  
Christians oft mistook for hogs,  
Horses ta'en for Christian people.

This stroke upon my tender brain  
Remains, I doubt, impress'd for ever,  
For to this day, when with much pain,  
I try to think strait on, and clever,  
I fiddle out again, and strike  
Into the beautiful oblique.

Therefore, I have no one notion,  
That is not form'd, like the desighing  
Of the peristaltick motion ;  
Vermicular ; twisting and twining ;  
Going to work  
Just like a bottle-skrew upon a cork.

This obliquity of thinking  
I cur'd, formerly, by logick,  
And a habitude of drinking  
Infusions pædagogick.

The cure is worse than the disease,  
'Tis just like drinking so much gall ;  
So I keep thinking at my ease ;  
That is, I never think at all.

Thus a presuming miss designs,  
Quite over-whelm'd with foolish pride,  
She drops her paper with black lines,  
And trusts herself without a guide.

No longer kept within due bounds,  
For any thing that you can say,  
Her letters like unruly hounds,  
Running all a different way ;  
No longer writes as heretofore,  
But writes awry both now and ever more,

But, *à propos*, of bottle-skrews,  
You've seen a parson at a table,  
Whose business was to read the news,  
And draw a cork, if he was able.

And do remember, I dare say,  
The foolish figure that he makes,  
When the cork will not come away,  
For all the pains the parson takes.

By bit and bit he makes it come,  
'Till he is forc'd against his will,  
To push it forward with his thumb ;  
He has conducted it so ill.

Thus with my head have I been here,  
 Screwing to get at what I wanted :  
 That you might have a tale as clear  
 And bright, as if it was decanted.  
 But as your time and patience are so short,  
 I'll try to get at it in any sort.'

In the privy counsellor's tale, in the manner of Chaucer, the author, not contented with inflaming the passions by warm descriptions, descends to such particulars as shock modesty ; and yet the prologue demonstrates, how little occasion he had to lay hold of such desperate weapons to combat the *tedium vitæ*.

' Once on a time, how many years ago,  
 As I could niver learn, you cannot know,  
 A member of the parliment,  
 And a law-student, his relation,  
 Rode out of town with no intent,  
 Unless it was for recreation.  
 Full sixty is the member, and hath seen  
 Many a famous king, and comely queen—  
 In yvery reign, in yvery age,  
 He flourish'd in prosperitie ;  
 In the beginning was a page,  
 Now privy-counsellor is he.  
 His personage is grave and full of state,  
 Yielding him weight and vantage in debate ;  
 But with a boon-companion gay and free ;  
 No ceremony, no mysterious airs ;  
 Just as a privy-councillour should be,  
 If he had been a page of the back-stairs.  
 The student's father is in perfect health,  
 Thank God, and waxes daily strong in wealth ;  
 Wants not his son to get a heap,  
 But just enough of law,  
 To guard his own estate, and keep  
 The neighbourhood in awe ;  
 And I dare venture to maintain,  
 Herein his father's hopes shall not be vain.  
 Allbeit, he doth not attend the courts,  
 And redith none but Geoffery's Reports ;  
 Yet Plowden lying ever on the table,  
 Opin and spread,  
 He is counted full as able,  
 As if he had him in his head.  
 So, as I signify'd before, these two  
 Ride out of town, having nought else to do.



Six miles from town, this member hath a box  
 For contemplation good ;  
 Where he retires, as thoughtful as an ox  
 Chewing his cud.  
 He creeps into his box of stone,  
 Sometimes for pleasure, oftener for whim ;  
 Or when he is tir'd of every one,  
 Or every one is tir'd of him.  
 It is call'd a box, and there's a reason why,  
 Because therein a man lies himself by——  
 Within a box, if you your cloaths conceal,  
 The fashion and the worms conspire,  
 To make a suit, that was genteel,  
 Fit only for the sheriff of a shire ;  
 But good enough for you,  
 If in your box you lie too long perdu.  
 When you come out again, 'twill be too late ;  
 You and your coat will both be out of date——  
 Here then they light, and now suppose them dining ;  
 Suppose them also grumbling and repining ;  
 The bacon's fusty, and the fowls are tough ;  
 The mutton over-done, the fish not done enough ;  
 The cloth is drawn, the wine before them set ;  
 Wine, like themselves, entirely on the fret :  
 Muttering their prayers, exchanging looks askew,  
 Just like two rival beauties in a pew.  
 What might have happen'd no one can decide,  
 Had not, by fortune or design,  
 The butler in the cellar spy'd  
 A hoard of admirable wine :  
 Bounce goes the cork ; sparkles the glass ;  
 Cousin, here's to your favourite Jass :  
 And here their purgatory ends ;  
 For after this  
 They enter into perfect bliss,  
 Drinking like perfect friends :  
 Drinking, because drinking promoteth joking ;  
 Joaking without insulting or provoking.  
 The evening finishes with equal glory,  
 The worthy counsellor proposing  
 To make a closing,  
 By telling each a merry story.  
 I have one fram'd, says he, in Geoffry's phrase ;  
 Geoffry's the courtier's language of those days.

The student likes the motion well ;  
 Says he, I'll answer you with one quite new——  
 My tale in courtly speech I cannot tell ;  
 But I can tell a merry tale, and true.'

These, with a few more lines, are all we can extract from this publication, containing one hundred and fourteen pages, without hazarding the resentment of our readers ; altho' we must observe with regret, that poetry, wit, and humour, conspire to raise our admiration of the author's genius and resentment against so unworthy a prostitution of talents. Let him compare his own conduct with that of Solomon's madman, '*who scattered firebrands, arrows, and death, and then cried, Am not I in sport?*'

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ART. VII. *The Theory of Religion, in its absolute internal State : In Three Parts. I. Of the Nature and End of Religion, its Rise and Progress in the human Mind, and the Improvement and Reinforcement which it receives from the Revelation of the Gospel. II. Of the Evidences of Natural and Revealed Religion in general ; with a Review of some of the most material Objections, which have been urged against them. III. Of the Excellence and Importance of true Religion. With a Conclusion, in relation to the Persons, who disbelieve, or doubt of the Truth of Religion, and likewise to those who profess to be Believers of it. By the Rev. John Orr, M. A. Archdeacon of Ferns. 8vo. Pr. 5s. Millar.*

THE subject chosen by the reverend Mr. Orr, is perfectly suited to his sacred function, of the last importance to mankind, and treated by the author with great plainness and perspicuity, without any metaphysical refinement, or abstracted argument, which serves rather to confound than enlighten a weak understanding. He begins with demonstrating the attributes of the divinity, so as to lay the foundation of the most perfect idea of his character, which we are capable of acquiring ; namely, " that he is a being, original, independent, and supreme in the universe, who having all perfection in himself, and deriving his existence from none, hath communicated existence to all other persons and things, with all the powers and virtues, with which they are endowed ; who hath always been, and will always continue to be, strictly eternal, immense, and alone possessed of underived divine Majesty and Glory ; a Spirit ever living and active, most intelligent, wise, and powerful, most benevolent, holy, and just ; who constantly inspecteth and directeth all things, to the noblest and best purposes ; and inter-

resteth

reflects himself particularly in the affairs of men, in the character both of a gracious father, and of a righteous Lord and Governor."

Mr. Orr proceeds to answer certain objections that have been raised to public and private worship, in consequence of this exalted character of the deity, who wants not the veneration and acknowledgments of mortals, as he *is far exalted above our blessing and praise.*

' If the meaning of this be (says our author) that his happiness dependeth not on us, or any of his creatures, it is certainly true; yet, if there be a difference in nature, between good and evil, between right and wrong affections, the one sort must be pleasing to him, and the other disagreeable. And as the affections of piety, which arise in us, upon the contemplation of his perfections and character, appear to be very amiable in themselves, indeed necessary ingredients in a good character, essential to our dignity as reflecting moral beings; it is plainly very worthy of God, and what might have been expected from his purity and goodness, that he should require the exercise of these affections from us, by his supreme authority.'

Another objection to the same tendency hath been urged by writers, who ring changes upon the words virtue, moral conduct, social happiness, &c. ' As utility (say they) is the foundation of the merit of virtue, or of our moral qualities, one need be but little solicitous about the affections which terminate in God, as they are of no use to mankind, whose welfare dependeth on the exercise of the social virtues, and the practice of those duties which contribute to every one's ease and prosperity.' Not to enter in this place upon an inquiry, observes our author, whether utility be the only ground of the merit of virtue, or the only foundation of our approbation of moral qualities, it is allowed, ' that the social virtues of justice and humanity, and likewise temperance, industry, and the like, are of very great worth and importance; without which, as there would be no order and happiness among men, so neither could there be any true religion in them. But if any one will say, that these are the only moral qualities of real value and consequence to mankind, while a respect to God, and the love and fear of him, can have no influence on their happiness, he must certainly appear to be in a great mistake. For, first, it cannot but be clear to every one, who hath experienced the force of these affections, that they are most plentiful and constant springs of joy and consolation to him, in all circumstances and conditions of life: and beside this, it is plain, that they have a great efficacy for engaging men to the practice even of those duties, which they owe to the public, and to themselves; and are in-



deed the best security for the steady, uniform, and vigorous performance of them. For though the social and private virtues of men, are very lovely in their own nature, and of the greatest consequence to the good order of the world, and to the true enjoyment of life; and though we are naturally determined to approve and practise them, antecedently to the consideration of their being required by the supreme lawgiver, who both can, and will reward, or punish us, according to our obedience, or disobedience; yet, if we judge from common observation and experience, the greatest part of men, are not very deeply impressed with the native beauty of these virtues, nor is their natural attachment to them strong enough, to keep them firm and stedfast in the practice of them, unless it be supported and strengthened by the principles of religion, a belief of the existence of God, and a lively sense of his perfections, and rightful authority over them, and of their accountableness to him, as their governor and judge, for every part of their conversation in the world. These principles well laid in the mind, and being warm and vigorous in it, will indeed add such force to the social propensions of men, and to their natural approbation and love of virtue, as will render them zealous, uniform, and steady in the performance of the duties, which they owe both to society, and to themselves: whereas, without the assistance of these principles, the generality of the world will ever fall far short, of what is justly expected, and required from them, in almost every branch of their duty.

A little farther he remarks, that it has been urged, 'that the affections which men pretend to exercise towards God, almost always run into enthusiasm or superstition, which are so far from being useful, that they have a very pernicious effect on the conduct of life. But surely (says he) if there be a foundation in nature, for the exercise of these affections; if they are in themselves, lovely and becoming qualities, and when duly exercised, of great importance, not only to the happiness of particular persons, but to the welfare of the public; it is unworthy of a man of reflection, to argue against the exercise of these affections, from the abuse of them. The only thing becoming him, in this case, is to prevent as far as he can, the errors and abuses, which some are apt to fall into, in the exercise of their affections towards God; and to bring them to exert those affections, according to their rank and order in the system of our inward principles; which will both establish their minds in tranquillity and peace, and have a good effect upon their whole behaviour.'

From these remarks he concludes, 'that we are not, upon any pretences whatsoever, to think of excusing ourselves, from  
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the cultivation of a becoming temper towards the deity ; but that, on the contrary, we are by all means in our power, particularly by serious and attentive meditations on him, and by frequently repeated acts of inward devotion, to enliven, improve, and strengthen, all those affections, which arise and move in us, on the consideration of his most amiable nature, and the interesting relations, which he beareth to us ; that we should ever have a deep impression of his goodness and greatness, and be filled with all possible veneration, love, gratitude, and resignation towards him. This is a tribute of acknowledgment and honour, indispensably due to the glories of his nature, and to the excellence and perfection of his character.'

What our reverend author observes on the strong connection between religion and morality, and the absurdity of imagining we can perform the duties required by the one while we neglect the other, is extremely judicious and seasonable at this juncture, when a set of enthusiasts have broached a new doctrine, destructive of all moral conduct, by placing the whole of religion in the belief of certain religious articles. The account given of the rise and progress of religion, in the minds of persons of ordinary capacity, is easy, simple, and natural ; nor can we say less of the arguments adduced to prove the obligations of religion, the certainty of a future state, and divers other articles, all of which are adapted to the meanest capacity, and enforced with great good sense, without any ostentation of learning.

After a short sketch of the rise, progress, and different modifications of polytheism and idolatry, our reverend author observes, ' that long before these several kinds of idolatry rose to the height to which they at last arrived, there was scope enough given to the politicians of this world, to mix in the scene ; and to improve the advantages, which the weaknesses, and religious delusions of the multitude afforded, for subjecting them to their own views ; or for rendering them subservient to the purposes of their ambition, or avarice. Accordingly, we find, that both the priest and the statesman laid hold on the handle, which was given to them, for debasing the spirits, and enslaving the minds of the deluded part of mankind ; studying above all things, to continue them in that state of gross ignorance and darkness into which they were fallen ; guarding carefully every avenue, by which any light could enter into their minds ; being ever ready to palliate, or to put some specious gloss on the absurdities of their system, when at any time, they were like to prove too ponderous even for their credulity ; supplying new matter, from time to time, to their superstition to work on ; and engaging them in a variety of such impious and immoral, such

fantastick and immodest, and such lewd and obscene rites, as were not only unworthy of any being, who had the least claim to divinity, but altogether inconsistent with the dignity of human nature. The consequence of all was, that while the ignorant abused multitude, became the dupes of their political leaders, they, at the same time, sunk into a state of the utmost degeneracy as to their morals; freely practising some unnatural and most abominable vices, and seeming indeed to have lost, in a great measure, their natural sense, both of virtue, and of common decency.'

In the second part Mr. Orr proceeds to exhibit a short view of the evidences of natural and revealed religion in general, and of the most natural objections urged against them by the adversaries of Christianity. These he answers with precision, temper, and such conviction, as ought to be offered to minds untainted with metaphysical sophistry.

We shall only add, that the third part, intended to demonstrate the excellence, and shew the importance of true religion, is candid, pious, and so replete with strong unadorned sense, that we must recommend this to our readers as one of the most useful treatises upon the subject which we ever perused.

ART. VIII. *The Annual Register, or, A View of the History, Politics, and Literature, of the Year 1761.* 8vo. Pr. 5 s. Doddsley.

THIS publication is so agreeable an auxiliary to the memory, that we are no way surpris'd at the encouragement given the compilers to prosecute their labours. Besides the public occurrences of the year, we are entertained with a great variety of personal and literary anecdotes, which would probably sink into oblivion, or never become generally known but for this collection. The register of the present year is agreeable to the plan observed in all the former volumes. First, we meet with a concise and tolerably animated history of the war: next follows a chronicle of public and private occurrences, extracted from the news-papers, and disposed regularly in the order of their several dates, which we could wish had been more judiciously selected, and considerably abridged. The next article bears the title of State Papers, and is composed of speeches in parliament, addresses to the throne, memorials to and from foreign courts, and other particulars. The division that immediately succeeds the foregoing, is improperly stiled *characters*, as it contains a variety of letters, and other particulars, that have no relation to character. In the

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ensuing articles of natural history, useful projects, antiquities, miscellaneous essays and poetry, there is much agreeable entertainment; and we were so pleased with the following little fable, called the Rainbow, inserted among the poetical pieces, that we are tempted to impart the same satisfaction to our readers of taste, as we do not remember ever to have seen the poem in print.

———*Nimium ne crede Colori.*———

‘ An age there was, some authors teach,  
When all things were endued with speech,  
Nor plant, nor bird, nor fish, nor brute,  
Nor thing inanimate was mute;  
Their converse taught——or these men lie,  
Better than books, morality.  
One grain more faith afford me now;  
It asks but one more grain, I vow,  
Speech on mere visions to bestow.  
Then you’ll believe, that truth I tell,  
That what I now relate befel.

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‘ Calm was the day, the sky was clear,  
Save that a light cloud here and there,  
Floating amid the azure plain,  
Promis’d some gentle showers of rain :  
Tho’ *men* are faithless, *clouds* are true,  
As by the sequel soon I’ll shew.  
Sol from the zenith now departed,  
Eastward his rays obliquely darted,  
The clouds, late glories of the day,  
By western winds are borne away,  
’Till to the east each vapour blown,  
In lucid show’rs came gently down.  
Now full oppos’d to Phœbus rays,  
Iris her vivid tints displays;  
A wat’ry mirror spread below,  
To her own eyes her beauties shew.  
I scarce can think Narcissus eyed  
Reflected beauty with such pride;  
Or modern belle for birth-night dress’d,  
Raptures so exquisite express’d,  
Some time enamour’d o’er the lake  
She hung, then —— thus she spake.  
“ Say, in creation’s ample bound,  
Where can there such a form be found?  
How fine that curve! How bright those rays!  
Oh I could here for ever gaze!

See, see, resplendent circles rise,  
 Each above each, of various dyes!  
 Mark that first ring of sanguine light!  
 Beam'd ever ruby half so bright?  
 Or can the flaming topaz vie  
 With that next stream of golden dye?  
 Where was that em'rald ever seen  
 Whose rays could rival yonder green?  
 Or where's that sapphire's azure hue,  
 Can emulate it's neighb'ring blue?  
 See; purple terminates my bow,  
 Boast amethysts so bright a glow?"

\* Thus to each charm she gave its due,  
 Nay more—but that is—entre nous,  
 Exhaustless seem'd the copious theme;  
 For where's the end of self-esteem?  
 She finding still for praise pretence,  
 From vanity drew eloquence:  
 When in the midst of her career,  
 Behold her glories disappear.  
 See her late boasted tints decay,  
 And vanish, into air away,  
 Like spectres at th' approach of day.  
 On things too transient hangs their fate,  
 For them to hope a lasting date,  
 The fallen rain has clear'd the skies,  
 And lo! the short-lived phantom dies.  
 My application's brief and plain,  
*Beauty's the Rainbow, Youth's the Rain.*

We are informed by a letter to the compilers, inserted at the end of the collection, that this fable was the production of John Norris, Esq; lately deceased, student in the Temple, and fellow of Caius College in Cambridge, a young gentleman who, to an elegant taste in the polite arts, had joined a profound skill in the abstruse sciences.

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ART. IX. *A Treatise of Agriculture.* 8vo. Pr. 4 s. 6d.  
 Millar.

IT is with pleasure we observe the growth of agriculture in every part of Great Britain, and especially in Scotland, from the number of judicious pieces lately published upon that subject. As we do not profess a knowledge of husbandry, we cannot pretend to pass judgment on the performance now under consideration, though we may venture to affirm, that to a speculative

culative reader it will afford abundance of rational entertainment. The work is divided into four books; the first treating of vegetation; the second, of tillage; the third, of manures; and the fourth, of soils; each of them exhibiting the most specious precepts in philosophical and practical agriculture. The reader may have a view of the several articles contained from the following extract:

‘ The author explains in the first book the different ways by which vegetation is promoted; mentions the impediments to it; and points out the proper methods of removing these impediments.

‘ He attempts to show, that there are different ways by which vegetation is promoted; that it is promoted by communicating the food of plants to the earth, by enlarging their pasture, and by dissolving the vegetable food in the earth, that is in an useless or hurtful state.

‘ He inquires into the nature of the vegetable food, and attempts to show, that it is compounded of several ingredients; that it exists in the earth, in water, in the atmosphere, and in all vegetable and animal substances; that it observes a constant rotation, is communicated to the atmosphere by corruption, and returns to enrich the earth in dew, rain, and snow. He shews, that vegetable food may be added to any particular spot of earth; that all soils are more or less absorbent; that when any soil is left to itself, and no crops carried off, the vegetable food is always on the increase; that any soil may be managed in such a manner, as to enable it to attract this food in greater plenty from the atmosphere; and that the vegetable food in any soil may be increased by mixing with it vegetable or animal substances.

‘ He inquires into the nature of the vegetable pasture; and shows, that it is enlarged by stirring and turning over the earth, by exposing the earth to the influence of the air, and by the application of such manures as raise a fermentation.

‘ He attempts to shew, that vegetable food may exist in the earth in an useless, even in a hurtful state; and proposes methods for dissolving this food, and rendering it proper nourishment for plants.

‘ The impediments to vegetation, which he mentions, are weeds and too much water; the bad effects of which are represented.

‘ He divides weeds into three classes. In the first he places the weeds propagated by the seed; in the second, those that are propagated by the root; and, in the third, the shrubs by which some of the land in Scotland is greatly infested. Methods are proposed for destroying the weeds belonging to each of these classes.



‘ He inquires into the causes of the wetness of land, and endeavours to show, that this may be owing to its situation, liable to be overflowed by the water from higher ground ; to the nature of its bottom, that forces out, in springs, the water that runs below the surface ; to the climate in which there is too much rain ; and to the nature of the soil, which retains too large a quantity of water. Methods are proposed for removing the wetness of land arising from all these causes.

‘ In book II. the author treats of tillage.

‘ He divides the soils into such kinds as require a different management with respect to tillage.

‘ He mentions the different instruments employed in tillage, and shows the manner of constructing and using these instruments.

‘ He examines the different ploughs used in Scotland, and shows the advantages and disadvantages of each. He gives a very particular description of the Scots plough, of its several parts, their uses, proportions, and positions ; and he proposes some alterations for its improvement.

‘ He inquires into the designs proposed by tillage, and shows how this work is to be performed, so as to answer these.

‘ He considers the uses of ridges, and points out the kinds most proper. He shows that all ridges should be straight and equal, and that they ought to be broad or narrow, high or flat, according to the nature of the soil.

‘ He also treats particularly of the altering of ridges, their position, and the different ways in which they are ploughed.

‘ He describes the different kinds of harrows and rollers, and represents the advantages of harrowing and rolling.

‘ In book III. he treats of manures.

‘ He inquires into the nature of manures, and the manner of their operation ; and shows that they operate in all the ways by which vegetation is promoted.

‘ He examines separately the manures used in Scotland. He represents the qualities of each, the manner of their operation, and their effects upon soil. Dunghills are also particularly treated of, both the ordinary dunghills of the farm, and the compound dunghills made in the fields.

‘ In book IV. he treats of soils.

‘ He divides soils into such kinds as require a different management with respect to the application of manures.

‘ He examines the different soils in Scotland, considers the qualities and defects of each ; and shows what manures are most proper for improving their qualities, and supplying their defects.’

ART. X. *An Essay on the different Nature of Accent and Quantity, with their Use and Application in the Pronunciation of the English, Latin, and Greek Languages: Containing an Account and Explanation of the Antient Tones, and a Defence of the present System of Greek Accentual Marks, against the Objections of Isaac Vossius, Henninius, Sarpedonius, Dr. G. and others. By John Foster, M. A. late Fellow of King's College, Cambridge. 8va. Pr. 3s. 6d. Pote.*

WE make no doubt but this controversy about the use of accentuation, whether it be founded in nature, and the authority of the ancients, will be regarded by the generality of readers, as the frivolous cavilling of idle pedants, and a dispute, *de lana caprina*, as Horace expresses it; although we cannot help viewing it in a light altogether different. Disquisitions of this kind serve not only to revive the expiring taste for ancient literature, and sharpen the wit by fair trials of skill in erudition and argument; but they elucidate many obscure passages in the best classics, illustrate our native language, explain the principles of poetic harmony, unfold the seeds of taste, and equally promote verbal and sentimental criticism. Subjects not relative to the original point in debate, are introduced by a kind of association of ideas, and light is reflected upon a variety of other objects, while the torch is kindled only to direct us to untie one knotty question, or guide our steps through a single dark passage. The learned Mr. Foster observing, that the opinion started by the younger Vossius, concerning the impropriety and barbarism of accentual marks, as if they were a corrupt innovation of the modern Greeks in the decline of literature, gains ground in Europe, and is particularly adopted by one of the most celebrated seminaries of these kingdoms, undertakes to discuss the subject, and examines the reasons which induced the university of Oxford, to publish certain late editions of Greek authors, without accents. Because the accentual marks have been found in no ancient manuscripts, or mentioned by authors of the former ages of the Greek and Latin languages, they are therefore supposed to be an arbitrary modern practice; whereas our author demonstrates, by irrefragable arguments, that the visible notation or signs of accents, was indeed the invention of Aristophanes of Byzantium, a grammarian, who flourished under the Ptolemies, Philopater, and Epiphanes; but the elevation and depression of the voice, the grave and the acute tones in speech, were scrupulously observed in the pronunciation of the best Greek and Latin orators and poets.

‘ When the Greek became the favourite language of foreigners, then those persons who particularly studied it with a view of

of illustrating and making it more generally known, did, in order to facilitate the instruction of others, wisely and properly enough invent marks of direction for that purpose; 'whether exactly in the same form with those we now have, or no, is very insignificant. Marks themselves are quite arbitrary: and if they are but faithful, are good. But whatever *signs* or characters grammarians devised and used on that occasion, the *thing* signified by them, *i. e.* the particular rise and fall of the voice, was the same, not invented by them, but existing always before them (as much as speech was before any characters were formed) and only pointed out by them in a certain determinate manner.'

He argues *a priori*, that as vocal sounds are formed by organs of speech, which are essential and immutable parts of our nature, they must have been in all ages substantially and formally the same, tho' variously modified in their application; and that if elevation or depression of *tone* is, at this time, a different quality of sound from quantity or duration of *time*, it must have been so in the days of Homer and Aristotle. This he likewise proves by the authority of the best writers of antiquity, 'that the ancients did in their general pronunciation, strictly use certain tones to certain syllables, distinct from, but very consistent with quantity. Nothing can be more undeniable than Mr. Foster's refutation of the generally received opinion, that the tones or accentuation of the ancients referred to music, and not to articulate pronunciation, and that the modern *virgulæ*, or signs of accent, are inconsistent with a due regard to quantity. He shews that metre depends on quantity alone, but that rythm is compounded of accent and quantity together; quoting this line:

*Tali concidit impiger illeus vulnere Cæsar,*

as an instance of accurate metre, where the quantity is right, but of faulty rythm, because the tones are injudiciously placed. We shall begin with the first chapter, and proceed to specify the contents of this elaborate performance, as fully as our limits admit.

Mr. Foster's first proposition is, that nature hath given the human voice a variety of tones, which rise and fall in such a manner as forms the first general division of sounds. Upon this division is founded what grammarians call *accent*, differing from music, not in quality, but number only of tones. The second proposition is, that the human voice possesses the power of shortening or lengthening those sounds; upon which is founded what has been termed quantity. Hence he infers, that accent and quantity are equally dictated by nature, and that consequently no language can be pronounced without them, unless



less we suppose a monotony and equability of the voice, the existence of which it is difficult to conceive. He enforces this scientific reasoning, by arguments deduced from Aristoxenus, Cicero, Quintilian, Scaliger, and other eminent writers of modern ages and of antiquity.

He combats with powerful reasoning, in the second chapter, the notion that the pronunciation of Latin and Greek is directed by quantity solely, and that of English by accent; a notion which some extend to the northern nations in general, as if they had intirely lost the χρόνος, or quantity, and preserve only the τόπος, the place, tone, or accent. Here many ingenious observations occur on the Greek, Latin, and English tongues; and it is proved to our satisfaction, that the metre of the latter, as well as of the two former, is regulated by quantity.

What Mr. Foster remarks on the third section in answer to the question, why our language cannot be adapted to the old heroic measure, consisting of dactyls and spondees, is so curious and novel, that we cannot refrain presenting it to our readers.

Our common epic verse (says he) is Trimeter Iambic Brachycatalectic; and so is the English Iambic in quality of its feet, tho' not in number, like that of the Greeks and Romans, admitting likewise, as they do, dactyls and spondees. But there is one particularity in our Iambic, in which it differs very much from that of the ancients. It is well known that they never admitted a trochee into their Iambics; according to them ὁ Τροχαῖος ἀντιπαθεῖ τῶν Ιάμβων. But in the English the trochee placed at the beginning of an Iambic verse gives it a peculiar grace and vigor, as in this,

*Die öf | ä röse in ärmälic päin.*

This pleasing effect of the trochee Mr. Pope, beyond all other English poets, seems sensible of, and has accordingly used it oftener than any of them. He has likewise introduced it on particular occasions with great success, in the middle as well as beginning of his verse, and even at the end of a sentence.

*Jūmping, high o'er the shrubs öf the rough ground  
Rāttle the clatt'ring cars, and the shock'd axles bound.  
On all sides round the forest hurls her oaks  
Heädlöng.*

The beauty of the trochees in these places is too obvious to need pointing out. In general that nervous springiness and elasticity (if I may so express it) so very observable in his metre, is often owing chiefly to a trochee beginning his line:

*Grēat*

Grēat in the earth, as in the æthereal frame ;  
 Wārms in the sun, refreshes in the breeze,  
 Glōws in the stars, and blossoms in the trees,  
 Līves thro' all life, extends through all extent,  
 Sprēads undī-vided, operates unspent,  
 Breāthes in our soul, informs our mortal part,  
 \* As full as perfect in a hair as heart.

The weakest line among these, in point of versification, is the last, beginning with a pure Iambic.

\* The compass of our long heroic verse is but narrow. A Latin or Greek epic verse, in the language of prosody, consists of twenty-four times. A Latin or Greek Iambic, if pure, of eighteen times. But the long English heroic, if it consists of pure Iambics, has but fifteen times. So that it is, for this reason among others, extremely difficult for an English poet to translate fully any number of Latin or Greek verses into a like number of English ones.

\* But to resume our question. If the English admits the Iambic, why not the dactylic and spondeeic metre? The reason seems to be this, that there are not many dactyls in our language, and hardly any spondees, I mean, scarce ever two syllables, next to each other in the same word, both long alike, as they frequently are in Greek and Latin. In general our language is Iambic and Trochaic, our disyllable substantives being for the most part Trochaic, and our verbs Iambic; as in the substantives, *prēsēnt*, *objēct*, *projēct*, *absēnt*, *cōtēst*, *cōndūct*, *dēscānt*, *mīld-nēss*; in the verbs, *prēsēnt*, *objēct*, *projēct*, *absēnt*, *cōtēst*, *cōndūct*, *dēscānt*, *maīntāin*. Some polysyllables are indeed dactylic: but in most words of more than two syllables the long syllable is so placed as to make the word, when divided, resolve itself into an Iambic or Trochaic foot, as *rēfīnēr*, or, *rē|fīnēr*. This tendency of our language to Iambic and Trochaic measure hath insensibly made it run so much into verses of that kind, and rendered it incapable of bending to the ancient heroic metre; which was the reason of Sir Philip Sydney's miscarriage in attempting to introduce English hexameters on the Greek and Latin plan,

“ *And Sydney's verse halts ill on Roman feet.* ”

This is confirmed by Dr. Bentley, who speaks of the *metra dactylia* in relation to our own language, as a kind, *quod patria lingua non recepit*. By this means our language is deprived of that kind of metre, which is of all others the most noble and solemn, according to what Longinus truly says of the *δακτυλικῶν ῥυθμῶν, εὐγενέστατοι ἔσσι καὶ μεγεθοποιοί.*

Our

Our author goes farther, and affirms that the essence of our language is founded in *quantity alone*, although we cannot think he has sufficiently demonstrated this opinion.

In the fourth chapter, we meet with great abundance of learned observations on the Roman accent, confirmed by the authority of Quindilian; on the affinity between the Latin and Æolic dialect, in regard to accent and genius; of the probability that Homer wrote chiefly in the Æolic dialect, which was his vernacular tongue; and that the *Ionico poetic* dialect, so frequently ascribed to him, is nothing more than his native Æolic: on the certainty of the Latin accents being derived from the Æolic, and of the difference between the Roman *apex* and accental marks, the former being only a horizontal line placed over some long syllables, to distinguish them from similar short ones; as in *solum* the adjective, to discriminate it from *solum* the substantive.

In the fifth section Mr. Foster proceeds to treat more particularly on the accent of the ancient Greeks, proving that they gave strict attention to *tones* as well as quantity; that the term *ὀξύτης*, is used by Aristotle in the accental sense; the words *ὀξεῖα* and *βαρεῖα*, by Plato, as signifying merely the accent of the voice in speech; and that certain passages of Dionysius Halicarnassensis, which have been supposed to furnish a conclusive argument against the use of accents in general among the Greeks, hath either been misunderstood, misrepresented, or misapplied. What he says of the bunglers, who set certain lines of the Orestes of Euripides to music, that they destroyed the quantity, merits the attention of the curious reader. 'It cannot be imagined, that so judicious and sensible a writer as Dyonisius, could object to the accents of general pronunciation in one part of his treatise, and then contradict himself in another, where, in the clearest terms, he speaks of these very tones as contributing greatly to the harmony of language.' The passage is quoted by our author.

In chapter the sixth we meet with farther reflections on the introduction, use, and accidental abuse of the Greek accental marks, together with an entertaining digressive vindication of Aristophanes, the inventor of accental notation against the aspersions of Vossius, and of the Greek writers of the Lower Empire, to whom, Mr. Foster asserts, learning owes the strongest obligations.

In chapter the seventh he demonstrates the mistake of a late ingenious writer, with respect to the acute accent, that it participated of the nature of a long quantity, was inconsistent with a short one; and that the terms *ὀξύς*, in Greek, and *acutus*, in Latin, implied the extension of sound as well as the elevation of tone.



In the next chapter Mr. Foster, with great courage and address, attacks the learned Isaac Vossius, Henninius, and Sarpedonius, who are equally prejudiced against accents with the above writer. Vossius has, without any authority, transposed the accentuation of a passage in Homer, as it appears in the printed editions, because he alledges it destroys the metre. His method, which he calls the method of the ancients, consists in transposing the acute from short to long syllables, and intirely omitting it in a disyllable, which happens to have both short, contrary to that universal rule, ‘*Ipse natura in omni verbo posuit acutem vocem.*’ The reader will observe, says Mr. Foster, if he will turn back to a former part of this essay, that Vossius, in altering the accents, hath regulated his method of replacing them exactly according to the laws of Roman accents (though I believe he was not sensible of it at that time) those very laws, which I have in the foregoing chapter transcribed from Quintilian. Which circumstance alone, notwithstanding Vossius’ confidence that his manner of re-adjusting them is agreeable to the pronunciation of the ancients, is to me a strong proof, that he is wrong: because Quintilian expressly mentions a particular difference which there was between the Roman and Greek practice in acuting their syllables; and complains of the Latin manner as less harmonious and diversified than the Greek. “*Sed accentus quoque cum rigore quodam, tum similitudine ipsa minus suaves habemus, quia ultima syllaba nec acuta unquam excitatur, nec in flexa circumducitur, sed in gravem vel duas graves cadit semper. Itaque tanto est sermo Græcus Latino jucundior, ut nostri poetæ, quoties dulce carmen esse voluerunt, illorum id nominibus exornant.*” lib. xii. c. 10.

‘Quintilian, by closing this sentence here with *semper*, as he does another on the same occasion with *nunquam*, an adverb, (which the best Roman writers never place at the end of a period, but on particular occasions, where some great stress is laid on the sense of the word) by this, I say, he seems to point out the very extraordinary inflexibility of the Roman accent; and this he remarks as opposite to the nature of the Greek tones: for it is in that part of his book, where he draws a parallel between the two languages in point of harmony, and shews the inferiority of his own in several particulars.’

He is no less severe in his strictures on a particular hypothesis of Henninius, and the system regarding accentuation of Sarpedonius.

Our author’s answer to Dr. G——’s Charge against the Irregularity of the present Method of accenting Greek, is sensible and learned. The position of the present signs of elevation and depression of the voice, are proved to be exactly conformable to the tones of the ancients, and the accounts of this modulation

of the voice given by their best grammarians ; the consistency of the acute accent with short quantities is again considered and demonstrated ; and the general doctrine of the Greek philosophical musicians, with respect to the distinction of sounds, concisely stated. This is a subject upon which the ingenious author has shewn the least address, of any touched upon in his book, although we apprehend it would reflect considerable light upon his scientific principles, and the natural theory of accentuation with which he began his treatise. These are the points debated in the ninth section.

In the tenth Mr. Foster evinces, that those cavillers at accent, and sticklers for quantity, necessarily violate the very quantity to which they profess the most inviolable attachment, merely by rejecting accent intirely. This he effects by passages quoted, with the short syllables marked, from Aristotle, Homer, Livy, Virgil, and Horace. Here we meet with a very pretty criticism, on a reading proposed by the celebrated Muretus in a passage of Plautus. Mr. Foster closes his treatise, with demonstrating the insufficiency of all the reasons yet assigned for rejecting the present system of accentuation, expostulating with modern editors for the extraordinary liberty taken of suppressing them; and he annexes to his essay the elegant Greek poem, in commendation of Plato, wrote by M. Masurus, with a very chaste and close Latin version, to shew the extraordinary merit of some of the writers of that age, which we unjustly term barbarous. Upon the whole, this treatise sufficiently demonstrates the erudition and genius of Mr. Foster; but we have been forced to omit a variety of curious remarks, because it is our business to analyse, criticise, or review authors, according to the degree of their merit; but not to transcribe them.

ART. XI. *A Collection of Original Poems.* By Scotch Gentlemen.  
In Two Vols. 12mo. Pr. 5s. Doddsley.

HOW well so ever this collection may be calculated for the meridian of Edinburgh, we are afraid it will not answer on this side the Tweed: not but that it affords some sparks of genius, which may one day kindle into a brighter flame. There is an ode to Memory, and another to Pity, by the same hand, which abound with poetical imagery. The last we shall insert, that the reader may judge for himself.

‘ Sweet pow’r that lov’st the lone recess,  
Where Virtue sadd’ning with distress,

Still drops the silent tear ;  
Benignant in my yielding breast,  
May all thy soft affections rest ;  
Oh let them center here !

By all thy gentlest sons have felt,  
Oh let my bosom ever melt  
In luxury of wo !  
And as the warm emotions rise,  
Let streams of sorrow shade my eyes,  
And unrestricted flow.

From thee, into the human soul,  
The amiable passions stole,  
That soften and improve ;  
Hence friendship to the feeling heart  
Did first her social warmth impart,  
And soon 'twas generous love.

Oh thou, all-powerful to assuage  
The furious storms of frantic rage,  
That tear the wounded soul ;  
At thy approach they swell no more,  
The still waves sleep upon the shore,  
Nor madden as they roll.

Ye happy few, on whom the day  
Shines with a bright unclouded ray,  
Let tender pity find,  
That she can stain with tears your eyes,  
And still with mis'ry's moving cries,  
Can melt the soft'ning mind.

Go, bid the chearing light of morn  
Illume the dungeon dark forlorn,  
Where war's said captives lie :  
Go, bid in Poverty's low cell  
Content and competence to dwell,  
And raise the downcast eye.

Where Avon streams along retir'd,  
By Pity and by Terror fir'd,  
Immortal Shakespear wrote ;  
And Otway list'ning to thy strains,  
Still wander'd mournful o'er the plains,  
And fram'd each tender thought.

Behold, with madness in her eyes,  
All wild afflicted Constance flies,



Or sinks upon the ground ;  
While ending poor Monimia's woes,  
The vital tide no longer flows,  
And all is horror round.

Yet once again thy soul infuse,  
Awake to grief the British muse,  
Thy moving scenes restore ;  
The sad, the melancholy tale,  
With wo shall ev'ry heart assail,  
With wo shall all deplore.

And now while war is raging wild,  
Swift dart thy influence soft and mild  
Into the human breast ;  
And, oh ! with gentle peace allied,  
Bid the the mad storm of arms subside,  
And let the nations rest.'

The same author seems to have mistaken his talent in attempting humorous subjects, if we may be allowed to judge from his poem, intituled, *the Cloaciniad* ; a theme on which we should expect a poet of Edinburgh would shine with peculiar lustre. In composing this piece we can perceive he has had Swift in the wind. Here is all the dean's stench without his spirit ; all his ordure without his unction. In the collection we find some agreeable light pieces by J. B. Esq ; Such as the following song, which we take to be a good-humoured joke upon himself.

' B——, of Soapers the king,  
On Tuesday's, at Tom's does appear ;  
And when he does talk, or does sing,  
To him ne'er a one can come near.

For he talks with such ease and such grace,  
That all charm'd to attention we sit,  
And he sings with so comic a face,  
That our sides are just ready to split.

B—— is modest enough,  
Himself not quite Phœbus he thinks ;  
He never does flourish with snuff,  
And hock is the liquor he drinks.  
And he owns that Ned C——t, the priest,  
May to something of humour pretend,  
And he swears that he is not in jest,  
When he calls this same C——t his friend.'

B—— is pleasant and gay,  
 For frolic by nature design'd,  
 He heedlessly rattles away,  
 When the company is to his mind.  
 This maxim he says you may see,  
 We can never have corn without chaff;  
 So not a bent sixpence cares he,  
 Whether *with* him or *at* him you laugh.

B—— does women adore,  
 And never once means to deceive;  
 He's in love with, at least, half a score:  
 If they're serious, he smiles in his sleeve.  
 He has all the bright fancy of youth,  
 With the judgment of forty and five:  
 In short, to declare the plain truth,  
 'There is no better fellow alive.'

The diverting and picturesque ode to gluttony, we should imagine was produced by the same hand. There is a great deal of humour and character in the *duke of Argyll's levee*, by the late lord Binning. Several other pieces in this collection deserve to be exempted from oblivion; in particular, the following epistle, which is worthy of the author of Douglas.

‘An Epistle to the earl of Eglington.

‘Thou friend of princes, poets, wits,  
 And judge infallible of tits,  
 Thou art, yet wilt not be a peer,  
 O Eglington! thy poet hear.

My steed of Pegasæan blood,  
 Piercy, so famous and so good,  
 Bending beneath a weight of years,  
 Slowly his rapid master bears.

Say, is it fitting that the bard  
 Whom Caledonia's chiefs regard,  
 A foot should walk, or by some jade  
 With broken bones in dust be laid?

My humble wish does not aspire  
 To steed of Andalusian fire;  
 Such as brave Bute delights to ride,  
 When *Cortes* feels his master's pride.

Nor covet I the racer kind,  
 The flying offspring of the wind,  
 Such as were harnes'd to thy car,  
 When *Buckhorse*, like the god of war,  
 Triumphant rode on burning wheels,  
 And England shouted at his heels.

I only

I only want a nimble nag,  
Not prone to fall, nor apt to flag ;  
Strong with the tempests to contend,  
Which on my careless head descend ;  
When through the depth of winter's clay,  
O'er the wild Lammermuirian way,  
'Midst rain, and hail, and fleet, and snow,  
At midnight's murky hour I go.

O would some god to me impart  
For once, Medea's magic art,  
Not ancient kings, nor beauties old  
Should buy the gift with all their gold :  
My Piercy's youth I would restore,  
And make him what he was of yore,  
When like the sun he took his way,  
Rejoicing in his strength all day.

But since these miracles are o'er,  
And age spares neither horse nor whore,  
Thee I intreat, Olympic lord !  
Whose deeds Newmarket strains record,  
Find me a steed without delay,  
Such as a poet's purse can pay.'

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ART. XII. *The Viceroy: A Poem. Addressed to the Earl of Halifax.* 4to. Pr. 1s. Payne.

**T**HIS sweet muse hath selected her theme with so much propriety, and tempered her praises with such truly attic elegance, as must render her melodious notes equally pleasing to the ears of the noble lord, whose patriot administration is celebrated, and of the happy people, whose gratitude is recorded. Ireland, so lately the seat of discord and faction, affords now the most pleasing spectacle of peace and harmony, owing wholly to the prudent conduct of the earl of Halifax. The Irish parliament, sensible of the benefits deduced from the wisdom and moderation of his government, addressed his majesty for an augmentation of the appointments for the support of his dignity ; and his lordship, conscious that he had only discharged the duty of a faithful minister, generously declined this honourable testimony of national applause. Our tuneful bard sings the gratitude of the one, and the probity of the other, in so enchanting a strain of classic elegance, as we doubt not will prove the most grateful offering to disinterested virtue.



' But O ! ye sisters of the sacred spring,  
 To sweetest accents tune the polish'd lay,  
 The music of persuasion ! You alone  
 Can paint that easy eloquence that flow'd  
 In Attic streams, from Halifax that flow'd  
 When all Ierne listen'd. Albion heard,  
 And felt a parent's joy : no more, she cried,  
 No more shall Greece the man of Athens boast,  
 Whose magic periods smooth'd the listening wave  
 Of rapt Ilyssus. Rome shall claim no more  
 The flowery path of eloquence alone  
 To grace her consul's brow ; for never spoke  
 Himeria's viceroy words of fairer phrase,  
 Forgetful of Alpheus' hastening stream,  
 When Arethusa stopp'd her golden tide,  
 And call'd her nymphs, and call'd her shepherd swains  
 To leave their sweet pipes silent. Silent lay  
 Your pipes, Hibernian shepherds. Liffey smil'd,  
 And on his soft hand lean'd his dimply cheek,  
 Attentive : " Once so Wharton spoke," he cried,  
 " Unhappy Wharton ! whose young eloquence  
 Yet vibrates on mine ear." Whatever powers,  
 Whatever genii old, of vale or grove  
 The high inhabitants, all throng'd to hear:  
 Sylvanus came, and from his temples grey  
 His oaken chaplet flung, lest haply leaf,  
 Or interposing bough should meet the sound,  
 And bar its soft approaches to his ear.  
 Pan ceas'd to pipe—a moment ceas'd—for then  
 Suspicion grew, that Phæbus in disguise  
 His ancient reign invaded : down he cast,  
 In petulance, his reed, but seiz'd it soon  
 And fill'd the woods with clangor. Measures wild  
 The wanton satyrs danc'd, then listening stood,  
 And gaz'd with uncouth joy.'

The image of *Liffey's* leaning his soft hand on his dimply cheek, while he listens to the persuasive eloquence of Halifax, is exceedingly poetical ; nor can the reader pass over the following lines, without discovering the glowing pencil of genius.

' Spirits of ancient time, to high renown  
 By martial glory rais'd, and deeds august,  
 Achiev'd for Britain's freedom ! Patriot hearts,  
 That fearless of a tyrant's threatening arm,  
 Embrac'd your bleeding country ! o'er the page,  
 Where history triumphs in your holy names,

O'er the dim monuments that mark your graves,  
Why streams my eye with pleasure? 'Tis the joy  
The soft delight that thro' the full breast flows,  
From sweet remembrance of departed virtue!

' O Britain, parent of illustrious names,  
While o'er thy annals memory shoots her eye,  
How the heart glows, rapt with high-wondering love,  
And æmulous esteem! Hail, Sydney, hail!  
Whether Arcadian blythe, by fountain clear,  
Piping thy love lays wild, or Spartan bold,  
In freedom's van distinguish'd, Sydney, hail!  
Oft o'er thy laurell'd tomb from hands unseen  
Fall flowers; oft in the vales of Penshurst fair  
Menalcas, stepping from his evening fold,  
Listeneth strange music, from the tiny breath  
Of fairy minstrels warbled, which of old  
Dancing to thy sweet lays, they learned well.'

The opening of the poem is no less picturesque and beautiful; and we may recommend the whole as a compliment worthy of the ingenious author of a tender pastoral on the *Death of Adonis*; a conjecture, in which we may possibly be mistaken.

ART. XIII. *A short Introduction to English Grammar: with critical Notes.* 8vø. Pr. 3s. Millar.

“ Nam ipsum *Latine* loqui est illud quidem in magna laude ponendum: sed non tam sua sponte, quam quod est a ple-risque neglectum. Non enim tam præclarum est scire *Latine*, quam turpe nescire; neque tam id mihi oratoris boni, quam civis *Romani* proprium videtur. CICERO.”

THE very sensible author of this performance justly observes in his preface, that the English language, whatever other improvements it may have received, hath made no advances in grammatical accuracy, during the last two hundred years; that, of all the present European languages, it is by much the most simple in its form and construction; so easy and obvious indeed, that our grammarians have thought it hardly worth while to give us any thing like a regular and systematical syntax. He complains that a grammatical study of our own language makes no part of the ordinary method of instruction, which we pass through in our childhood; and it is very seldom that we apply ourselves to it afterward: that much practice in the polite world, and a general acquaintance with the best authors, are good helps; but, alone will hardly be sufficient;

sufficient : much less will what is commonly called learning serve the purpose. He says it will evidently appear from the notes subjoined to the following pages, that our best authors, for want of some rudiments to instruct them, have sometimes fallen into mistakes, and been guilty of palpable errors in point of grammar.—This may be very true ; but we will venture to say, that most of the solecisms produced in these notes, are either owing to inadvertency, to a kind of poetical licence, or to an acquiescence in vulgar modes of expression ; inasmuch as they are in general deviations from the common rules of the latin grammar, which every person of the least education must understand.—He takes notice that the plain way of teaching grammar, is to lay down rules, and to illustrate them by examples. But besides shewing what is right, the matter may be farther explained by pointing out what is wrong. He reminds us that universal grammar cannot be taught abstractedly : it must be done with reference to some language already known, in which the terms are to be explained, and the rules exemplified. The learner is supposed to be unacquainted with all but his own native tongue ; and in what other, consistently with reason and common sense, would you go about to explain it to him ? To enter at once upon the science of grammar, and the study of a foreign language, is to encounter two difficulties together, each of which would be much lessened by being taken separately, and in its proper order. For these plain reasons, a competent grammatical knowledge of our own language is the true foundation upon which all literature, properly so called, ought to be raised. If children were first taught the common principles of grammar by some short and clear system of English grammar, they would have some notion of what they were going about, when they should enter into the latin grammar ; and would hardly be engaged so many years, as they now are, in that most irksome and difficult part of literature, with so much labour of the memory, and with so little assistance of the understanding. A design of this kind gave occasion to the treatise now before us ; the chief end of which was to explain the general principles of grammar, as clearly and intelligibly as possible.—*Quere*, Whether according to the strict rules of grammar, it ought not to be, “ as clearly and intelligibly as it is possible to explain them ? ” The author says it was calculated for the use of the learner, even of the lowest class : but, in our opinion, some parts of it seem calculated for children only, and others cannot be understood without a previous knowledge of logic and critical learning. Witness the following note. ‘ To shew in what manner the subject is to be joined with his predicate, the copula between them is effected with a particle, which from the use of it is called



called *modus*, the manner or mode. Now the subject and predicate may be joined together either simply, or with some kind of limitation; and accordingly these modes are primary or secondary.—Witness many criticisms on, and quotations from the original text of the new testament.

Our author begins with a definition of grammar, and proceeds to explain the nature of letters, syllables, words, article, substantive, pronoun, adjective, verb, adverb, preposition, conjunction, and interjection. All these are illustrated by apt examples, through their different inflections, declensions, and conjugations; and the notes abound with instances of impropriety from the most celebrated English authors. Then he analyses the structure of sentences; and concludes with an essay on punctuation. The reader will be surprised to meet with such a number of solecisms even in our best authors.—

“ A good character should not be rested on as an end ! but employed as a *means* of doing still farther good.”

*Atterbury's Sermons.*

“ His wrath, which one day will destroy ye both.” *Milton.*

“ Attend to what a *lesser* muse indites.” *Addison.*

“ A dreadful quiet felt, and *worser* far—” *Dryden.*

“ Knowing that *you was* my old master's good friend.” *Addison.*

“ Would to God *you was* within her reach.”

*Lord Bolingbroke.*

“ I am just now as well as when *you was* here.” *Pope.*

———— “ O *Thou* my voice inspire,

“ Who *touch'd* Isaiah's hallow'd lips with fire.” *Pope.*

“ Just *of thy* word, in ev'ry thought sincere,

“ Who *knew* no wish but what the world might hear.” *Pope.*

———— “ All this thou *wert*——” *Pope.*

“ Before the Sun,

“ Before the Heavens thou *wert*.” *Milton.*

“ I knew thou *wert* not slow to hear.” *Addison.*

“ The rules of our holy religion from which we *are* infinitely *swerved*.” *Tillotson.*

“ Whose number *was* now amounted to three hundred.”

*Swift.*

“ I think it by no means a fit and decent thing to *vie* churches.” *Atterbury.*

“ And *in* triumph *had* rode.”

“ I *have chose*

This perfect man.”

“ Rapt into future times the bard *begun*.”

“ A second deluge learning thus *o'er-run*,

“ And the monks finish'd what the Goths *begun*.”

“ Mr.

" Mr. Mifson has wrote."

Addison.

" Had not arose."

Swift.

" This nimble operator will have stole it."

Swift

———" Silence

*Was look ere she was ware."*

Milton.

" A free constitution, when it has been shook, &c."

Lord Bolingbroke.

" Sure some disafter has befall."

Gay.

There is a surprising redundancy of such improprieties, the assemblage of which will, we hope, prove a warning to living authors, against falling into the like blunders.

It must be allowed that the author of this introduction to grammar, is extremely well qualified to write upon the subject. He seems to be a complete philologist, well acquainted with the antient dead languages, and particularly versed in the Saxon, which gave birth to the English. His rules are just, concise, and explicit: his examples well chosen and satisfactory: yet his method of arrangement, is, to our apprehension, a little embarrassed, so as not to be easily comprehended, or retained by young beginners.

ART. XIV. *An Essay on the Bite of a mad Dog.* By Daniel Peter Layard, M. D. Member of the Royal College of Physicians in London, and of the Royal Society. 8vo. Pr. 2s. 6d. Rivington.

THE bite of a mad dog is attended with such horrible symptoms, that it becomes in an especial manner the duty of every physician, and indeed of every man, to communicate to the public, all his experience and observations on this subject. Dr. Layard seems to have been actuated by a motive of benevolence in compiling this little treatise, which is dedicated to Sir Edward Wilmot. In the preface, he tells us from Celsus, that the practice of medicine ought to be rational; an observation which reason might have suggested, even if Celsus had never been born. His design, he says, is to shew that the small advances in the knowledge of this disease, (the bite of a mad dog) and the uncertainty of its cure, are owing to the prejudices and vulgar errors, which have always proved of the greatest hinderance to the progress of every science; but particularly of the art and practice of medicine; to examine into the nature of those hideous symptoms that distinguish the disease; to demonstrate the inefficacy of those medicines which have been deemed specific in the cure of it; and to explain and confirm from practice, the only remedy which

which he thinks capable of preventing and curing the hydrophobia.

After the preamble of a short introduction, he makes some general observations on the saliva, some of which might as well have been omitted; for example, 'The saliva of a man, an horse, a monkey, and even of a dog, is not poisonous, nor even when they are provoked to anger.'—Who ever thought it was? He then proceeds to explain the cause of madness in dogs, from Palmarius; and gives, from his own knowledge, a remarkable instance of this kind, produced by cold. He recites from different authors some cases of animals which have been infected by the sole contact of a mad dog's saliva, although they were not bitten or wounded: interweaves a patch of theory on the putrefaction of the humours; and proceeds to describe the signs of the canine madness, in the following words.

'The madness, which through cold, seizes these animals like a phrenzy in winter, comes on so suddenly, as to afford no time for observation or caution, and many instances might be produced of house-dogs or others, biting their masters and keepers, without the least previous notice; and of the same furious effects being raised in the person bitten, by means of the acrimonious salts contained in the blood of the animal, and now let loose and discharged in its saliva.

'In all seasons of the year, but particularly in summer and autumn, the madness arising from a putrid state of the blood doth not come on so suddenly: there are manifest signs of the animal being ill; the progress of the disease is gradual; and either quicker or slower, according to the elasticity and resistance of the solids, and the degree of putrescence, and acrimony of the salts circulating in the fluids.

'The signs of a dog going to run mad, are these. He is first seized with a shaking and trembling, then grows thin, seems dejected, hides himself, refuses to eat or drink, hangs down his ears and tail, sneaks away growling, howls at times in a particular manner, flies upon strangers, and carries his head as if he were sleepy. His eyes are watery, his nostrils drawn close, and discharging mucus, his mouth open, and running with his tongue dry, and of a bilious colour.

In the second degree of madness, which is by far the most dangerous, a dog forgets his master, lays hold without distinction, of every person or animal who comes in his way, and without barking, bites and tears whatever he seizes. He now cannot swallow, and turns away at the sight of water. He opens his mouth wide, pants for breath, froths considerably, hangs his tongue quite out, which now turns of a livid color.



colour. His eyes are inflamed, and of a fiery red. He at times runs on furiously, at other times stands or lies down as if stupid, or half asleep; particularly during the remission of the fever, which constantly attends these symptoms, and whose paroxysms, and exacerbations are regular. In this condition, all other dogs shun him, and if they cannot well avoid him, they yield, and endeavour to sooth him.

‘ There are several methods recommended by Palmarius and others, to discover whether a dog is mad that has bit a person, and has either made his escape, or been killed before the signs of madness could be observed. First, to apply a pultice of bruised walnuts to the wound, and let it lie on the whole night, and then give it to chickens for food, and if the dog which has escaped is mad, the chicken will die in a day or two. Secondly, to sop up the blood running from the wound with a piece of crumb of bread, and offer it to dogs to eat, which they will refuse, if the dog was mad; or to feed fowls with the same sop, which will kill them in twenty-four hours, if the dog was in that dangerous state. Another method advised, where the dog has been killed, is to rub his mouth, jaws and nose with a piece of bread, so as to moisten it with the saliva, and in the same manner offer it to dogs, or to feed fowls with the same intention.’

He observes that the first effects of a poisonous saliva, appear rarely before the third day; sometimes not till the thirtieth or fortieth: that it generally shows itself at the full or new moon, when a sharp pricking pain is felt in the part where the bite was given, although the wound shall have been healed sometime: that the pain ascends and spreads itself all over the muscles of that limb, causing a weariness; then darts up towards the throat and heart, occasioning a weight on the præcordia, a great oppression, a continual inquietude attended with sighings and sobbings, a dullness and love of solitude: that the patients mind begins to be affected; he grows peevish and angry; he is disturbed in his sleep, restless, and frequently awakened by frightful dreams. In the second stage of this disease, all the above symptoms increase: then come on flushing heats, a burning heat at the pit of the stomach, nausea, vomiting of dark and viscid matter, particularly a deep coloured and porraceous bile; a fever attended with horrors, tremblings, subsultus tendinum, and convulsions. A great thirst, dryness of the throat, hoarseness, difficulty of swallowing liquids, but a possibility of admitting solids, a copious discharge of the saliva like froth, which the patient avoids swallowing, a costiveness, priapisms, or furor uterinus and delirium.

‘ In the last stage, the patient is in the greatest fury; his  
mad-

madness increases with every exacerbation, and the remissions are attended with a cold sweat, as the pulse and fever fail : yet in the whole course of his fury he continues in his senses, and is so far from being mischievous or attempting to bite, that he is afraid of doing harm, and cautions the by-standers, lest he should lose his senses and prove hurtful to them.

‘ His appearance now grows shocking to behold. His eyes are inflamed, staring, and wild ; the tears flow involuntarily, his nostrils are spread, his mouth open, his tongue hanging out, rough and black ; his voice extremely hoarse, his thirst intolerable, terrified at the sight of any liquid, particularly of water, and indeed of any shining or pellucid object ; as any thing white, a looking-glass, &c. He froths at the mouth, endeavours to spit at the by-standers. Such is the sensibility of the nerves, that a glaring light, the least noise, or the smallest breeze of cool air, throws the patient into horrors, spasms, and convulsions. The last signs are, an extension and rigidity of all the nerves, a total inability of swallowing liquids, a dread not only at the sight, but even at the mention of them, a vertigo, general convulsions, and death ; which, from the time this fatal disease is manifest, happens mostly on the third day, although it seldom exceeds the fourth.’

In section II. he treats of the hydrophobia, and here we have quotations in Greek and Latin, from Hippocrates, Aretæus, Cœlius Aurelianus, Le Clerc, Van Swieten, and the lord knows who. The hydrophobia is a symptom so strongly marked, that we have no occasion to consult either Greek or Trojan on the subject. But our author has produced several instances, one of them very curious, from his own practice, to prove that the hydrophobia, or horror of water, is a symptom common to several diseases, particularly in cases attended with spasmodic contractions of the nerves of the throat, and increased by the violent passions of the mind, chiefly anger and fear.

In the third section, the doctor explains the different methods of cure, among which he very justly rejects with abhorrence, the liver of the dog eaten raw or boiled, as an absurd piece of superstition, which may be attended with the most fatal consequences, the bile contained in the liver being vitiated even to a degree of poison. He ridicules the practice of eating a curd made of a sucking puppy's milk, or rather, we suppose, of a bitch's milk ; and a hair of the mad dog ; and presenting a hyæna's skin to the person bitten, or laying a piece of it in a linen rag on the wounded limb. Nor does he lay much stress on the root or sponge of the cynorrhodon or dog-rose, which was reckoned so efficacious in Sicily as to acquire the epithet of *sanatodos*, or all heal. With respect to the several theriacas,

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confections, and specific antidotes, hitherto recommended to expel this virus, he is of opinion they are much better calculated to assist the mischievous effects of it.—We, however, beg leave to dissent from this opinion.—If the disease is in effect a putrefaction of the juices, (as the doctor declares it to be) and this putrefaction is attended with spasms, cold sweats, sinkings, and tremblings, we apprehend that a proper use of some of the theriacas, which are composed of antiseptics, cardiacs, cephalics, and diaphoretics, would strengthen the stomach, support the vis vitæ, comfort the nerves, remove spasms, quicken the circulation, and promote a diaphoresis, which, of all other discharges, is the most likely to carry off any vitiated ferment in the blood.

In examining the methods of cure hitherto prescribed, the doctor thinks the application of cupping glasses to the wound, with scarification, to be ineffectual; and generally we believe it will be found of little service, unless it could be done immediately after the bite is received. Sucking the wound may be dangerous to the operator, and cannot be depended upon as a cure. The practice of enlarging the wound, cutting out the whole piece, scaring the part with the actual cautery, applying caustics, or irritating corrosive ointments, blisters or drawing plaisters, he thinks are needless severities.—Here we shall beg leave to mention a little incident which fell under our own observation. A physician being bitten in the fleshy part of the palm, by a furious maniac, instantaneously applied the part to the chimney grate, which was almost red hot, and burned a deep eschar, which separated in due time, and was healed without any bad consequence. Our author seems to be dubious about issues, about the pickle of salt and vinegar rubbed upon the wound to resist acrimony and putrefaction; the lixivium of oak ashes and brine to wash it; emollient cataplasms, with or without opium; poultices of sorrel, rue, roasted onions, bruised garlic, leeks, yeast, mustard seed, salt, and oil of scorpions, oil and wine mixed, and the anus of an old cock applied to the wound. Bleeding ad deliquium, he observes, has been practised with great success in sanguine plethoric constitutions. He disapproves of plunging into the sea, as equally dangerous and ineffectual; and his aversion to this method, seems to arise from the testimony of a few authors who have seen it miscarry. We leave it to the reader to judge, whether a few cases ought to weigh against a practice which is supposed to be attended with such general success. Certain it is, when the patient has a remarkably delicate system of nerves, and a natural dread of water, a compulsive immersion may produce bad effects. We know that transports of fear and anger have sometimes proved fatal; but



but, we will venture to say, that plunging in the sea, will generally speaking, be attended with advantage, even in this terrible disease. It will, by strengthening the system of the solids, enable them to propel their fluids with increased vigour, and consequently promote the secretions of sweat, perspiration, and urine. Perhaps some part of the sea-water may be absorbed by the lymphatics, and mixing with the juices, prevent putrefaction: if indeed, this virus occasions putrefaction, which (by the bye) we do not believe, any more than we believe that the mixture of yeast, occasions putrefaction in the infusion of malt, with which it ferments. Be that as it may, we are persuaded that a great number of persons bit by mad dogs have never had any bad symptom, even tho' no precautions have been taken; in the same manner, as many have conversed with diseased women, without being infected with the lues venerea; and some have been inoculated with the variolous matter, without having the small pox. There are certain circumstances in the communication of the poison, and peculiarities in the constitution, sometimes unfavourable to its reception. Many persons, no doubt, have received the canine virus, and expelled it by their own internal force, before it had time to produce the worst symptoms. We can declare from our own observation, that great numbers bitten by dogs supposed to be mad, have, by a course of immersion in the sea, escaped every untoward symptom. It is generally very difficult indeed to ascertain the madness of the biting animal; and altogether impossible to prove that those patients, who were dipped, would have had the hydrophobia, if this precaution had not been taken. At any rate, it is worth while to quiet the apprehensions of those who look upon this as a sure preventive. In all cases where the nerves are concerned, fancy has a powerful influence: to this alone, one would think, must be owing the efficacy of those consecrated scapularies, or bits of cloth, given to persons bit by a mad dog, in the abbey of St. Hubert at Liege; so efficacious, that, if we may believe the testimony of the inhabitants, there is no instance of their having miscarried.

Dr. Layard, in mentioning the famous pulvis antilyssus, says it was professedly ordered by Dr. Mead, as a powerful diuretic, and in that quality, a preservative against the progress of the poisonous saliva of a mad dog. But all the world is now convinced that it will not answer the purpose. Dessault, on the supposition that the mischief arose from worms in the dog's saliva, introduced the method of mercurial unction, which, about four and twenty years ago, was adopted, improved, and made public, by Mr. John Douglas, surgeon in London. It underwent further alterations by Du Choisel, apothecary to the Jesuit mission at Pondicherry in the East Indies, and is by far more

efficacious than the Chinese medicine brought over by Sir George Cobb, consisting of musk and cinnabar. Dr. James values himself upon being the first who prescribed mercurials internally for this disease: but it is not very clear, that, so taken, they answered the purpose so well as the external unction of strong mercurial ointment.

Our author, in his fourth section, gives the case of a young lady, a patient of Dr. Hale of Salisbury, who had the hydrophobia from the bite of a mad dog, cured by blisters, and taking internally the cinnabar antimonij with the pulvis ad guttulatam. Then we have an abstract of the case of Elizabeth Bryant, cured of the hydrophobia, by Dr. Nugent, with musk, cinnabar and opium. The curious cases that follow are of persons bit by a mad dog, who were cured by the mercurial unction, reinforced with other medicines.

He concludes with directions for using the unction by way of preventive, and as this is the most useful part of the essay, we shall insert it for the benefit of our readers.

‘ The part bitten should immediately be cleaned from the saliva of the mad dog, and the wounds encouraged to bleed, carefully clearing the blood away; then half a dram of the mercurial ointment, known by the name of unguentum cæruleum fortius, or the stronger blue ointment, should be rubbed in, and repeated night and morning, increasing or lessening the quantity, as it may prove necessary. Sanguine constitutions will require bleeding; leucophlegmatic, relaxed, and bilious ones, should be vomited with ipecacuanha wine, with or without oxymel of squills, which will cleanse the stomach and bowels from the putrid bile, and acrid saliva, that has been discharged into them; and in the advanced stage, when liquids begin to pass with difficulty, if it be requisite to empty the stomach and bowels, after plentiful bleedings, some grains of ipecacuanha and white hellebore root may be given in a bolus, made up with the oxymel of squills. These vomits will be less apt to irritate the primæ viæ, than either turpeth mineral, or any antimonial preparation.

‘ Doctor Mead’s pulvis antilyssus may then be taken every morning, in warm milk, to procure the urinary discharges, while the mercurial frictions are continued; and if these are inclined to salivate, an emollient clyster; or a purge, with manna, cooling salts, and rhubarb, may be given. Rhubarb, either in powder, or the syrup, will be best adapted to children. Clysters are recommended in all stages by Dr. Desault, professor Boerhaave, and Dr. Mead; and are to be composed of such ingredients as the case may require, whether emollient, or coolers. After the mercurial ointment has been used four or five days, and the patient purged with some of the abovementioned

sioned medicines, or, if necessary, with crude mercury, divided with turpentine, and mixed with rhubarb, or by mercurius dulcis, well sublimed, and mixed with rhubarb; then it may be proper, in some cases, especially where the spasms are frequent, to give the cinnabars, either with or without musk, as perfumes agree or disagree with the patient: indeed there are instances wherein musk has not been disagreeable to the stomach, although the person could not usually bear the smell of it. The cinnabar powders are to be taken every six or eight hours, with a julep of rue water, pennyroyal water, tincture of castor, and some common syrup, or in a glass of arrack alone, or with water.

‘Intender constitutions, antispasmodic and antihysterical medicines may be used, towards the end of the cure; but nature in this disease, no more than in any acute disorder, is not to be overcharged with medicines: for, as Dr. Morton observes, “an officious overloading seldom goes off unpunished.” And care must be taken, lest, instead of strengthening the nerves, they suffer not by too much irritation.

‘Such patients as can, without fear, be prevailed upon to go into the cold bath, willingly and of themselves, may complete their cure by that immersion; but force, or too earnest persuasion, are cautiously to be avoided.

‘The diet to be kept, during the mercurial frictions, which, as hath been said, are to be repeated according to the case, and intirely depended upon, is to be light and nourishing, neither high-seasoned, nor acrid: in the worst stages, a moderate quantity of wine may increase the inflammation; whereas wine may be of use in the beginning, and in a dejected state. White meats will suit the stomach best; and milk pottage, water-gruel, polenta, that is, a decoction of oatbread toasted, and toast and water, may be drank: as likewise an infusion of black currants stalks and leaves, or baum tea sweetened with black currant jelly: these two last will better suit in the inflammatory stage.

‘So far from confining the patients to their room, or house; exercise, company, and diversions, are to be encouraged: for the mind being as much affected as the body, the cure will be much forwarded by a proper application to the passions, avoiding all conversation relating to madness, or mad dogs. Dr. Default relates the success which attended these directions which he gave to a lady of Bourdeaux, who, under the course of mercurial frictions, constantly visited her friends, went to concerts, and other public places.

‘Thus far the cure is only preventive of the hydrophobia, and designed for the milder progress of the disease, and also when it is complicated with hypochondriac or hysterical sym-



ptoms; but in the confirmed state, when the hydrophobia appears, the actual cure is to be performed by copious and repeated bleedings, cooling clysters, often administered, of barley water, nitre, honey, and vinegar; and, after these evacuations, it may be allowable, in case of a considerable flow of the saliva, to apply a blister round the neck, to take off part of the discharge, as succeeded in Dr. Hele's remarkable observation: this is the only time wherein blisters can be safely applied.— But the medicine chiefly to be depended upon is the mercurial ointment, which is to be rubbed in three times a day, and continued till the symptoms decrease, and the discharge from the glands of the mouth shew it is proper to lessen the quantity of the ointment.

‘ When the throat and stomach will admit of liquids, the same method, above mentioned, may be pursued, towards completing the cure.’

We shall close this article with a short case in point, which fell under our own observation. Soon after Mr. Douglas published his method, a baker's boy was, during a severe frost, bit in the nose by a tanner's dog, in such a manner that the tip of the nose was divided from the adjacent parts, and hung by the extremity of one of the alæ. The surgeon, to whom application was made, was in doubt whether he should not snip off the detached part, as it seemed to be quite cold, livid, and insensible; however, resolved to give it a chance for reuniting, he replaced it with two stitches, dressed it up with the balsam. terebinth. warm; and ordered half a dram of strong mercurial ointment to be rubbed into the patient's groins morning and evening, on the supposition that the dog (which was killed immediately after the accident) had been mad. In six days the dressings were removed, when the parts appeared perfectly united, and healed without further trouble. The unction was continued a week longer, and gentle cathartics administered between whites, to prevent its affecting the mouth of the patient, who recovered perfectly, without having felt one disagreeable symptom.

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#### FOREIGN ARTICLES.

- ART. XV. *De Inscriptione quadam Ægyptiaca Taurini inventa et Characteribus Ægyptiis olim & finis Communibus exarata Idolo cuidam atiquo in Regia Universitate servato ad utrasque Academias Londinensem & Parisiensem rerum Antiquarum investigationi & studio præpositas data Epistola, per Turbervillum Needham. Romæ, 1761.*

IT gives us a particular satisfaction, when it happens to be in our power to oblige our readers with any new discoveries in the spacious regions of literature; and this is greatly increased when

when the author is our countryman. The members of the literary world are undoubtedly as solicitous for their respective claims in the republic of science, as those of the political, for their discoveries or conquests, and both parties frequently make encroachments on the property of others. This at least is the practice of our neighbours, who seem equally ambitious of universal monarchy, both in the political and literary world, and who seldom fail to ascribe to themselves every improvement and discovery in the latter, as they have hitherto been notorious for obtaining, either by force or cunning, what best suited them in the former.

This little dissertation bids very fair to elucidate some circumstances in antiquity and ancient history, which have hitherto been entirely unknown, or only the wandering and variable subjects of conjecture. The history of the Egyptians, and origin of the Chinese, concerning which the learned have so long disputed, will probably be set in a true light by this fortunate discovery, and the enemies of revelation, and the scripture history, will be driven out of their only remaining subterfuge, the Chinese chronology.

Our author expresses a very just contempt for such trivial arguments, and a laudable zeal for revelation in the following words, p. 1.

*‘Animum mihi non parum commovit nuperrima præfatio operi, quod jam jam in lucem prodiit præfixa \*. Quis non indignaretur rem tantis momenti facietis, nullius pene saporis, scurrarum & minorum more tractari. Mendaciis Sinenfium a nobis longo maris terræq; tractu dissitorum per fas & nefas uti-  
unq; litandum est, ut proteratur sacrorum codicum auctoritas, & historia fabulosa prorsus, vel ipsis sinensibus fatentibus, ubi agitur de illius imperii principio & antiquitate, observationibus astronomicis, ipsum anteantibus diluvium, muniri falso dicitur, cum primæ ab ipsis sinensibus eclypsis designata coæva solum sit circa circiter vocationi Abraham.’*—

In the subsequent pages Mr. Needham informs us, that there is at Turin a bust, the materials, ornaments, and workmanship of which, manifestly shew it of Egyptian original; but the most remarkable circumstance in this remnant of antiquity, is, that the face and breast are almost covered with characters of a very singular form, and of which no person as yet has attempted an explanation. It has, in general, been called the bust of Isis, being a companion to that celebrated table well known among the antiquaries. Some, indeed, have placed its origin in the lower empire, and ascribed the characters to some of the whimsical and extravagant notions of the Gnostic and Valentinian heretics; but there is not the least foundation for such a conjecture, and the elegance of the workmanship, and neatness of

\* Histoire de Pierre la Grand, empereur de Russie.

the character, evidently shew it the production of a more polished age. Upon an attentive survey of this figure, our author imagined that the characters bore some resemblance to the Chinese, from their position and disunion, which seemed to indicate that each of them comprehended a word. What induced him to entertain this conjecture, we shall give in his own words, p. 10.

‘Cæterum quod me magis immediatè tunc temporis Taurini affecit, & in hanc iniecit suspicionem directè, simul et in disquisitionem quam institui, inspectio fuit nuperrima duorum voluminum, quæ antiquitatum Herculanarum descriptionem continebant. Tot picturæ simul in unum intuitum coacervatæ, architecturam omni modo variatam, & ornamenta diversi generis ex Ægypto derivata referentes, quæ styllum eodem tempore finensem plane redoluere, intimam illarum gentium unionem, et commune societatis vinculum, vel colonia facta ab una ad alteram regionem, vel unitis commercio nationibus ad oculum demonstrare. Percurrat hoc intuitu candidus quicumque simul & oculatus index, secumq; videat, si casu tanta rerum & styli similitudo accidere patuerit.’

Upon this our author had an exact copy taken of the bust and inscription, which he had some thoughts of sending to China, to satisfy his curiosity. But accidentally meeting with at Rome a learned Chinese, a native of Pekin, who superintends the books and manuscripts in that language in the Vatican, he shewed the inscription to him; but he could not, on the first view, give him any information, being only acquainted with the modern alphabet (if we may so call it) of his country; but being asked, whether ever any other character had been in use among the Chinese, he replied, That that which their ancient writers, of which they have a great number, made use of, was greatly different from the modern, and that it was preserved in their dictionaries, and affixed to the present characters of a similar signification. Upon this he took the inscription to examine it more narrowly; and to our author's great surprize, brought him, in a few days, a very satisfactory explanation. Mr. Needham takes a good deal of pains to prevent any suspicions falling on this person's integrity, who, he says, had never seen this bust; but knew from the inscription not only its size, but also the kind and colour of the marble it was made of. He was also an entire stranger to the history and antiquities of Egypt, and totally unacquainted with the dispute among the learned about the origin of his own country. We shall give the conclusions our author draws from this discovery, in his own words, p. 51.

‘Cæterom ut uno intuitu quæ sparsim dixi jam recolligam, & veritates inde enatas lectori indicem, simul & subsidia quæ ad partem historiæ antiquæ elucidandam, illam Ægypti, quæ ob-

scutissima



scurissima est, ex hac investigatione derivari poterint; non exinde directe colligere licebit primas sinenses colonia facta, ut olim sæpe fiebat, ex Egypto manasse, quamvis & hoc sibi facile persuadere quis poterit, qui omissa omni alia consideratione multitudinem incolarum illius regionis immensam ab omnibus pene historicis notatam, simul & oceanum per mare rubrum orientem versus apertum consideraverit, cum extenso, quod olim exercuerunt Ægyptii, commercio; nec exinde ullatenus consequitur Ægyptios & Sinas eadem lingua usos fuisse; potest enim fieri, ut regiones illæ orientales jam a barbaris indigenis, prout historici sinenses narrant, antè excultos mores, vel, ut melius dicam, antè vivos Ægyptios occupatæ fuerint, qui non linguam quam ante possederant, & quæ barbariem sad adhuc redolet ex monosyllabis dissonis penè tota compacta, sed solum scripturæ genus hoc characteristicum, & ex natura sua universale, artes, scientias, mores, sive virtutes morales, & gubernandi vim didicere. Linguam autem primatevam & barbaram, vel puram, vel saltem parum immutatam & politam Ægyptiorum consuetudine retinere poterant, & solum hoc sibi ab ipsis derivare, & adoptare scribendi genus, ratione habita non ad linguam Ægyptiacam, sed unice ad ideas his characteribus expressas, quas & sermonis sui nativi, imo etiam & linguæ suæ syllabis separatim sumptis eodem tempore applicaverunt. Hoc evenit modo, quod est scripturæ generi planè convenit, ut nationum omnium finitimarum sinensibus, sive in continenti degant, sive insulas prope sitas occupent, una quæque characteribus utatur sinensibus, & facile libros horum hominum, sed nativo sermone perlegant, quamvis lingua sinensis sit illis plane ignota. Qui characteres numericos omnibus communes Europeis, quos unaquaq; gens sermone suo nativo perlegit, considerat, hoc quod modo dixi de sinensium characteribus facile intelliget: una mihi ratio sat fortis modo occurrit, ut diversam fuisse Sinarum & Ægyptiorum linguam existimem, quod sinenses litteras B. D. R. X. Z. quarum aliquæ, si non omnes Ægyptiis familiares erant; non admittant, ne quidem pronunciare valeant.'

We think the following arguments, if founded on fact, as we believe they are, very conclusive against the boasted antiquity of the Chinese, p. 58.

'Cum maxima signorum symbolicorum abundantia, quorum olim fuit usus apud Ægyptios familiarissimus, adhuc super eorum monumenta appareat, & nulla pene, vel rara admodum horum vestigia etiam in pervetustis Sinarum codicibus, vel aliis quibusoe monumentis illius imperii inveniantur, neq; horum symbolorum vel minimam habeant ideam sinensis recentiores, Ægyptios primos fuisse artium & scientiarum inventores, Sinasq; longè præcessisse satis constat. Uno verbo, harum duarum gentium unam ab altera litteras derivasse investigatione hac

plane demonstratur; sinarum vero scientia secundo solum litterarum statui corva est, & primi status nulla vel pauca admodum vestigia retinet. Rursus si Sinarum gens colonia ab Ægypto facta manasset, vel artibus & scientiis inveniendis & stabiliendis Ægyptios præcessisset, pyramides, obeliscos, statuas colossales & alia ejus generis monumenta signis symbolicis exarata apud eos invenissemus. Humanæ naturæ artiumq; statui infantili sat hujus generis conveniunt, quibus stupescunt homines rudes opera, ut pueri magis delectantur monstrosis fabulis quam simplici veritate quantumvis compta fuerit & eleganter representata. Quid autem vel cujus rei memoriam apud Sinas invenimus quæ antiquitatis ab ipsis sibi vendicæ nobis fidem facit? nihili prorsus, nisi quod ab Ægypto jam florenti facillè satis una cum mercibus inferri poterat.

Mr. Needham, in order to procure more satisfaction in this affair, collected several Egyptian characters from the various monuments of that country still extant at Rome; and giving them to the abovementioned Chinese, he, in a short time, found all or most of them in his dictionary. It may perhaps seem strange to some persons, how a language of so peculiar a nature can be formed into a dictionary; but their method is to begin with the most simple characters, and proceed to the more complex. Our author proposes to have this book rendered of more general use, by employing this learned Chinese to affix to each character its signification in Latin.

As a further proof of his hypothesis, he also made the following experiment. He reflected that the study of astronomy was of great antiquity, both amongst the Egyptians and Chinese; and that the characters peculiar to that science being only in the hands of the learned, were not liable to change as those of common use. He accordingly collected a few of the ancient Ægyptian astronomical characters, in order to compare them with those the Chinese at present make use of, and the evident similarity even exceeded his most sanguine expectations.

Upon taking a view of the various Egyptian inscriptions at Rome, Mr. Needham observed, that some of them consisted wholly of characters, others wholly of hieroglyphical, or symbolical figures, and others were a composition of both; from which he draws this pertinent conclusion: 'Hinc satis facile mea opinione colligitur, quod & naturæ rei convenit, antiquiora illius gentis monumenta nullos, vel pene nullos, si cum symbolis comparentur, exhibere characteres, puris, vero quasi constare signis symbolicis; quoniam enim sensu antea quisque quamente utitur, primum scripturæ genus, ut & nuper apud Mexicanos invenimus, symbolicum plane erat, & picturæ quædam species. Hoc simplicitati priorum temporum sat conveniebat, hoc & intellectui humano in materiales prius & sensibiles ideas erumpenti.' p. 40.

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The method our author proposes to come at the true meaning of all the Egyptian inscriptions, by the assistance of the Chinese lexicon, we think bids very fair for success: he intends to begin with those that consist solely of characters, and to proceed to the mixed and purely symbolical. ‘Non solum igitur sensum aliquando integrum ad obscurissimam inter omnes alias historiam illustrandam eruere hoc modo planè possibile est, sed & ubi plurimi abundant characteres, & in ipsa signa symbolica quæ interveniunt, lumen hac methodo injici poterit, quod certam symboli significationum, nullo dubio interveniente, determinabit. Ad eundem modum apud nos satis frequenter evenit ut obsoletum, vel aliter ignotum verbum pluribus aliis in eadem, phrasi bene notis intertextum lumine elucescat, & innotescat alieno. Nec temere forsan spem inanem me concepissem quis credet, si & glossarium quoddam indies augendum, & his symbolis explicandis aptum institui posse paulatim speraverim. Utinque res evenierit, hæc mihi pro presenti tempore proponere sat placet, sed & exequi statutum est, quantum per tempus & tenuem simul rem licuerit; nec sine certis impensis hæc fieri possunt, nec multum forte ob Bibliopolarum infamem venalitatem proficere licebit, qui inter opera quæ prodire conantur, obstetricum Ægyptiacarum more antiquo mares suffocant, feminas, & ea quæ ad voluptatem corruptosq; mores respirant; fovent & nutriunt.’ p 44.

We have been the more particular in selecting the principal articles in this little ingenious performance, for the amusement of our readers, as but few of them may have an opportunity of seeing the original; and we cannot but congratulate the lovers of antiquity in general, in having so spacious a field opened for their researches, and our countryman in particular, in being the fortunate discoverer. Mr. Needham has given us a print of the bust and inscription, together with an explanation of the latter; and for the satisfaction of the curious or doubtful, has placed in an opposite column the modern Chinese characters, with references to the several pages of the dictionary, where they may be found.

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ART. XVI. *Dissertatio Historico-Theologica de Christo* ΑΥΤΟΘΕΩ.  
*Pars prior quam præside Gottfried Less S. S. Theolog. Prof. Publ.*  
*Extraordin. & Societat. Latin. Jenens. Membr. Honorar. In*  
*Auditorio Maximo Die 15 Decembr. 1761 defendet Jacob*  
*Ephraim From Marienburgensis. 4to.*

**T**HIS Teutonic dissertation is very orthodox, very learned, and very dry.



## Monthly CATALOGUE.

Art. 17. *The Medical Works of Richard Mead, M. D. Physician to his late Majesty King George II. Fellow of the Royal Colleges of Physicians at London and Edinburgh, and of the Royal Society.* 4to. Pr. 18s. Hitch and Hawes.

THE great reputation of Dr. Mead is alone sufficient to recommend an edition of his medical works, which we believe were never before published intire in any language. As most of his treatises were written originally in Latin, they could prove but of little use to the bulk of retailers of medicine, whose knowledge of this language extends no farther than guessing at the meaning of a barbarous ænigmatical prescription; it was usual, therefore, to have them translated into English, in order to render them more generally beneficial. Hence it is, that Dr. Mead has been brought down to the level of an ordinary writer, when stripped of that truly classical elegance and purity which eminently distinguished all his performances, and especially that beautiful treatise, entitled, *Monita et Præcepta Medica*, in which he appears to tread closely in the footsteps of the chaste and polite Celsus. Sensible of the injury done to his reputation by the avarice of booksellers, the doctor declares, in his last work, called *Medica Sacra*, 'that whoever should intend to publish an English version of this book, will do it, not only against his will, but likewise in direct opposition to that equitable law, whereby every man has the absolute disposal of his own property;' from which we may infer, that he was by no means satisfied with the former translations. Nevertheless, the editor of the present edition acquaints us, that his translation of this very piece, was not only approved but revised by Dr. Mead; an asseveration which we have no reason to dispute, as it appears to be faithful to the original. However, as the work can be useful only to the learned, and contributes little or nothing to the practice of physic, we could wish it had been inserted in the original language, the purity of which constitutes its greatest excellence. The same reason which withheld the editor from translating the *Harveian* Oration, and the Epistle to Dr. Friend, upon the Small-pox, ought to have prevailed in this instance likewise.

Prefixed to this edition is a short life of Dr. Mead, which may serve to gratify the curiosity of those who desire to become acquainted with the birth, rise, and circumstances of a man equally eminent in his profession, and in the Republic of Letters.

Art. 18. *The Life, Travels, and Adventures of Christopher Wagstaff, Gentleman, Grandfather to Tristram Shandy, originally published in the latter End of the last Century. Interspersed with a suitable Variety of Matter, by the Editor. The Whole being intended as a full and final Answer to every Thing that has been, or shall be, written in the Out-of-the-way Way. In Two Vols. 12mo. Pr. 6s. Hinxman.*

We have perused these two volumes, written by a professed wit, without stumbling upon a single incident or expression, that has any tendency to confirm the pretensions of the author, answer the expectations of the reader, or gratify the wishes of the publisher. But possibly this biographer may join with Horace, in preferring

— *scriptor delirus inersque videri,  
Dum mea delectant mala me, vel denique fallant  
Quàm sapere et ringi.*——

Art. 19. *A Help to the Study of the Scriptures: or, A New and Complete History of the Holy Bible. Containing every Thing memorable in the Old and New Testament, as well as the Apocrypha. By a Clergyman of the Church of England. Adorned with Variety of beautiful Copper-Plates. 12mo. Pr. 2s. 6d. Hinxman.*

The intention of this little performance appears from the title-page: as to the execution, it is such as intitles the author to regard.

Art. 20. *Homer Travestie: Being a new Translation of the Four First Books of the Iliad. By Cotton, junior. To which is prefixed, Some small Account of the Author. 8vo. Pr. 2s. 6d. Marriner.*

As this gentleman professes to write for a dinner, we heartily excuse all the abuse thrown out against the Critical Reviewers, and wish that his burlesque humour may have secured him a place at the plentiful table of his patron, Mr. Goodman, whom he celebrates as the mirror of booksellers.

Att. 21. *Dialogues of the Living. 8vo. Pr. 2s. Cooke.*

“’Tis from high life high characters are drawn.” *Pope.*

Whether the author of these Dialogues would have us believe, from his motto, that he frequents the company of the great, we shall not pretend to determine. To these curious *colloquia* he has affixed the initials of names belonging to some remarkable personages, that now figure on the theatre of the public, statesmen, critics, poets, and players; and if these be their sentiments

sentiments which he has put into their mouths, they are very little obliged to him for publishing their conversation. Very likely this drawer of characters from high life, may be found high exalted in some garret about Snow-hill, or White-friars. That such is his attitude we judge from the talents here displayed, as well as from a dirty low falsehood thrown out against a person supposed concerned in the Critical Review, by way of revenge, probably, for having undergone an unfavourable sentence in some former production, as inane and insipid as that which now lies before us.

Art. 22. *The Orators. As it is now performing at the New Theatre in the Hay-market. Written by Mr. Foote. 8vo. Pr. 1s. 6d. Coote.*

"Where more is meant than meets the ear." *Il Penseroso.*

Mr. Foote has revived in England what was called the middle comedy among the Greeks, in which the characters of real persons were exhibited under feigned names: but he has improved it by a species of imitation, to which the Athenians were strangers. Their dramatic authors contented themselves with describing the characters, and sometimes, as in the ancient comedy, the very habit of particular men: Mr. Foote does more. He, as it were, metamorphoses himself into the very individual whom he means to represent, and not only strikes off the ridiculous part of his character with the most happy ingenuity; but also mimics his air, manner, voice, and gesticulation, to the astonishment of his audience.

The professed design of this piece, is to ridicule the taste which at present prevails for lectures on oratory; and so far we disapprove of the plan, as it interferes with a laudable design of enabling our fellow-subjects, from the extreme parts of the island, to speak the English language with propriety. In other respects the piece abounds with shrewd remarks, spirited satire, and strokes of native humour; but great part of the entertainment is lost to those who have not seen the representation.

Art. 23. *A Letter to the Right Hon. the Earl of E———t, on the present critical Situation of the British Ministry. Containing Remarks on the present State of Affairs at Home and Abroad; and on the Expediency of the War in Portugal. 8vo. Pr. 1s. Nicoll.*

This author writes with good sense and moderation, steering a middle course between the violent disputes which now agitate the people, in respect to the present and the past administration. He is far from subscribing to the assertions of those who varnish the late m———r, with the most extravagant encomiums, as a consummate statesman, and immaculate patriot. On the



other hand, he seems to have a very indifferent opinion of the abilities of the present m——y. He says, one of them has been taxed with partiality, and he seems to think the charge is just; yet, in order to sweeten this unpalatable reprehension, he records a remarkable instance of his integrity, which we shall insert as a lesson to all future ministers.

‘ Having mentioned the word *partiality* more than once, I should here explain my meaning. I would not be understood to mean, that the E—— of B——e has shown his in excess; but in some instances he has been too free; and his interest would be advanced, particularly with this nation, if he considered all the king’s subjects with the same eye. It is absurd to condemn a minister, because he is a Scotchman—an Irishman—a native of Orkney, or a native of the woods of America—If he is a Briton (for I would have all our brother subjects of that name) and a man of abilities—if he loves his country, and is desirous of serving it—let him be a minister; but while our glorious and impartial monarch sheds the benign influence of his benevolent disposition equally on all his subjects—let such a minister tread in his master’s steps, and equally consider all.—I cannot here omit mentioning an instance of impartiality, highly to the honour of the nobleman now in question. When I call him inexperienced, I am not prejudiced against him; but can see his virtues as well as his faults. In the late revolution in the ministry, he sent for Sir John T——r, member for L——n, and spoke to him as follows. “ Having enquired your character, Sir, I find you are not only a man of abilities in public business, but have the reputation of being an honest one in private life; as those are the men I chuse to have at my board, I have spoke to his m——y, to request him to confer the honour of a seat on you. Receive it not as a mark of dependence on me as a minister, but act for the k——g’s service to the best of your abilities. Conduct yourself in the house, as you did before; and know no guide, but that of integrity.” A noble speech, and worthy the highest praise! equally to the honour of him who spoke it, and him to whom it was addressed. Happy would it be, if all ministers conferred their favours with the like consideration: this was given unsolicited, and quite unexpected.’

Art. 24. *An Ode to the Right Hon. the Earl of Lincoln, on the Duke of Newcastle’s Retirement.* 4to. Pr. 6d. Kent.

With respect to the poetical merit of this Ode it is a very elegant compliment, not unworthy of the most polished ages; such as might have been deemed a just tribute of applause to the best Roman or British patriot in retirement. How far such

an offering is due to the virtues and ad——n of his grace the D——ke of N——c——tle, is quite another consideration.

Art. 25. *A Dissertation on Daniel's Prophecy of the Seventy Weeks.*  
By Richard Parry, D. D. Author of the Defence of the Bishop of London. 8vo. Pr. 1s. Dicey.

This Dissertation (the author tells us) is published with a view of its being serviceable to the Jew, the Christian, and Deist. The former acknowledges the authority of the scriptures which foretels the Messiah: the latter also confesses the accomplishment of those scriptures in the person of Jesus: the other believes neither. To each of these, Daniel's prediction of the weeks, if rationally explained, and impartially attended to, may perhaps be of use. The Jew may from thence be convinced, that Jesus, notwithstanding his sufferings, was the Messiah. The Christian will be confirmed in this truth, and the Deist, if open to conviction, may be led to acknowledge, that the testimony of Jesus is the spirit of prophecy.

The doctor takes a great deal of pains, and displays a world of learning and ingenuity, in ascertaining this doubtful chronology. He refutes Collins, Lightfoot, and Jackson; corrects the great Newton, dean Prideaux, and other writers on this subject; and, after all, we should not be surprised to see himself corrected by some subsequent commentator, teeming with curious conjectures.

Art. 26. *A Treatise concerning the Gospel-Method of being righteous: Wherein is considered the Nature, Necessity, and Efficacy of Repentance; and some Passages of the New Testament, relative to that Subject, are attempted to be explained, and set in a clear Light. To which is added, A short Form of Prayer for a Family.* 8vo. Pr. 1s. Longman.

We have received much edification from this sensible treatise, which explains the duties of morality so well, and enforces them with such energy, that we cannot but recommend it to the serious perusal of all Christians, as well as to those who waver in the faith.

Art. 27. *An Occasional Review of the Prebendary of Litchfield's Sermon, and Address to the People called Quakers: With a more mature Examination of the Remarks of his Opponents, S. Fothergill, and J. Phipps. In a Letter to a Friend.* By John Johnson. 8vo. Pr. 1s. Johnson.

Disputes in religion turn out least of all others to the advantage of the reader, because both the parties deduce their argu-

arguments from the same authority, and consequently accuse each other of ignorance, or wilful misrepresentation. We therefore industriously avoid declaring our sentiments in controversies, where, probably, our judgment would not be allowed to be definitive.

Art. 28. *An Inquiry into the Nature and Origin of Literary Property.* 8vo. Pr. 1s. Flexney.

We have not seen a speculative point argued with more refinement and accuracy than the subject of this little pamphlet; namely, what degree of right and property an author hath in the sentiment, form, and composition of his book. A letter lately addressed to a member of parliament, in which the writer endeavours to establish the property of authors in the productions of their imagination, appears to have given birth to the present publication. As this performance fell probably into the hands of some of our colleagues, we can say nothing with respect to its merit, only that some of the arguments are here refuted with great address and ability. The intention of our author's inquiry is to prove, that copy is not susceptible of property; and if it were, that it is not capable of a perpetual exclusive possession. After tracing the origin of this pretended property, he demonstrates the affinity between this and other rights which the law hath never protected; shews the pernicious influence it would have upon literature, and proves, that the very notion of an original incorporeal right, is inconsistent with the necessary qualification of property, as defined by the best writers in jurisprudence, and the laws of nature. Notwithstanding some of the arguments appear rather specious than solid, and the conclusion bears a little hard upon genius, we must confess it is deduced with precision, erudition, and talents.

Art. 29. *A serious Address to the Vulgar. In which the Character and Abilities of a certain Nobleman, and the Prejudice against the Place of his Birth, are impartially considered.* 8vo. Pr. 6d. Hooper.

This is a very sensible and seasonable pamphlet, calculated to remove certain prejudices infused into the minds of the people against the present ministry, by a faction of chagrined, disappointed, pretended patriots.

Art. 30. *A Collection of ridiculous Stories.* 12mo. Pr. 1s. 6d. Hinxman.

Being a complete demonstration that the author is a wiseacre, and the publisher no conjuror.



Art. 31. *A Digest of the New Militia Law, which received the Royal Assent, April 8, 1762.* By Richard Burn, L. L. D. 12mo. Pr. 1s. Millar.

Those who desire a thorough acquaintance with the present constitutional establishment of the militia, may consult this performance to advantage.

Art. 32. *The Thanksgiving Hymn of Adam, on his Recovery from Sickness. A Version from Gessner.* By Samuel Boyce. To which is annexed, *An Ode in Honour of his Majesty's Birth-Day, as it was performed at the Turk's-Head, in Gerrard-street, Soho, before the Society of Artists.* 4to. Pr. 1s. Williams.

It is no more than justice to this untutored bard, to confess that he has given additional beauty to the sublime hymn of the ingenious Gessner, which the reader may peruse in the prose translation of *the Death of Abel*, by Mrs. Collyer.

Art. 33. *No Acceptance with God by Faith only. A Sermon preached before the University of Oxford, at St. Mary's Church, on Sunday, July 19, 1761. With a Postscript, containing some Strictures on the Substance of a Sermon lately published by the Rev. Mr. Madan.* By John Allen, M. A. Vice-Principal of St. Mary-Magdalone-Hall. Published at the Request of Mr. Vice-Chancellor. 8vo. Pr. 6d. Whiston.

We recommend this discourse to the perusal of all those enthusiasts, who, seduced by a mistaken interpretation of a text in one of St. Paul's epistles, ascribe justification in the sight of God, to faith alone.

Art. 34. *A compendious Descant of the Autogeneal and the Anthropos Glories of Christ; or, The Crown of Crowns set upon the Head of King Jesus. Wherein is displayed his Glory as Jehovah by Nature, and his mediatorial Glories as the Messiah and Saviour of his People.* 8vo. Pr. 1s. 6d. Lewis.

The fanatical age of the commonwealth of England, never produced any thing more ridiculous, extravagant, and unintelligible, than this twelpenny worth of religious insanity.



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